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**Abstracts of papers presented at the annual conference of the
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- 1 We have endeavoured to ensure that these are the abstracts presented in Montréal. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included. Please advise us of any errors at support2015@iamcr-ocs.org.
 - 2 The email addresses have been intentionally altered to prevent harvesting by spammers.

Id: 9218

Title: DECONSTRUCTING THE PUBLIC CONCEPT. PUBLIC MASS MEDIA AND BUSINESS PRACTICES

Authors:

Name: Sergio Ricardo Quiroga

Email: sergioricardoquirog_@_mail.com

Country: AR (Argentina)

Affiliation: ISSP

Abstract: In this paper we seek to problematize and redefine the notion of "public" in the media that the state has called "public media." We seek to recognize that elements express the meaning of the public in public media, in the context of San Luis, Argentina, when many of them, have similar dynamics work framed in commercial-business logic of the private media and where the plurality of opinions may or is restricted. The journalist appears in this turbulent and complex as an actor-driver of social conversations a de-constructor looks, recognizer inequality and discrimination, given the diversity and heterogeneity of social groups, promoting divergent thinking context. Given this role, is an ongoing challenge to promote diversity of voices, diversity means for developing a supportive and critical citizenship as contributions to Latin American communication thought. This task appears in tension against the operating logic of the speeches and public media in San Luis, Argentina

Id: 9286

Title: Third-Sector Media for Marginalized and Underrepresented Groups in China

Authors:

Name: Siyuan Yin

Email: yinsiyuan11_@_mail.com

Country: US (United States)

Affiliation: University of Massachusetts at Amherst

Abstract: China's embracing of neoliberalism intertwines with patriarchal power relations to dominate and marginalize rural women and female migrants. These women not only suffer from political and economic oppression but also face cultural inequality. State and market media reinforce unequal distribution of communicative power and further marginalize rural women and female migrants in contemporary China. Third-sector media can potentially challenge state and market's communicative power providing possibilities for marginalized and underrepresented groups to claim their agency and lost voices. Third-sector media complicate power dynamics between structure and agency, as multiple groups work in diverse ways to reconfigure media production and distribution. Yet, there is no guarantee that civil society groups always organize in democratic ways (Rennie, 2006). Although third-sector media often claim to promote political participation and cultural and economic development, participation approach cannot be taken for granted for its democratic implications without examining tensions and negotiations among different institutional actors, and normalization of development discourse should be cautiously unpacked for complex politics involved. Development tends to become a hegemonic discourse in developing and underdeveloped countries, for example, state of China legitimizes development as a hegemonic ideology for public good (Wallis, 2013). However, the actual practice of development carries much more complex politics. To conceptualize third-sector media in China, the discussion of third-sector media should address negotiation and conflict among different civil society groups in the institutionalization process. It also requires a contextualization of diverse media practices, including adoption of information communication technologies, in particular settings. Based on discussions of theoretical and empirical work on third-sector media, and its application in the development field, this paper points out there is a demand of empirical investigations in democratic possibilities and limitations of third-sector media and their relations with civil society groups in different political, economic, social and cultural contexts. In particular, to address the potentiality of third-sector media for democratic social change in China requires a close examination of how marginalized and underprivileged groups, especially rural women and female migrant workers, confront their own media outlets and appropriate ICTs. To explicate how marginalized communities appropriate their own media outlets calls for analysis of their media technologies' adoption in the social and cultural process of exercising communicative power. Analysis of media content and production process can reveal to what extent these communities' own media outlet undermine dominant ideologies and democratize the distribution of communicative power. Also, examining the diversity of community media politics can explicate complex power dynamics in the process of media production and distribution. By looking at specific formation processes of information communication networks and media outlets by marginalized communities, we might be able to discuss possibilities as well as limitations for social subjects to politicize themselves by collective media practice. Rennie, E. (2006).

Community Media: A Global Introduction. Oxford, UK: Rowman & Littlefield Publishers, Inc. Wallis, C. (2013). 'Technology and/as Governmentality: The Production of Young Rural Women as Low-Tech Laboring Subjects in China.' *Communication and Critical/Cultural Studies* 10, no. 4, 341-358

Id: 9290

Title: Community Radio and its Discontents in India: Blurred Development Visions'

Authors:

Name: Vinod Pavarala

Email: vpavaral_@_mail.com

Country: IN (India)

Affiliation: University of Hyderabad

Abstract: It is more than a decade since a putative community radio policy was announced by the Government of India, allowing educational institutions to apply for a license to broadcast over a limited-power FM frequency. It took three years after that for the government to concede the right to community-based organizations, which were not any more seen as 'a threat to the security and sovereignty' of the nation. There was much excitement in the air as government luminaries like the then Information and Broadcasting Minister threw out numbers like a possible 4000-5000 community radio stations across the country. For a variety of reasons, not least because of intransigent bureaucratic procedures, there are now about 170 operational stations licensed under the policy, of which about a third are those run by NGOs. Civil society organizations, media activists and advocates who ran a campaign for opening up of airwaves from mid-1990s to early 2000s had emphasized the potential of using community radio for development, rather than foregrounding what seemed to be the more radical framework of communication rights. Many of these groups and individuals had themselves emerged as part of the post-Emergency civil society ferment and had strong belief in alternative visions for development. Further, in sheer strategic terms, pushing for a community radio policy on the basis of a development agenda appeared to be a more prudent lever to use with a suspicious government. The dominant paradigm of development communication that involved linear transmission of information from the knowledge elites to the 'ignorant' masses had been the sine qua non of all state-directed development since the 1950s. The family planning propaganda and the green revolution campaign are only two prominent examples of this post-Independence approach to communication for social change. It is against this context that the government saw some possibilities in community radio and eventually accepted the idea. A decade after the community radio policy was announced, there are many aberrations that have raised their ugly heads in the Indian community radio landscape. These include excessive focus on financial sustainability without a deeper socialization into the philosophy of community radio, state attempts to appropriate and co-opt CR spaces through the backdoor, NGO-ization of CR, reproduction of the same top-down pedagogical approaches to development, and a stultifying imposition of standardized formats and genres in the name of training. Communities' access to means of representation was expected to usher in an alternative, subaltern public sphere, in opposition to or in conversation with the dominant public sphere. The hope was that this re-imagining of ordinary people as active producers of information, not merely as passive receivers, would invert the hierarchies inherent in the hegemonic development discourse and help bring about a more democratic, participatory, bottom-up model of communication for social change. However, on current evidence of the state of community radio in India, we can only say that the jury is still out on the extent to which this vision has been realized.

Id: 9339

Title: Panel: Media Poetics and Performances in Contexts of Armed Conflict

Authors:

Name: Clemencia Rodriguez

Email: clemenci_@_u.edu

Country:

Affiliation: The University of Oklahoma

Abstract: Militarized conflicts are maintained, transformed, and/or resisted at the level of symbols. Yet traditional peacebuilding discourses do not adequately address the symbolic disorientation and/or lack of symbolic sovereignty that frequently accompanies/perpetuates communal division and violence. This panel explores the role of media in relation to such symbolic ruptures. Bringing together four in-depth ethnographic case studies from diverse contexts and locales, the panel compares and contrasts media that perpetuates the alienating symbolic effects of collective violence with media that diminishes symbolic and social cleavages. Through case studies, the panel richly describes how constructs such as 'objectivity' can intensify symbolic violence and intersubjective divisions, while the panel also precisely details and analyzes how decolonized media poetics and performances can transform experiences and contexts of violence. More broadly, the panel works to emphasize that, in an era of pervasive mediatization, alienating and autonomous media realms are not wholly separate or distinct. They overlap and intersect, not only with each other, but also with other multidirectional tensions, alliances, and practices of varying spatial contexts'particularly in their attention to global keywords such as 'democratization' and 'human rights.' Thus, as the panelists reflect upon in a joint concluding summation, the symbolic strategies and processes groups practice/endure in relation to conflict can be analyzed as constituting complex regionalisms, or what Giyatri Spivak calls 'critical regionalisms,' of media practices on a continuum from symbolic alienation to autonomous media poetics and performances. The panelists hope that these kinds of localized/regionalized media studies not only generate observations that can be applied more generally--to conflict and to the field of alternative and community media--but that they potentially transform broader interpretations of conflict as 'culturally aberrant' into more nuanced understandings of conflict as systemic, e.g. as materially, contextually, and translocally contingent. Panel Chair is Clemencia Rodríguez Panel Discussant is John Downing

Id: 9340

Title: Panel: Media Poetics and Performances in Contexts of Armed Conflict

Authors:

Name: Kristin Shamas

Email: KShama_@_kcu.edu

Country: US (United States)

Affiliation: Oklahoma City University

Abstract: Paper 1 Title: Conflict and Connective Journalism: Translocal Syrian Strategies, 2011-2014
Abstract: Drawing on interviews with diasporic Syrian bloggers, as well as textual analysis of alternative and traditional journalism related to Syria, this paper explores how 'Syrian' bloggers negotiate traditional journalistic authority, humanitarian and other policy vernaculars, and secular and/or sectarian identities among local and diasporic Syrians. Doing so, the paper seeks to describe and contextualize some of the specific strategies, narratives, and emergent journalistic constructions (expert, eyewitness, human rights group, etc.) through which Syrian media activists have worked to challenge the hegemony of local, regional, and Western traditional journalism during conflict--particularly in relation to the reliance of such traditional journalism on 'official' sources. The paper demonstrates how, through journalism, media activists sometimes perform and negotiate dominant subjective constructions such as objectivity, modernity, human rights, and a global hierarchy of nations and how they frequently resignify and/or contest such constructions.

Id: 9341

Title: Panel: Media Poetics and Performances in Contexts of Armed Conflict

Authors:

Name: Lisa Brooten

Email: lisabroote_@_mail.com

Country:

Affiliation: The University of Southern Illinois

Abstract: Paper 2 Title: Conflict, Media and Democratic Transition: The Burmese Case Abstract: This paper explores the role of media in the complex environment involving both sectarian violence and democratic transition in Myanmar/Burma. From the continuing fighting in the country's Kachin State to the violence against the Muslim Rohingya that has spread beyond its origins in Rakhine State, conflict adds an especially challenging element to the relationship between key stakeholders and their efforts to promote Myanmar's democratic transition. The paper explores the various challenges facing the country's various forms of media, as well as their role in both preventing and promoting peace.

Id: 9342

Title: Panel: Media Poetics and Performances in Contexts of Armed Conflict

Authors:

Name: Clemencia Rodriguez

Email: clemenci_@_u.edu

Country: US (United States)

Affiliation: The University of Oklahoma

Name: Camilo Perez-Quintero

Email: camiloperezquinter_@_ahoo.com.ar

Country: US (United States)

Affiliation: Ohio University

Name: Christian Ramírez-Hincapié

Email: ch.ramir2_@_mail.com

Country: CO (Colombia)

Affiliation: Icesi

Abstract: Paper 3 Title: Performative Media and Disarmament: Alternative Stories and Cameras in Colombia
Abstract: In this paper we explore how media technologies are used by communities in contexts of war. Documenting two different Colombian initiatives, we examine how communities use media technologies as practices of resistance against isolation, notions of self and place as 'violent,' and other cultural codes imposed by war. We consider how these very localized movements share certain significant characteristics: they are deeply rooted in their local communities; committed to collective participation and ownership; focused on autonomous media pedagogies; and, as performative communication, disruptive of narrow definitions of communication. We describe in detail some of these collective, autonomous, performative uses of media within two local Colombian communities.

Id: 9343

Title: Panel: Media Poetics and Performances in Contexts of Armed Conflict

Authors:

Name: Irfan Ashraf

Email: Syedirfanashra_@_mail.com

Country: US (United States)

Affiliation: University of Southern Illinois

Abstract: Paper 4 Title: Conflict, Objectivity and Gatekeeping: Challenges in Pakistan's Tribal Belt
Abstract: Journalists in the northwest Pakistan Pashtun tribal belt face multiple dangers from warring factions and impunity. Framed through gatekeeping theory and post-colonial literature, this study uses in-depth interviews with tribal journalists and auto-ethnographic accounts of my years as a local journalist to explore the symbiotic relationship between the western construct of 'objectivity' and the interests of the state and opposing militants. The combination of terrorism, the state's counter-terror strategies, and objective journalism reinforce the regime of violence in this marginalized conflict-stricken region, demonstrating the severe limitations of gatekeeping theory and the objectivity model in this context.

Id: 9367

Title: Media Framing of Canada's Missing and Murdered Indigenous Women: Challenging Hegemony Through Digital Activism.

Authors:

Name: Sarah Harney

Email: sarahharne_@_mail.carleton.ca

Country: CA (Canada)

Affiliation: Carleton University

Abstract: The effects of colonialism have served to set in motion unequal power relations between First Nations, non-First Nations, and the Canadian government that continue to be maintained through various laws, policies and actions today. The consequences of this are evident in many social issues, including Canada's approximately 1,200 missing and murdered Indigenous women. Despite this alarmingly high number, the Federal government has refused to call a nationwide inquiry into the issue. This brings forth the question, how do repressive social structures such as this continue to sustain themselves? Gramsci's traditional concept of hegemony claims that a society's power relations are sustained not only through overt state power, but also through ideological processes that uphold widespread consent for existing social structures. He identified the mass media as one of the institutions that play a role in legitimizing existing political structures. Other theorists have argued that the mass media are linked to political and corporate interests, and will therefore frame dissenting views in ways that upholds dominant ideologies and hegemonic power structures. Conversely, new media has allowed for activists to challenge dominant discourses and disseminate messages in new ways. My research focuses on digital activism pertaining to Canada's missing and murdered Indigenous women, and asks: what role does communication play in challenging or maintaining hegemony? Relying on literature concerning hegemony, governance and bio-politics, this paper will explore whether digital activism allows for marginalized communities to confront dominant ideological discourses through influencing dialogue on the subject. This analysis focuses on the effects of the social media campaigns '#AmINext,' and the subsequent response to this '#ImNotNext.' In these campaigns, First Nations women spoke out on the issue of missing and murdered Indigenous women through social media such as Facebook and Twitter in an attempt to generate awareness and push the issue on a federal level. Critical discourse analysis will be conducted on media coverage concerning this issue in The Globe and Mail prior to, during, and after the '#AmINext' and '#ImNotNext' campaigns. This will allow for examination concerning whether these types of communications are effective in resisting hegemony both on a community and larger structural level.

Id: 9401

Title: Parallel Voices of Resistance: Remote Indigenous Media and Social Justice in Canada, Mexico and Australia

Authors:

Name: Ian Watson

Email: ian.watso_@_riffithuni.edu.au

Country: AU (Australia)

Affiliation: Griffith University

Abstract: There are many obvious parallels between the role and functions of remote Indigenous media in addressing social justice issues at a hyper-local level in Australia, Mexico and Canada. In each location, local production of media content is offering an alternative source of information to the community on key social issues (Meadows et al, 2008: 24), and giving these communities the opportunity to shape their social, cultural and political agendas (Meadows and Molnar, 2002; Smith, 2006). This paper examines the role remote Indigenous radio stations in Australia, Mexico and Canada are playing in providing community members with their own voice in the face of significant pressures from mining interests, multinational corporations, detrimental government policies, changes to land rights legislation, and lack of health funding and infrastructure (Ramos Rodriguez, 2005; Wortham 2013). It draws on the results of semi-structured interviews with, and participant observation of, Indigenous broadcasters in each location to examine the role of remote Indigenous media in promoting positive social change, while at the same time resisting external control. It considers what this growth in hyper-local discussion of social justice and human rights issues means for broader interpretations of alternative or radical media, and the role of Indigenous media producers internationally.

Id: 9490

Title: Affirmative Action in Higher Education: How Has Print Media Framed Public Debate on UCT's Admissions Policy'

Authors:

Name: Mologadi Makwela

Email: mlgmak00_@_yuct.ac.za

Country: ZA (South Africa)

Affiliation: University of Cape Town

Abstract: The resurgence of the racial debate in South Africa has been well documented in national media. Members of society have weighed in on the debate with many offering individual point of views and preferences that are sometimes analysed and even understood along racial lines. Looking at the increase in coverage about race issues in the country, played out over various communication platforms as a point of departure, this thesis sets out to investigate the frames through which print media allocates space to comments about Affirmative Action (AA) type of practices. In particular ' those practiced at institutions of higher learning as is done by the University of Cape Town (UCT). This is in order to understand how frames through which issues are reported, can affect the comments raised about policy practices such as those followed at educational institutions. Looking at specific articles and commentary from three newspaper publications in the country, this paper will look at how media framed public debate regarding UCT's race based admissions policy, evidenced through three print media publications; two based in the Western Cape and one national. A comparative analysis of affirmative action measures used in higher education institutions in the Americas (USA and Brazil); will aid in exploring the similarities, challenges and successes of policy practice, of the two countries and that used in South Africa. Critics of UCT's admissions policy and indeed affirmative action practice in general, argue that such race conscious policies have no place in South African society. However, a number of authors and indeed state legislature (in South Africa and elsewhere) show that affirmative action programs may be necessary, in order to rectify systematic discrimination resulting from past policy practices. The problem arises ' as it has in South Africa ' from the fact that there doesn't seem to be a timeline by which the use of such policy is meant to be abandoned.

Id: 9511

Title: 'Resistance is Fertile': Regenerative Voices in 3CR Community Radio (Melbourne, Australia)

Authors:

Name: Juliet Anne Fox

Email: j.fo_@_tudent.unimelb.edu.au

Country: AU (Australia)

Affiliation: Melbourne University, Australia

Abstract: Consistently it is recognised that we live in the midst of rolling global crises ' war, poverty, economic meltdown and the threat of climate change to name but a few. What is not broadly considered is that we may well be in ' or entering into ' a crisis of democratic communication. Communication is central in democracies and cultures ' socially, politically and more recently economically. But where are the communication forms that tackle issues of injustice, oppression, poverty and exclusion' Just as a crisis of finances seems absurd within the wealth of the world; so too does a crisis of communication appear illogical within a time of unprecedented information flows and digital connections. Yet for both it is arguably the overbearing influence of neoliberalism that enables the prioritisation of private wealth above common good and stifles resistance and regeneration. Internationally community radio was established to address issues of inequality and to strive for improved community access and participation. Globally there are thousands of community radio stations across all continents. Could these be sites of fertile resistance' Within the Australian context, community radio listening continues to rise (McNair 2013) yet persistently there is comparatively little dedicated scholarly attention paid to this third sector. Can community radio resist the hegemony of neoliberal ideology and strive for equality and justice' 3CR Community Radio in Melbourne, which celebrates 40 years in 2016, is often acknowledged as Australia's first community radio station and widely considered a relatively radical urban broadcaster. It has facilitated tens of thousands of voices, hundreds of programs and is held up by UNESCO as a model station. Does the station produce other thinking and different agendas, or is it simply a safety valve for the corporate media, consigned to the space of 'marginalised' / 'alternative' Does its practice really resist mainstream political and social views' Does it foster solidarities, enable regenerative voices and collective thinking, or merely provide another angle to topics determined by society's elites'Combining a theoretical framework of critical political economy of communication and a citizens' media approach, my research takes a case study method to explore the station's historical origins and current practice within a broader questioning of: to what extent, and in what ways, can community radio contribute to communication for social change' I employ a range of qualitative methods including on air mapping, semi-structured interviews, listener questionnaires and historical context to investigate the possibility of regenerative voices and 3CR as a space embodying the idea ' as it promotes ' of 'resistance is fertile'. The data set includes over 30 interviews with present-day practitioners as well as station founders from the 1970s, enabling a deep historical context to emerge. My research not only acknowledges the vast, insipid and undemocratic impact of neoliberalism on media and communication systems; but it also thoroughly investigates, raises the profile of, and listens to, the myriad voices, critical media perspectives and alternative community visions created by 3CR enabling wider consideration of the potential of the community radio form.

Id: 9539

Title: Australian community radio as a middle-aged media: 4ZZZ as a case study of hegemony or resistance'

Authors:

Name: Heather Anderson

Email: heather.anderso_@_nisa.edu.au

Country: AU (Australia)

Affiliation: University of South Australia

Abstract: One of Australia's most established and well-known community radio stations, 4ZZZ, turns 40 years old this year. The station has always operated under the logo of 'Agitate, Educate, Organise' and was established by activists, journalists and students at the University of Queensland, as a direct response to media concentration and the oppressive political climate that was Queensland, Australia in the late 60s and early 70s. In 2015, the radio station is firmly established as an integral part of Brisbane's living cultural heritage. Decision-making processes at 4ZZZ have changed dramatically since it was first established ' moving from a consensus decision-making collective model to an advisory board with a management team. Capacity to rely on volunteers has also diminished greatly in line with decreasing government support for students and the unemployed. In addition, funding streams have been reduced, leading to a heavier reliance on sponsorship, which in itself can be problematic. 4ZZZ does not exist in a vacuum and, indeed, these are issues faced by the community radio sector in Australia more broadly. How has 4ZZZ kept itself relevant to its community/communities over the past 40 years' Does it still provide pockets of resistance or has it become such an accepted societal institution that it no longer has meaning to a more radical audience' This paper explores the history of the radio station in terms of its structure and its content, to answer these questions and to interrogate if, as a middle-aged media, 4ZZZ can still 'own' its logo of 'Agitate Educate, Organise'.

Id: 9562

Title: Grievance-Based Social Movement Mobilization in the #Ferguson Twitter Storm

Authors:

Name: Rebecca LeFebvre

Email: rlefebv_@_ennesaw.edu

Country: US (United States)

Affiliation: Kennesaw State University

Name: Crystal Douglas

Email: cdoug11_@_ennesaw.edu

Country: US (United States)

Affiliation: Kennesaw State University

Abstract: Existing literature on collective action suggests that social movement and protest activity can be expected when there is a poor fit between a group's interests and the capacity of established institutions to address those interests. Yet, not all aggrieved people protest. Kriesberg and Dayton note that grievances often surface in the form of discontent related to lower class, lower power, lower status, disruption, humiliation, and cultural violation. As grievances multiply, the salience of each individual grievance increases. Further, the compounding of multiple grievances reinforces the perception that official channels for voicing discontent are less accessible to the aggrieved. As a result, mobilization for protest becomes a more appealing option, especially when the grievances relate to a structural imbalance. This paper explores how such a framework of grievance-based social movement mobilization applies to the digital media realm and how new tools for mobilization such as Twitter are reshaping the protest landscape. Our research looks specifically at the case of the #Ferguson Twitter storm that occurred in November 2014 at the time of the grand jury decision of whether to issue an indictment for a shooting in Ferguson, Missouri. The announcement of that decision set off a chain reaction of protests across the nation. Throughout the time leading up to the protests, during the protests, and afterwards, social media activity on the subject increased dramatically. During the three weeks surrounding the announcement, over six million tweets were sent with the hashtag indicator #Ferguson. Who were those using Twitter for #Ferguson? What were they tweeting about? Did the online Twitter storm mirror the in-the-street protest storm? This paper attempts to address some of these questions by examining the details and trends in those six million tweets. Our methods included the development of a custom program to collect all six million tweets and associated metadata using the live Twitter streaming application interface (API). Frequency analysis of tweets revealed that over 1.5 million users participated during those three weeks with varying levels of intensity. Analysis of user participation (original tweets) and user influence (how often they were retweeted) revealed distinct categories of mobilizers and participants. We took random samples from three phases of the Twitter storm timeline and are conducting content analysis which we expect will show evidence of compounding structural grievances relating to lower status and lower power at different points in time. The results of our #Ferguson analysis raise some challenges and opportunities in the quest to understand social protests through new media. We have identified several useful research methods for analyzing large-scale social media events that allow for the derivation of the nature of participants, key

influencers, and underlying grievances.

Id: 9642

Title: 'I don't wear blinkers right' A comparative analysis of civic identity online and offline in the context of Indignados movement in France and in Greece

Authors:

Name: VENETIA PAPA

Email: papa.veni_@_mail.com

Country: CY (Cyprus)

Affiliation: CYPRUS UNIVERSITY OF TECHNOLOGY, UNIVERSITE PARIS 8 VINCENNES-SAINT DENIS

Name: DIMITRA MILIONI

Email: dimi.milion_@_mail.com

Country: CY (Cyprus)

Affiliation: Cyprus University of Technology

Abstract: The latter half of the twentieth century witnessed an upsurge in mobilization and collective action by a wide range of activists and groups engaging in social and political protest, all over the world, which continues to this day. The recent protest movements that have sprung up in many countries, constitute a new phenomenon that deserves to be studied on its own right, not only as a form of social movements per se, but also with regard to the role of digital technologies in collective action. Scholars from a wide range of disciplines have tended to focus on questions about the internet's role in protest, without attending to answer the changing meaning of what it means to be a citizen within such movements and through their practices and discourses (see Bennett & Segerberg, 2012). A question that bears empirical study and is still unanswered through the literature is: where is citizenship placed within current constellations of social movements such as the Indignados' Is it a fixed political identity or an empty or unfixed signifier, which can acquire meaning according to the context/circumstances and is also subject to change or transformation within this particular movement' And what is the role of ICTs in the context of civic identity formation' This article responds to this need through an empirical study of Indignados movement online and offline in France and Greece. The overall objective of the paper is to explore the nature of civic membership within the Indignados movement, and explore the role of ICTs therein. More specifically, it aims, first, at mapping the diversity of the different forms and statuses regarding civic membership within the Indignados movement through the discourses of the actors across two countries (Greece and France). By the use of semi-structured interviews, we attempt to discern and analyse the actors' belonging, commitment and identification with the political community in question (the nation state), and explore the multiple and complex layers of such feelings. The second objective is to explore the role of ICTs in this process, by using content analysis of the movement's Facebook groups, which allows us to critically evaluate the potential of social media to redefine civic membership in both meaning and practice. The findings show that the category of the citizen is seen as constitutive of an overarching and unifying identity that unites the subjects despite their differences in political identification and that the lack of real and efficacious civic identity becomes the motive for 'non-legal' or neglected citizens to join the movement. Social media acquire a vital importance for nationalists or patriots who use Facebook as a tool for reinforcing their sense of

belonging and promoting a shared nationalist identity. The study falls within the theme 'New Forms of Media Activism' of the Community Communication Section.

Id: 9656

Title: Building Resilience through Interorganizational Networking: The Kabul, Afghanistan Media Sector

Authors:

Name: Marya L Doerfel

Email: mdoerfe_@_utgers.edu

Country: US (United States)

Affiliation: Rutgers University

Name: Müge Haseki

Email: muge.hasek_@_mail.com

Country: US (United States)

Affiliation: Rutgers University

Abstract: Networked forms of organizing (Baker, 1992; Miles & Snow, 1986) have become a vital component of social movements. Especially in emerging democracies, where multiple organizations partner for tackling shared initiatives, building capacity in interorganizational networks is seen as evidence of an emerging civil society (Taylor & Doerfel, 2011). Likewise, building capacity in interorganizational networks is seen as a form of community resilience, where dense networks offer insulation from unanticipated events through providing social support necessary to respond and react to sometimes catastrophic events (Doerfel et al., 2010, 2013). Social network theory has shown that, while the goals associated with achieving a stable democracy evolve, so too, does the structure of interorganizational relationships that work together to support them. One place where such efforts are under way is in Afghanistan, where a nascent media sector has been evolving since the 2001 US invasion. This paper theorizes about networked forms of organizing to critically examine what resilience looks like and what resilience could imply in the case of the Afghanistan media sector. We consider the emergence of power in social networks, and how that power can come to stabilize and echo control and power seen in hierarchies. Specifically, in considering the overall network structure, we assert that hierarchies can be seen alongside networked forms, when what might begin as power through holding resources, deferential treatment of those resource holders echoes notions of cultural hegemony, whereby dominance is ascribed by deeply rooted beliefs and ideologies that evolve through the elite's control of financial and information-based resources (Castells, 2011; Deetz, 1992; Gramsci, 1971; Mumby, 1997). Moving from the overall network structure and zooming in on the particular nodes in the network, a long recognized pattern in social networks is the idea that resource-holders and early entrants into the network come to be more central in their social networks (Pfeffer & Salancik, 1978) and therefore more influential and powerful (Astley & Sachdeva, 1984; Taylor & Doerfel, 2003). Being central in social networks means that one or more organizations can become gatekeepers where they can facilitate flows as brokers or become gatekeepers who act as roadblocks to resource, communication, and information flows. The central actors' activities as roadblocks or facilitators of information flows are ways they can exert their power or use their influence. For example, they may leverage the knowledge or information they hold to exert influence on one network partner in a way to support or exclude another. By examining these node-level relationships in the context of the overall

network structure observed in the 2011 and 2013 media sector networks in Kabul, we use network theory to bolster the argument that the structure of the interorganizational network is dense, hierarchical, and therefore difficult to change. We argue that these qualities are necessary as a way to insulate the community from tumultuous circumstances but can also be socially costly if the context actually stabilizes over time.

Id: 9674

Title: Journalism hacker in the Rio de Janeiro streets during the FIFA Confederations Cup ' 2013

Authors:

Name: Cecilia Carrossini Bezerra Cavalcanti

Email: ceciliacb_@_mail.com

Country: BR (Brazil)

Affiliation: Federal University of Rio de Janeiro (UFRJ).

Name: Renata Fontanetto

Email: renatafontanett_@_mail.com

Country: BR (Brazil)

Affiliation: School of Communication Studies

Abstract: After realizing the evolution of technology throughout the decades and its interaction with the evolvement of media itself, this research leans towards the understanding of alternative media. This subject keeps similarities with hacker approaches, as these characters, on internet, causes institutional power by providing common knowledge, the laying down of barriers and better program codes. As hackers who stimulates this common knowledge, alternative media works like a counterstrike movement, offering new sources of information with different communicational techniques. Authors like Antoun & Malini (2013) describes the professionals of this new media as 'hackers of narratives'. The focus of this research is the city of Rio de Janeiro and all the social events that had been hold from 2013 June15th to June30th, during the FIFA Confederation Cup. The protests in Brazil played an important role not only as a social movement, but also because it enlightened the figure of the journalist. Many of these professionals had been expel from the demonstrations by the public and mainly when their images and names were associated with, standard media that has being extremely criticize as manipulators. For example, the most viewed open channel TV station of Brazil: TV Globo. On the other hand, a new group emerged from the covering of the protests, Media NINJA (Independent Narratives, Journalism and Action). Working on a network scale, propitiated by the 'network society' explained by Manuel Castells (2009), this group had collaborators in all main cities of the country where the parades were taking place. Their electronic devices, such as iPhones, laptops and digital cameras, were the eyes of so many interested people, eager to know what standard media wasn't showing, as, for example, police abuses. Differently, NINJA streamed live on internet the pulsing streets of Rio, depending on 3G and 4G connections and battery cables. Facebook, Twitter and their official channels of streaming showed the public the first minute of massive protests in Brazil and it kept going until the last minute. In order to understand the journalism that this media practiced, a second step of methodology included video analysis of the NINJA covering in Rio and a comparison to the most viewed television news of TV Globo, called Jornal Nacional. The results pointed out that both chose what to show and communicate to their publics. However, aside of the standard media, there were news that polarized sides (nonviolent protesters x radical minority), a preference for officials sources and many unidentified civilians. On the other hand, we saw a media playing the role as a protester and as a journalist, interviewing officers and interacting with public. For the future of journalism, this street' media stimulated plural, free and collaborative environment, enlightening new

behaviors for the area. Discussions are endless, but as Castells (2009) says, 'the battle of images and mental milestones, origin of the fight for minds and souls, is solved on networks of multimedia communication'.

Id: 9737

Title: Redefining 'Volunteerism' in Community Radio: Issues of involvement, expectation and accountability in South Asia

Authors:

Name: Ankuran Dutta

Email: ankurandutt_@_mail.com

Country: IN (India)

Affiliation: Commonwealth Educational Media Centre for Asia (CEMCA), New Delhi

Name: Anamika Ray

Email: anamikadad_@_mail.com

Country: IN (India)

Affiliation: Gauhati University, Guwahati

Abstract: Volunteers are the integral part of any community radio station of the world and they are the working force that ensure the community participation. But who are the volunteers? Are they persons used to spend their times for the community radio or who have a clear aim or objective to serve a community using any media of communication? Or simply a volunteer is an unpaid labour? Can we define volunteer as individual, organizational or in the community as a whole? The concept of volunteerism between the developed and developing countries are different from the point of view of involvement, expectation and accountability. The issue 'involvement' refers to the engagement of the volunteers in different activities of a CR station. Volunteers may be involved in programming, management (technical or general administration) and policy decision. Expectation may analyse from both the sides, management's expectation and expectation of the volunteer, particularly in the developing countries. Among the various parameters, accountability or broadly responsibility of volunteers is also an essential area of discussion. The purpose of this study is to examine the concept of 'volunteerism' in community radio stations of South Asia and to find a sustainable model of volunteerism for the community radio stations of the region. To achieve the objectives, in-depth interviews and focus group discussions are conducted in selected community radio stations of India, Bangladesh and Sri Lanka. The study is based on qualitative analysis.

Id: 9765

Title: Name Rectification Politics of 'the Others' for the Media ' a Comparative Study on Homosexuals, New Immigrants, and People with Disabilities

Authors:

Name: Wei-Ching Wang

Email: weichin_@_tnu.edu.tw

Country: TW (Taiwan)

Affiliation: Wei-Ching Wang, Ph.D.Assistant Professor, Graduate Institute of Mass Communication,National Taiwan Normal University

Abstract: Minorities or disadvantaged groups are often represented by the mainstream mass media as 'the others,' or are further labeled or stigmatized as weird or unusual. The role played by the media in such cases actually constructs social reality rather than providing a pure representation of it. Therefore, these groups are defined as 'the others' due to the concepts or labels created by the media instead of the factors attributable to the groups themselves. In Taiwan, in addition to the 'name rectification' movements initiated by the indigenous people to combat the stigma created by the mainstream media and the society on the minority, disadvantaged, or marginalized groups; the homosexuals, immigrant residents, and people with disabilities have also developed or experienced name rectification to a certain degree. However, it remains a question whether name rectifications can truly assist the minorities or marginalized groups to extricate themselves from the stigma or reference by the mainstream media as the others. The objective of this study is to explore the topics of whether the themes or stance orientations of media reports would change after the name rectifications; whether media performances would vary for the different groups after their name rectifications; and if yes, what are the social and media factors that cause such performance differences. In this paper, we adopt the content analysis and historical social analysis methods to investigate the differences in the otherization or stigmatization of homosexuals, immigrant residents, or people with disabilities in media reports after their name rectifications. The objective is to explore the possible social, cultural, political, economical, and media factors in order to clarify the history and rights mechanisms established after the various groups of the others have be represented; to expose the differences of the various groups of the others based on their class, gender, occupation, ethnicity, and racial differences; and to disclose the unequal distribution of resources in terms of language, culture, and rights. That is, the representation of the others is also the representation of politics. Striving for media and label equality is therefore a critical social-cultural goal. Preliminary results of this study indicated that the effects of name rectification in media representations vary for different groups. Although name rectification can affect the contents of some media representations for certain groups in terms of the representation topics and different media representation images, name rectifications have little effect on the media's propensity to otherize the minority and marginal groups. This tendency for otherization is even more prominent for groups with weaker economical, cultural, or political rights resources. The results clearly indicated that the effects of name rectification politics on the media has recreated or reproduced the power inequality condition of the existing structure.

Id: 9789

Title: The Resonance of Anti-Capitalist Discourse and Movement Frames: Opening the Black Box of Reception

Authors:

Name: Bart Cammaerts

Email: b.cammaert_@_se.ac.uk

Country: GB (United Kingdom)

Affiliation: London School of Economics and Political Science

Abstract: While there are many studies that relate to the production of movement discourses and frames, exposing all kind of issues at the activist level as well as making sense of the impact of the interactions between the movement and its constitutive outside, outlining the social construction of collective identities. It is also quite common to read research that analyses the often biased (mainstream) media representations of social movements and protest actions. In this context, Du Gay's circuit of culture comes to mind to address the interrelations between these different aspects of what I called elsewhere the mediation opportunity structure. One dimension of this circuit of culture is, I would argue, greatly under-researched and that is the reception of movement discourses and frames by non-activist audiences, those in whose name movements speak and/or those whom movements aim to reach, influence and mobilise. In this paper, I aim to address this lacuna by closing the circuit of culture. I will focus on UK anti-capitalist movements such as Occupy LSX and UK-Uncut that emerged in the wake of the 2008 financial crisis and their discourse of a renewed politics of redistribution. Within that discourse we can delimit several frames, relating to taxation, inequality, anti-privatisation, financial regulation, etc. Through a representative survey of the UK population and a set of focus-group interviews, the resonance of these frames and of these organisations amongst the broader 'non-activist' population will be analysed. Peeking into the black box reveals a mixed and somewhat confused picture. While some of the slogans and the actual protest organisations themselves seem to be not that well-known, the discourse and frames they express and communicate resonate very strongly with public opinion without this being picked up by formal political actors (yet). The question then becomes one of what came first, the chicken or the egg' In other words, is the movement discourse of a renewed politics of redistribution a mere expression of the overall and deep-felt feelings of frustration regarding 'the capitalist system' and of a serious lack of trust in democratic politics, which are already present and becoming dominant in society or are the organisations and activists that form social movements the driving forces of social change, making non-activist citizens aware of their predicament and of the opportunities to do something about it'

Id: 9917

Title: Community media, echoes of resistance and the changing soundscapes of Rio's Favelas in the build-up to the Olympics.

Authors:

Name: Andrea Meyer Medrado

Email: andreamedrad_@_d.uff.br

Country: BR (Brazil)

Affiliation: Federal Fluminense University

Name: Renata Da Silva Souza

Email: renatasouza.ufr_@_mail.com

Country: BR (Brazil)

Affiliation: Federal University of Rio de Janeiro

Abstract: Arriving in Rio de Janeiro, one might be struck by the sight of plastic and concrete walls installed along the expressway that connects the international airport to the city's wealthy South Zone. The city's authorities claim this was built as an acoustic barrier to protect the residents of Complexo da Maré, a group of favelas that border the expressway, from sound pollution and the traffic noises. However, the residents of Maré do not seem entirely convinced; since when is the City Hall concerned about poor people's acoustic comfort', some might ask. Indeed, according to a report prepared by the civil society organisation Maré Development Network, 73% of residents believe that the government has a different agenda: to hide the sights of poverty from tourists during mega-events such as the recent FIFA World Cup and the upcoming Rio Summer Olympics. This paper delves into issues of social exclusion by asking a crucial question: how are favela residents making themselves heard in the preparations for such mega-events through their production and use of community media? By focusing on the voices of resistance, this study intends to bring to the fore the need to recognise the importance of aurality for Latin American community and citizen media studies. Community newspapers, for instance, are often devised with the purpose of being read out loud by their audiences. In this way, we argue that community media can be better understood if situated in a complex soundscape and set of daily sonic rhythms. Additionally, we aim to analyse the role of community media in Complexo da Maré within the context of its sonic transformations in the years that lead up to the Rio 2016 Olympic Games. We focus on the ways in which the social and cultural changes experienced by the community echo in the soundscapes in two points in time: prior to and after the militarisation of Maré (in July 2013, and after 2014, respectively). This is part of a larger government-sponsored programme of 'pacification' of the favelas, which involves a military-style occupation of selected areas. In order to explore these issues, we draw upon qualitative and auto-ethnographic data as this paper's co-author is a doctoral researcher and long-term resident of Maré. Our preliminary findings suggest that many of the interventions that are being imposed on favela residents manifest in the suppression of sounds. Community media, thus, often emerge in the form of voices of dissonance against oppressive policies in the context of promoting Rio as an Olympic city to a global audience.

Id: 9922

Title: The Advent of Surveillance Realism' Political activism post-Snowden

Authors:

Name: Lina Dencik

Email: Dencik_@_ardiff.ac.uk

Country: GB (United Kingdom)

Affiliation: Cardiff University

Abstract: The publication of the documents first leaked by whistleblower Edward Snowden in June 2013 revealing the extent of digital forms of governance, surveillance and control have significant implications for our understanding of political activism and dissent. In particular, the post-Snowden debate has raised questions regarding the extent to which mass surveillance has become entrenched and normalized in everyday practices as an inevitable part of contemporary society, what might be considered a state of 'surveillance realism' (borrowing from Mark Fisher's concept of capitalist realism), in which it is no longer possible to imagine a society without surveillance. For political activists, this might mean either a reluctance to engage with the issue of surveillance as something that cannot be overcome, or an acceptance of continuous surveillance that can have significant impact on the means and aims of activist groups and practices of dissent and protest. Based on research carried out for the ESRC-funded project 'Digital Citizenship and Surveillance Society: UK State-Media-Citizen relations after the Snowden leaks' hosted at Cardiff University, this paper will present preliminary findings on how the Snowden leaks, and subsequent media debate, have impacted on practices of prominent activist groups in the UK including trade unions, environmental groups, anti-war and human rights organisations. In particular, it will discuss attitudes to digital surveillance amongst activists, changes in online behavior and digital communication practices, and will examine the (lack of) responses to the Snowden leaks amongst political activists. As part of this, the paper will explore manifestations of online self-censorship and a possible 'chilling effect' on dissent and will assess the place of digital surveillance in the context of broader political and social justice agendas. Based on interviews with activists and prominent civil society groups, it will consider the nature, possibilities and challenges for political activism in light of the Snowden leaks, and will seek to question the extent to which knowledge of surveillance has become an integrated part of activist practices post-Snowden.

Id: 9926

Title: Photovoice Narrative as a Communication Tool to Empower Adults with Developmental (Dis)abilities Entering the Canadian Workforce

Authors:

Name: Cristina Nicole Deroo

Email: cdero10_@_ottawa.ca

Country: CA (Canada)

Affiliation: The University of Ottawa

Abstract: Individuals with intellectual and developmental disabilities (IDD) have faced continual barriers to achieving social acceptance within their communities, including, historically, the experience of being institutionalized. Despite the decline of segregated institutionalized living, individuals with IDD continue to face barriers to exercising agency and achieving social inclusion in labour markets because they are often unable to obtain meaningful employment. This research employed Photovoice Narrative and aims to empower persons with IDD through the process of creating a 'work portfolio'. This work portfolio represents a visual CV, where participants creatively highlight their work related strengths and skills through photography. Data was generated through photographs taken by the participants and the incorporation of these photographs in their visual CV, combined with written text to describe relevant work placements, volunteer experiences and other skills or interests. This research contribute to understanding indicators of empowerment for persons with IDD by using the communication tool of a visual CV.

Id: 9933

Title: First Nations Innovation and First Mile Development Initiatives in Canada

Authors:

Name: Rob McMahon

Email: rob.mcmaho_@_nb.ca

Country: CA (Canada)

Affiliation: University of New Brunswick

Abstract: Statement of Purpose The Government of Canada is promoting digital technologies and broadband networks as drivers for innovation and development. But far from the urban south, many Indigenous communities are struggling to participate in these opportunities. Indigenous people, whether they live in urban centres or in their traditional territories, continue to be impacted by the legacies and ongoing effects of settler colonialism. In Northern, remote and rural First Nations, these challenges are compounded by a lack of equitable access to public services and the transportation, electrical, and communications infrastructures that southern residents take for granted. But against these formidable odds, Indigenous peoples are creatively shaping their digital futures. By ensuring that development initiatives put communities first, they are demonstrating how information and communication technologies (ICT) can be used to drive community development, and create meaningful employment (Beaton & Campbell, 2014; O'Donnell, Kakekaspan, Beaton, Walmark, & Gibson, 2011; Whiteduck, Beaton, Burton & O'Donnell, 2012). Rather than consumers of the 'last mile' of connectivity, these initiatives foreground how residents of communities are primary stakeholders in and drivers of local First Mile broadband development. This growing body of research demonstrates how in these communities, patients and nurses connect with doctors over videoconferencing, students graduate from online high schools, digital entrepreneurs set up voice-over-IP services and web development companies, and political leaders connect with constituents through social media (O'Donnell, Milliken, Chong & Walmark, 2010; Whiteduck, 2010). Join us for this in-person and virtual panel discussion about these projects ' and the challenges they face. Partners in the First Nations Innovation project at the University of New Brunswick (www.fn-innovation-pn.com/) will connect with us through a live, First Nations-managed videoconferencing link. They will provide insights into their community-led ICT development initiatives. While a strong research base, public outreach platform (www.firstmile.ca), and network of communities, organizations, and researchers across Canada (www.fmcc.ca) illustrate their efforts, much work remains to be done. Serious gaps remain between the promise of the First Mile concept and the lived realities in many Indigenous communities. In this panel, we explore some of the barriers and opportunities that Indigenous peoples face in developing and utilizing ICT to support their self-determined goals. Description of Activities' Chair (Rob McMahon) speaks for 15 minutes to introduce the topic and First Nations Innovation (FNI) presenters, who are participating remotely via videoconference.' FNI presenters speak for 5-7 minutes each (Brian Beaton, Susan O'Donnell, others TBC)'Close with 20 minutes for discussion and Q&A Infrastructure requirements Chair will use a desktop client on his laptop to connect remote participants by videoconference. This connection will be facilitated by K-Net Services (Lyle Johnson). Chair will project his laptop screen (showing the remote participants) to the audience using a projector (visual) and speakers (audio). Chair will manage questions from the audience by relaying them into a

microphone connected to his laptop. ' Stable Internet connection' Laptop or computer (Chair
can bring)' Projector and Speakers that can attach to laptop' Microphone (Chair can bring)

Id: 9934

Title: Researching Digital Literacy in Timiskaming and Long Point First Nations: Building Capacities at the First Mile

Authors:

Name: Rob McMahon

Email: rob.mcmaho_@_nb.ca

Country: CA (Canada)

Affiliation: University of New Brunswick

Name: Tim Whiteduck

Email: TWhiteduc_@_epn-fnec.com

Country: CA (Canada)

Affiliation: First Nations Education Council

Abstract: As an emerging subfield of Community Informatics, First Mile theory suggests that locally-managed broadband development, operations, and maintenance can support network sustainability, capacity-building, and community development, among other benefits (see Paisley & Richardson, 1998; Strover, 2000). To this end, it seeks to support the multi-directional transfer of skills and knowledge between community-based and university-based technology researchers. McMahon, Gurstein, Beaton, O'Donnell, and Whiteduck (2014) describe a two-step First Mile model of innovation. The first step is to work with communities to identify local resources and expertise to carry forward technology initiatives. These internal capacities shape the scope, focus and outcomes of research and practice. The second step involves finding ways that communities can partner with regional intermediary organizations to extend and support their work. First Mile initiatives explore how communities can work with these organizations to access expertise, economies of scale, advocacy support and other benefits of larger-scale aggregation. In this paper, we describe an application of this two-step model of First Mile innovation with two rural First Nations located in the Canadian province of Quebec. Our collaborative First Nations Innovation (<http://www.fn-innovation-pn.com>) project is a partnership between researchers at the University of New Brunswick, the First Nations Education Council, and two Algonquin communities: Timiskaming First Nation and Long Point First Nation. These two communities are interested in learning how to most effectively utilize their local broadband infrastructure. To this end, project partners identified existing capacities and resources held by the community to inform a strategic technology development plan and develop workshops shaped to local interests and needs. Importantly, this research was carried out by community-based researchers, in partnership with a university-based researcher. In each community, a jointly prepared proposal formally approved by Chief and Council assigned a project liaison to guide field work. Local high school students conducted household surveys about digital literacy, access, connectivity, and effective use of ICTs. Students also got involved in data entry, which enabled the communities to retain ownership and control of project information. Presentations to community audiences, including students and service providers (education, health, Band Office employees, and Band Councilors, among others) provided public outreach benefits regarding the effective use of ICTs in the community. These discussions resulted in project deliverables useful to all three partners. However, the First Mile projects took on

different forms in the two participating communities. Our presentation outlines commonalities and distinctions between these projects as they unfolded over time. By situating these First Mile projects alongside broader theoretical trends of Indigenous resurgence, nation re-building and practical decolonization (Alfred, 2009; Alfred & Corntassel, 2005; Corntassel, 2012; Simpson, 2011), we illustrate new opportunities to learn how Indigenous peoples are encoding their self-determination in the design and operation of ICT. Importantly, this work demonstrates the need for university researchers to engage with community members to explore, develop, translate and mobilize First Mile theory and practice in diverse contexts.

Id: 9944

Title: Conceptualising Community Social Media: The Promise of Cultural Intermediation

Authors:

Name: Jonathon Hutchinson

Email: jonathon.hutchinso_@_ydney.edu.au

Country: AU (Australia)

Affiliation: The University of Sydney

Abstract: Contemporary theories for alternative, community and citizen media are problematic in that they provide a useful backdrop, but fail to incorporate the socially constructed nuances of community social media. In this paper, I critically examine the potential of the cultural intermediation framework to address these issues. Cultural studies has historically examined media and communication to understand the meanings and directions of society (Williams, 1965), often through the expansion of difference, societal power/meaning/identity, marginal media, displacement of the dominant discourse and intellectual politics (Hartley, 2003). Cultural studies is also a baseline theory for cultural policy and more recently for the creative industries to explore new media technologies and the broader impact of 'creativity'. Digital media has provided users, especially online communities, with the opportunity to participate in the discussions and debates of their world, with the hint of greater democratisation and empowerment. This approach towards new media is increasingly problematic for three reasons. First, there are questions surrounding individual capacity to participate in digital communication environments. Secondly, have organisations accepted user empowerment against hegemony through digital communication technologies? Thirdly, if users have access and increased democratisation for resistance, are socially constructed values developed through social media sincere or the result of cultural populism (McGuigan, 2002)? The significance of understanding these research problems relates to how social media is governed and regulated. Both cultural studies and the creative industries have explored this resistance/hegemony dichotomy through digital communication technologies, otherwise called social media, with compelling results. For example, cultural studies examines networked users and communities by what has not been included, while the creative industries tends to place futurist 'enabling' rhetoric to support participatory culture. Both approaches are useful, but tend to reduce the impact of the human and non-human social media actors to either class based or institutionally based workers. To research social media in the context of alternative, community and citizen media requires new thinking to understand not only the technology, but the techno-cultures that influence and are influenced by emerging digital media practices. Cultural intermediation provides a socially constructivist approach to understanding empirical accounts of social media activities, beyond the hyperbolic rhetoric of participatory cultural production. Cultural intermediation can be viewed as exploring the new positions located between content production and creation (Bourdieu, 1984), as the relationship between creativity and the economy (Smith MacGuire and Matthews, 2014) or as a combination of both. Cultural intermediation explores the actors between the production and consumption of cultural goods by understanding the technologies, environments and agents beyond the hegemonic/resistance dichotomy. This paper draws on five years of ethnographic data from public service media social media communities. It traces the history of cultural studies within media and communication in regards to political communication across social media. I argue the emerging

cultural intermediation framework is useful for understanding the communication ecology, and following in the pioneering efforts of cultural policy studies, can inform and in some cases create new forms of policy, regulatory frameworks and governance models related to digital cultures.

Id: 9996

Title: Using social media as alternative journalistic practice: News E Forum during the Sunflower Movement in Taiwan

Authors:

Name: Chen-Ling Hung

Email: hungchenlin_@_mail.com

Country: TW (Taiwan)

Affiliation: Graduate Institute of Journalism, National Taiwan University National Taiwan University

Abstract: As Manuel Castells (2012) claims, the Internet has the potential to turn people's outrage into hope by facilitating collective action toward social change. In the past decade, the whole world has witness people's willingness and technology power for change during the Jasmine Revolution, Occupy movement and the recent Umbrella Movement, etc. In Taiwan, the Sunflower Movement occurred in March 2014 while Taiwanese protested against the free trade agreement with China by occupying the country's Congress hall for 24 days. During the occupying period, half million people joined the demonstration to show their anger and forced the government to pull back its negotiation with China. This movement symbolized a successful internet facilitated social action since new technology especially Facebook was frequently used to transmit information and mobilize people. This study aims to analyze how Internet has been used during this 24-days-long event, taking News e forum as an example. News e forum was an alternative news media outlet emerged on the first evening of Sunflower Movement when a group of journalism students followed protestors on their way to occupy the Congress hall. Realizing the occupy action would lead a historical movement, students decided to stay in the scene and tell the stories. Using Facebook as the medium, News e forum invited 90 students from different universities to provide update stories. At the end of the Sunflower Movement, News e forum covered 1234 news stories (averagely 50 news stories each day) and attracted more than 130 thousand likes. News e forum is a unique example of citizen journalism. First, it is organized by amateur reporters who volunteered to participate. Second, it used popular technology tool to transmit message and interact with readers and users. Third, it is independent from the sponsor and control of any media organization. As Bowman and Willis define (2003: 9), citizen journalism represents a bottom-up phenomenon in which 'there is little or no editorial oversight or formal journalistic workflow dictating the decisions of a staff'. Because of its grassroots and independence nature, News e forum was able to avoid the bias the mainstream tended to have toward social movements. To contrast, News e forum provided instant news of the social movement which helped to satisfy readers' information need and gain trust. Therefore, this study applies the concept of citizen journalism to examine the operation of News e forum in the context of social movement and technology use. By interviewing key members of News e forum, this study aims to answer these questions: What are the features of participant reporters' How was the forum operated' What are the features of news stories provided' What are the differences between News e forum and the mainstream media' What are the outcomes of empowerment for these participants' How does News e forum sustain after the end of the movement' This study fits the theme of community communication section since it provides an example of the new forms of media activism and also a significant case of alternative journalism and citizen journalism.

Id: 10022

Title: Breaking hegemony in film distribution: minoritized languages and digital diffusion

Authors:

Name: Ana Isabel Rodríguez Vázquez
Email: anaisabelrodriguezvazque_@_mail.com
Country: ES (Spain)
Affiliation: Srta.

Name: María Soliña Barreiro
Email: msolinabarreir_@_mail.com
Country: ES (Spain)
Affiliation: Profesora Guión Audiovisual (Grado de Medios Audiovisuales) Tecnocampus de Mataró, Universitat Politècnica de Catalunya; Mataró (Barcelona)

Name: Miren Manias-Munoz
Email: miren.mania_@_mail.com
Country: ES (Spain)
Affiliation: PhD Student University of the Basque Country/ Euskal Herriko Unibertsitatea (EHU/UPV), Comunicación Audiovisual y Publicidad

Abstract: As the European Union indicated in the communication presented by the Commission at the Parliament, 'The European cinema in the digital era: building up bridges between cultural diversity and competitiveness', there is a disequilibrium among the number of films produced, those reaching the audience and the ones which are finally watched. The situation is more complex for the minority language cinemas; in the Spanish context, the 68% of the films shown in Cataluña have been produced in EUA while only the 6.4% have been local; in the Basque Country just 3% of the film sessions have been in the Basque language and, in Galicia, no more than 16% in Gallego. Thanks to its dialectical nature, the digitalisation of culture enables new means of breaking distribution and exhibition hegemonies; since new windows have been opened for the visibility and accessibility of minority cinemas (sensory as well as authorial language area). The objective of this paper is to look at the level of influence of the new digital distribution platforms aiming at making visible minority language cinemas and its diversity, in the Spanish framework. While the traditional distribution system remains strong and the television is still the most used window to watch films (European Audiovisual Observatory), the biggest distribution agents for the territorial cinema production are the autonomous public TVs in their online version, as discussed in the analysis of TV3 (Catalan), ETB (Basque) and TVG (Gallego) TV channels. However, we can detect the creation of new local and international ways of resistance: public distribution platforms like Canle.tv, or private ones such as Dokumentalak eta Film Laburrak Euskaraz, Filmin and Ara Filmin (this last two have more than 800.000 users monthly). Besides, films festivals specialized in minority cinemas are one more mechanism that help in strengthening spaces against distribution hegemonies. Running simultaneously at the commercial theatres and on the Internet, examples as Márgenes, Fidoc and Atlántida give small cinemas the chance to gain international reputation so they can be shown again in their home market.

Id: 10059

Title: Challenging the dominant capitalist system and the telecommunication corporations through technological self-determination: A look at the first community cellular network in Mexico

Authors:

Name: Claudia Magallanes-Blanco

Email: clausmagallane_@_ahoo.com.mx

Country: MX (Mexico)

Affiliation: Universidad Iberoamericana Puebla

Name: Isabel Lozno-Maurer

Email: chiabel_@_mail.com

Country: MX (Mexico)

Affiliation: Universidad Iberoamericana Puebla

Abstract: Cellular phone services worldwide are offered by transnational corporations or national monopolies. They have as their main objective the accumulation of wealth through the massive sales of telecommunication services. This is a top-down model that does not take into consideration large amounts of the population located far from urban centers who are left un-connected. In today's world control over telecommunication services means control over the exercise of basic human rights such as communication and information rights. In Mexico, peasant and indigenous communities have been historically marginalized and dispossessed. The refusal of telecommunication corporations (such as Telcel and Movistar) to provide mobile phone services is another example of discrimination. Worldwide there are community and self-managed telecommunication initiatives, most of them focused on providing ICTs; broadband or Wireless services. There are very few experiences of cellular phone services, some of them are located in Canada, Indonesia or Argentina. We argue that these initiatives contribute to the self-determination of the communities through technological appropriation. Based on Gurstein's (2003) community informatics theory, we consider that such projects help local development through enhancing community capacity for social, cultural and economic activities. This paper analyses the case of the first community cellular network in Mexico. This network was created in 2013 in three communities in the highlands of Oaxaca (Talea de Castro, San Juan Yee and Santa María Yaviche), southern Mexico. The network was possible because of the joint efforts of Rizomatica (a small group of technology aficionados, community communicators and promoters), the community's assemblies and community individuals who are users of the service users. Based on interviews with members of Rizomatica, network administrators from the community and users we explore how does the network function as well as its economic, social and cultural repercussions in the everyday life of the communities. The community cellular network in Mexico is a bottom-up model that has as its main objective to provide a low cost service and benefit the community and its users. This network contributes to the self-determination of the peasant and indigenous communities where it is functioning and is also a resistance and challenging mechanism against the dominant capitalist system and the telecommunication corporations. The paper is related to the Community and Alternative Infrastructure topic area by presenting a model experience from which there is much to learn conceptually, methodologically, technologically and practically.

Id: 10068

Title: Emergent Power, Contentious Communications and Canadian Mining Companies

Authors:

Name: Dorothy Kidd

Email: dorothykidd_@_ahoo.com

Country: US (United States)

Affiliation: University of San Francisco

Abstract: N.B. This paper is part of the panel called "Media Power" organized by Diana Coryat. One of the less well-known stories about the rise of neo-liberal capitalism in the 1990s is the new wave of mining and resource exploitation as more than seventy countries have introduced new laws favouring corporate mining interests (reducing foreign ownership restrictions and corporate taxes, and environmental, labour and human rights regulations) (Kidd, 2014a). As a result, host communities, many of them indigenous, are engaged in what are, with no exaggeration, bitter struggles over life and death, from murders and assaults, environmental degradation, loss of control over local government, and the social impact on gender relations and long-standing ways of life. Canadian mining companies, and the current Canadian government, are playing a major role in this resource exploitation. According to a 2009 report from the Canadian Centre for the Study of Resource Conflict, Canadian mining companies rank first in violence, environmental damage and human rights abuse. Mining and resource development has historically been a major factor in the development of community media and counter-power in the Americas, ranging from the establishment of the Bolivian Miners Radio to aboriginal communications in Canada. Although the composition of capital and of social movements has changed significantly, media and communications power remains central to these contemporary struggles. Canadian mining companies, the Canadian government, national governments where the mining is taking place, and the enabling multilateral organizations of the World Bank use the dominant commercial media and their own public relations instruments to solidify their power over local, national and regional institutions, structures and processes. At the same time, many communities, and allied social movements have developed their own communications repertoires and trans-media strategies to counter the power of Canadian mining companies, and to assert their own autonomous power to develop their own communities. This paper highlights the use of contentious communications in challenges to the Canadian state's support of a neo-extractionist policy and of the Canadian mining sector. The presentation briefly maps the sites of conflict over Canadian mining in Canada and South America, and the role of the Canadian state. The majority of the presentation focuses on trends in the development of community and trans-local media power, especially examining the inter-related strategies of indigenous rights, local plebiscites, people's hearings and the campaign to challenge Canadian mining companies in Canadian courts. The presentation concludes with a discussion of the significance for community media theory, and especially the changing composition of media power.

Id: 10124

Title: Community Documentary: A Move towards Digital Inclusion

Authors:

Name: MANASWINEE MAHANTA

Email: manaswineemahanta9_@_mail.com

Country: IN (India)

Affiliation: Tezpur University

Abstract: The literature on community media initiatives in the global context (including the community video projects) and result of such media exposures into digital inclusion is critically reviewed. Further, theoretical arguments on digital divide from gender perspective are discussed. This research work sees the Community video works as Cin'ma Pur and put forward some theoretical discussions to define the term documentary-not based on aesthetic parameters rather from the basic idea of visual documentation with an attempt to institutionalize any kind of community visual documentation as documentary work and provide a theoretical reference to such practice as Community Documentary and thus nullifies the popular alternative expression Community Video. The effects of such Community Documentaries and their making procedures on the women of the communities are further elaborated. Researcher looks at the potential of these documentary making procedures taken up for, of and by the community women, with and without technical supports from outside agencies, as a step forward to bridge the digital divide and a move that ensures access and skill of Community Women to Use Information and Communication Technologies(ICT) associated to the making process of community documentaries and are therefore able to participate in and be benefited from growing knowledge and information society. In order to be included one have to overcome three kinds of digital inequalities; better known as digital divides: 1.Economic divide or infrastructural inequality 2.Usability divide or inequality in (digital) literacy 3.Empowerment divide or participation inequality. All these three aspects are stressed while examining whether community documentaries can serve as a type of digital inclusion. Theoretical base of the model is being scrutinized by three case studies taken up in the Indian state of Gujrat and Andhra Pradesh: 1.'Gender Sensitive Governance through ICT' by Mahila Swaraj Manch, Shihore-a project base for 'Making Women's Voice and Votes Count' 'a multi-site project funded by UN Women, 2. 'Ek Poltun Bheek Nu' by the community women of Narmadapura, Baroda and 3.'When Women Unites' by the community women of Nellore. Researcher concludes that such media exposure can enhance digital empowerment by ensuring better access and skill to use Information Communication interfaces and hence can work as a mode of digital inclusion. Researcher further highlights some other aspects of social inclusion of community women including political or economic empowerment, hold up by the discussed mode of inclusion.

Id: 10154

Title: Cultural Mediations of the Visual: knowledge resources for remote indigenous communities.

Authors:

Name: Hart Kenneth Cohen

Email: h.cohe_@_ws.edu.au

Country: AU (Australia)

Affiliation: University of Western Sydney

Name: Juan Francisco Salazar

Email: j.salaza_@_ws.edu.au

Country: AU (Australia)

Affiliation: University of Western Sydney

Name: Rachel Natalie Morley

Email: r.morle_@_ws.edu.au

Country: AU (Australia)

Affiliation: University of Western Sydney

Abstract: This work is developed as part of an Australian Research Council project titled, Digital Archives and Discoverability: Conceptualising the Strehlow collection as a new knowledge resource for remote indigenous communities. This paper addresses how the re-mediation of archival images can be a basis for a form of cultural repatriation in connection to a specific community of interest. We have focussed on narrative strategies as a means of mobilising the archive with specific attention to digital storytelling and on-line story engines in collaboration with the Ntaria School and traditional owners and elders in the remote community of Hermannsburg/Ntaria. It reflects an interest in showing how archival images can be a space where embodied knowledge and community interest in cultural history cross. Two tendencies have converged recently: the use digital technology in the re-mediating of image collections and an interest in the repatriation of material culture by communities of interest from collecting agencies. Our project has embraced these two tendencies in exploring the idea of digital repatriation. The ascendancy of the visual in anthropology has been marked by a tension surrounding the use of images that have been collected and sequestered in archives. Our project's interests can be summarised in three interrelated questions: How can an engagement with contemporary Aboriginal communities inform the conceptual work of the project? How can Aboriginal people discover and create their own relationships to the content of the collection? How will the digitisation of these archives enable us to find the knowledge flows relevant to the community within and across the Strehlow Research Centre Collection? Hart Cohen, Juan Francisco Salazar and Rachel Morley
Chief Investigators
Digital Archives and Discoverability: Conceptualising the Strehlow collection as a new knowledge resource for remote indigenous communities. School of Humanities and Communication Arts University of Western Sydney** The paper is a work of collaboration with Wendy Cowan (Ntaria School), Mark Inkamala (Western Arrarnta traditional owner), Adam Mcfie, (Repatriation Anthropologist Strehlow Research Centre), Shaun Angeles, (Research Technician, Strehlow Research Centre).

Id: 10170

Title: The tensions of funding for community radio stations

Authors:

Name: Janey Gordon

Email: janey.gordo_@_eds.ac.uk

Country: GB (United Kingdom)

Affiliation: University of Bedfordshire, UK

Abstract: This paper is the final report of work done during 2013 and 2014 evaluating the methods of funding used by community radio stations globally. It is the conclusion of an earlier paper presented to the IAMCR conference in Dublin 2013 and has developed from some of the valuable discussion with scholars and activists at that event. Community radio activists believe that they should support and speak for their listeners and that languages, views, cultures and information will be shared on a community radio station which have little or no platform elsewhere. Crucially, as defined by AMARC, the World Association of Community Radio Broadcasters, it is believed that Community Radio should operate on a not-for-profit basis. The snag being that inevitably there are financial costs involved even when working to the highest ideals. Seeking funding may be seen as a pragmatic reality of life for community radio activists, but it becomes evident that there are economic models, which are more supportive of the ideals of the community radio movement than others. This paper uses the research and author's experience as a community radio station manager and draws on recent work by other scholars and discussion with community radio activists working in the field. It explores examples of how community radio stations are funded in a number of countries globally and assesses the extent to which these models provide a degree of autonomy for the station. Funding from the community, patronage, commercial advertising and sponsorship, grants, service contracts and NGOs are examined and examples are given from a number of different countries. The paper suggests that individual community radio stations able to gain economic support from a mixed group of funders and funding agencies have the advantage of continuity should one withdraw. It is also felt that although there are clear benefits in using money from governmental or non-governmental agencies to initiate broadcasting, this should not be allowed to totally dictate the stations' core activities in serving their listening communities.

Id: 10174

Title: Ambiguous Power of Citizen Journalism in Remote Mediascape: A Case Study of Eastern Taiwan

Authors:

Name: CHUN WEI LIN

Email: headgardener2_@_mail.com

Country: TW (Taiwan)

Affiliation: Department of Indigenous Languages and Communication, National Dong Hwa University, Taiwan

Abstract: This study intends to explore the possible changes the citizen journalism might bring to Taiwan's news media environment where not only has been trivialised and sensationalised by commercialisation but also has been shaped into a system driven by viewer ratings and the power of advertisers. In order to alleviate symptoms of overwhelming commercial news media, the citizen journalism has been introduced into Taiwan as a key to the solution for existing problems as well as the future of mediascape. This paper, in particular, examines the possible role of the citizen journalism in a rural area, Eastern Taiwan. Located on the mountainous eastern coast of Taiwan, the region, Eastern Taiwan, has rare headquarters of mainstream media. Under relatively less commercial competition, the region offers citizen journalism a land to grow on its roots of non-governmental and non-commercial communication practices with local dynamics. As do-it-yourself media, PeoPo (People Post) is an alternative online platform, organised by Public Television Service, for citizen journalism from Indigenous and other communities to deliver local points of view, such as local protests against government, indigenous cultures and environmental issues of local ecology; Moreover, sometimes the news workers in the mainstream media even rely on co-operatives with the local citizen journalists, especially when natural disasters, like earthquakes or typhoons, occur in the region. Thus, this paper tends to evaluate the development of the citizen journalism in the remote mediascape-- Eastern Taiwan within its uncharacteristic challenges. After a review of research on citizen journalism, this study draws on data from content analysis of citizen reportage on the PeoPo platform from 2011 to 2014 and in-depth interviews with key players to identify the concept and practice of citizen journalism in Eastern Taiwan. This study concludes by asking if the citizen Journalism is capable of fostering viable civic communication and underpinning the new model of journalism in Taiwan under current and future conditions.

Id: 10297

Title: Cultural Capacity and Political Action: Community Media Initiatives in the Slums of Eastern Mumbai

Authors:

Name: Faiz Ullah

Email: faiz.ulla_@_iss.edu

Country: IN (India)

Affiliation: School of Media & Cultural Studies, Tata Institute of Social Sciences, Mumbai, India.

Name: Nikhil Thomas Titus

Email: nikhil.titu_@_iss.edu

Country: IN (India)

Affiliation: School of Media and Cultural Studies, Tata Institute of Social Sciences, Mumbai, India.

Abstract: The Municipal M-East ward in Mumbai, India is where, to borrow an evocative phrase from the chronicler of London, Iain Sinclair, the city 'loses it, gives up its ghosts'. It is a site for some of the city's least desired industries and institutions. An overwhelming majority of M-East Ward's inhabitants live in slum-like conditions and suffer from multiple vulnerabilities primarily because of state's apathy and an increasingly unyielding attitude. Limited availability of decent work, lack of health and education services, and abysmal community infrastructure have left M-East Ward performing extremely poorly on several human development indices compared to the rest of the city. Several Non-governmental and Community Based Organisations have been working in the M-East Ward and seem to be addressing the most immediate and tangible needs which, in the current context, are quite important. While it is necessary that the priority should be placed on the initiatives that respond to the basic needs of the people and help pull them out of their immiserating circumstances it is also important to recognise a broader and distant horizon of aspirations that they might have. One of the main reasons that contribute towards impoverishment of poorer communities is that they often remain invisible and unheard, sometimes unfortunately so, even in the imagination of the agencies that are supposed to be working for them. Visibility and voice thus become crucial resources with which the poor can alter the ways in which they and their needs are recognised. Arjun Appadurai (2013) calls this capacity a 'Cultural Capacity' which allows the poor to 'explore the future more frequently and more realistically, and to share this knowledge with one another'. It also enables them to 'exercise voice, to debate, contest, and oppose vital directions for collective social life as they wish' and 'find those levers of metaphor, rhetoric, organization, and public performance that will work best in their cultural worlds (ibid)'. With the advent of what Ravi Sundaram (2010) calls 'Pirate Modernity' 'marked by proliferation and democratisation of digital mobile technologies, increasing access to the Internet and intense circulation and consumption of media products' there are now enough enabling resources available for the 'subaltern populations [so far] unable to enter the legal city'. Bypassing legal infrastructures the community members have been exploring different ways of registering their presence, exercising their voice and finding means to project their aspirations collectively. In this paper we reflect upon our experiences of working with Community Media tools and strategies in M-East Ward and in what ways they could be said to have strengthened the people's cultural capacities. We also

critically examine the consequences of such a capacity for the community as it repeatedly finds itself under the harsh glare of the state and elite. References: Appadurai, A. (2013). *The future as cultural fact: essays on the global condition* (1 edition.). London: Verso. Sundaram, R. (2010). *Pirate Modernity: Delhi's Media Urbanisms* (Reprint). New Delhi. Routledge.

Id: 10361

Title: ACTipedia: addressing the invisibility of critical ageing studies on Wikipedia

Authors:

Name: Maude Gauthier

Email: gauthier.maud_@_mail.com

Country: CA (Canada)

Affiliation: Concordia University

Name: Kimberly Sawchuk

Email: kim.sawchu_@_ympatico.ca

Country: CA (Canada)

Affiliation: Concordia University

Abstract: The recent efforts of activist academics, such as FEMTECHNET, to transform the representation of women on Wikipedia reveal how the Internet continues to remain a space of contestation and struggle, often reproducing existing power relations. In this paper, we contribute to these debates by addressing, more specifically, the representation of age, and ageism, within Wikipedia. We discuss our attempts to rectify these representations through a collaborative action research project known as ACTipedia, launched by Ageing Communication Technology (ACT) a Montreal-based, international research team of scholars and community activists addressing the vexed relationship between ageing and digital media (www.actproject.ca). The critical role of Wikipedia for setting the discursive terrain for many subjects cannot be underestimated: it is often the first 'go-to' point of entry for students and the general public. It has been the object of substantial controversy (Reagle 2010) and many academics adopt a cautionary attitude towards Wikipedia (Bayliss 2013). Our initial inventory of existing articles quickly revealed the hegemony of a particular purview on age and ageing from a health-related point of view. Missing is a more robust critical ageing studies point of view on the intersections between age, culture and communications. In a world increasingly dominated by digital technologies this analysis has lead us to throw the caution described by Bayliss to the wind. This paper reflects on the lessons learned through our engagements with ACTipedia. Our reflection is structured into three areas of inter-related inquiry: first, we discuss the intellectual and social ramifications of the invisibility of critical ageing studies on Wikipedia and the high visibility of entries that conflates ageing with health; second, we analyze our attempts to rectify and shift the discourse through ACTipedia; third, we address the larger question of the role of Wikipedia as a new generator of public discourses on age and ageing, particularly for those of us who work between French and English in the context of Québec. Theoretically, we will draw on the work of deCerteau, Foucault and Gramsci to address the in/visibility of specific discourses of ageing on Wikipedia. Engaging with theories of mediation (Livingstone 2009) and mediatisation (Hepp 2012), we will use our work on 'tactical mediatisation' (Sawchuk 2013) as a point of intellectual departure to understand our current intervention into 'Wikispace'. To what extent can we develop appropriate 'tactics' (deCerteau 1988) to change the strategic organization of knowledge and attend to the administrative logics that govern entry into Wikispace? How can we use these tactical interventions, with community groups and across languages, to contest hegemonic discourses on ageing through digital media? How do language and local context

impact on how we experience the notions of hegemony and resistance' In what ways does our participation and intervention open us up to perpetuating the hegemony we are trying to resist' In terms of methods, we refer back to Hearn & al (2009) on participant action research. We will draw on comments shared after the sessions as well as informal discussions with individual researchers and on our experience within the project.

Id: 10401

Title: Community broadcasting as an emancipatory paradigm: A Theoretical consideration

Authors:

Name: Brilliant Mhlanga

Email: bsigabade_@_mail.com

Country: GB (United Kingdom)

Affiliation: Senior Lecturer - Media CulturesMass Media CommunicationsSchool of HumanitiesUniversity of Hertfordshire

Abstract: The rise of community radio in Africa, in particular, Southern Africa, continues to be a subject for debating within political circles. But within scholarship and policy making circles it is seen as part of a broader project aimed at buttressing democratic ideation, on the one hand; while on the other hand, it is perceived as a 'people centred' emancipatory project. Not much has emerged in scholarship in terms of providing us with a theoretical engagement of this phenomenon, which emerged partly, in the 90s and the turn of the millennium. Community radio as the expression of a geographically localised community, with a manageable population, and as a third developmental voice existing between the state, public and private commercial radio carries with it notions of - independence, equality, community participation and representation. Operating as the alternative element, community radio offers the dialogic potential of engaging and representing cultural distortions inherent in the majority-controlled media by offering local communities an opportunity to broadcast in their languages. Localised broadcasting allows communities to use their languages; thereby conjuring feelings of empowerment and belonging. Using the case of Southern Africa community broadcasting and use of local languages will be presented as important aspects in development, local participation, ownership and control of the social transformation processes. This paper argues that a community radio presents the pre-eminence of value laden participatory approaches and marks the return of the nativised local through the use of language as the logic of empowerment and as part of inter-state-community dialogue and inter-community forms of engagement. Further, this paper is informed by a situated qualitative southern participant-action research in which views of radio station staff and members of the community will be analysed.

Id: 10407

Title: (c)Capital Restraints and Affordances: A Critical Analysis of the Spatialities of Contention

Authors:

Name: Caitlin Turner

Email: caitlin.turne_@_arleton.ca

Country: CA (Canada)

Affiliation: Carleton Univerisity

Abstract: To borrow from Sidney Tarrow (1994), there is power in movement; something we are hard pressed to argue against in light of events such as the Arab Spring and Occupy Wall Street. And while the cannon has not been slow to respond to these events, it has also been quick to set aside questions of containment in favour of questions of causality. Within this literature there is a tendency to not only veer from one fashionable information communication technology (ICT) to the next, but to also construct a rationale of social change outcomes based on a binary of hegemonic victory or counter-hegemonic triumph. What is often lacking in these frameworks is an explicit account for the intersectionality of materiality, location and human agency implicated in activism and confrontation. Taking its cue from Philip Abrams (1982) and his articulation of 'the problematic of structuring', this paper argues that behind much of our contemporary social movements lays an intricate series of choices and action shaped by a finite set of possibilities and circumstances; there is a mutual shaping of structure and agency. And while ICTs are (re)generating paths of dissent they are not a panacea that precludes pre-emption and control by State and capital interests. Activism happens in and through various spatialities, both digital and material. These spaces empower dissent to coalesce, strategize, to act, and be seen but they also ensnare social movements in thousands of traps and controls. This mutual shaping of structure and agency pits the interests of the State and capital with forces of contention and change. It is in this crucible that we can challenge technotopic fantasy, and interrogate simple binaries of control and triumph. This paper surveys various digital and material spatialities of contention in the West. And in doing so offers an interpretation of ICTs and activism that emphasizes the co-implications of structure and agency and its impact on the trajectory of activism and contentious politics. Looking at, for example, the parallels between Canada's Bill C-309 and Facebook's user ID policies, it is the tentative conclusion of this paper that the restraining of physical space by the State need not be understood separately from the controls of digital space by capital. Each works in conjunction and often as a mirror of one another to turn the geographical and digital defence of space against contentious activity. The regulation of space works to allow geography and code to do the silencing of dissent, and as a result, sets what hegemonic interests deem as acceptable margins on what form and type of dissent will be tolerated. By containing but not abolishing rebellion, what appears like a failure to overcome dissent is in fact a clever attempt to quietly contain the deeper roots of resistance and opposition through imposed restrictions on who can speak, who can be heard and where they can do so. Caitlin Turner, PhD Student School of Journalism and Communication, Carleton University#4, 554 Queen Elizabeth Drive Ottawa ON K1S 3N4 caitlin.turne_@_arleton.ca 613-883-4523 Hegemony or Resistance

Id: 10446

Title: Interactive Voice Response (IVR) System and Health Communications: A Study of Jharkhand Mobile Radio

Authors:

Name: Diti Joshi

Email: diti.joshi9_@_mail.com

Country: IN (India)

Affiliation: Delhi University

Name: Archana Kumar

Email: archna_@_otmail.com

Country: IN (India)

Affiliation: Delhi University

Abstract: IVR systems are participatory mobile based ICTs that can strengthen community communications and amplification of people's voice and contribute to their empowerment. Essentially being a modified form of Community Radio, IVR based telephony systems can overcome the challenges of reach and participation CR stations face by the user generated content possibilities they enable. Jharkhand Mobile Radio (JMR) is an IVR based platform that has been in operating in Jharkhand state. The present study explored the role JMR is playing in the context of health communications within the Jharkhand communities. The study followed a multi-method approach to provide in-depth qualitative insights about JMR. Stories of change were collected from callers who participated on JMR regularly. Focused group discussions with community women and stakeholders were carried out to understand community health issues and people's participation on JMR. Content analysis of 283 messages on health issues left on the platform by users over a period of three months was also undertaken. The JMR activity analysis revealed that content on the platform was mostly user generated, was regulated by the organization and also the offline activities conducted by JMR staff contributed in influencing the communications. Content analysis of messages communicated through JMR revealed that men were more vocal about their health concerns than women. Also, participation over JMR was more from districts having better health indices. Health issue discussed over the platform focused mostly upon communicable and life style related diseases, the abysmal health infrastructure and services prevalent and expressed disgruntlement especially with health personnel. Community dynamics were interspersed in people's communications over the platform. Negatively oriented messages predominated and prominently focused on community level issues, on power disparities between government and citizens and the domination of authorities over people. Further narratives revealed that due to opportunities of free and open participation and dialogue about issues that the platform provided contributed to change at individual and community level. Narrators perceived health information over the platform to be more rooted within the cultural and experiential context of the local people. JMR contributed to improvement in health infrastructure and services significantly influencing the behavior and regularity of health functionaries on whom the platform helped create pressure and made them more accountable. The study presents diverse theoretical perspectives and reflects JMR relevance and impacts. JMR clearly breaks the spiral of silence theory

as communications over it enables minority opinions and those of marginalized groups to come forward enabling them to overcome their inadequacies, apprehensions and fears. Further the culturally rooted information based on people's lived experiences led to positive change at individual and collective level prerequisites highlighted by Health Belief Model. Thus a mobile based platform like JMR with the potential of facilitating change both at the individual and collective level have immense potential for building networks and enabling sharing of ideas and dialoguing of issues. IVR based ICT can address the shortcomings of community radio by enabling amplification of people's voice beyond limited geographical broadcast boundaries and offering a platform that enables transparency and openness in communications.

Id: 10536

Title: 'Transformative communication: from a epistemology of the South'

Authors:

Name: Amparo Cadavid

Email: acadavi_@_onsultingecho.com

Country: CO (Colombia)

Affiliation: Member

Abstract: Building a network of thought and cooperation in communication for social change has been an obsession for several Master's Degree programs around the world. In August 2014, 26 schools of communications met in Bogota to create REDECAMBIO, a network of academic programs from 18 countries (Argentina, Australia, Bolivia, Brazil, Canada, CIESPAL, Colombia, Costa Rica, El Salvador, Guatemala, India, México, Paraguay, Philippines, Spain, Sweden, United States, and Venezuela). One of its first tasks was, to socialize, reflect and discuss about the epistemologies that gave origin to their academic programs which intern guided their research production, in order to ponder from a philosophically perspective, on the reason for being and the identity in the arena of communication for social change. Three communication schools associated with REDECAMBIO (UNIMINUTO, IPICOM and CIESPAL) decided to start a joint research project to analyze the following issues: What lies behind these programs' What are they based on' How are these epistemological views reflected in their academic production' As part of UNIMINUTO's research group I will present the approach and the progress of this project in ComCom 2015. I will put forward and discuss our theoretical approach based on the Boaventura de Sousa Santos's line of thought as revealed in 'Epistemologies of the South' and 'Decolonizing Knowledge and Power', to show the transition between the concept of development and good living. I will also explain the guidelines behind our methodological focus based on the Grounded Theory (Juliete Corbin and Anselm Strauss), to support the idea of how, from several categories and variables that emerge from the primary data of a research, it is possible to build new philosophical and epistemological approaches, using 'the South' as a basis, to redesign and create new communications guidelines for a better future. This paper seeks to generate a robust debate about the Hegemony and resistance seen from the perspective of countries that have been colonized in the past five centuries.

Id: 10561

Title: Indigenous people's communication in Colombia: a history of the resistance (Comunicación de los pueblos indígenas en Colombia: una historia de resistencia)

Authors:

Name: Eliana del Rosario Herrera Huérfano

Email: rhhuerfan_@_ahoo.com

Country: CO (Colombia)

Affiliation: UNIMINUTO University

Abstract: Esta ponencia analiza el proceso histórico realizado por los pueblos indígenas de Colombia para el reconocimiento y el mantenimiento de sus culturas y derechos antes y después de la Constitución de 1991, a partir del concepto y las clases de resistencia: directa y discreta/oculta, desarrollados por James Scott. El análisis se centra la historia de resistencia que derivó en el diseño y discusión de la Política Pública de Comunicación Indígena para identificar cuál es el sentido del Derecho a la comunicación expresado en el documento presentado por los pueblos indígenas ante el Estado (diciembre de 2014). Se trata de reconocer las formas de resistencia que derivaron en la defensa de prácticas comunicativas como la defensa lengua y otras formas de comunicación propia, así como definir propuestas para la puesta en marcha de procesos de apropiación de tecnologías de comunicación.

Id: 10567

Title: En la casa: A media topography of feminist engagement

Authors:

Name: Elizabeth Lloyd Miller

Email: elizabeth.mille_@_oncordia.ca

Country: CA (Canada)

Affiliation: Concordia University

Abstract: How are alternative media practitioners using media to bridge increasingly wide ideological gaps around critical social issues? How are media makers both negotiating and subverting symbolic orders and regimes when working within the mainstream? Do efforts to bridge gaps and reach diverse audiences subvert or affirm hegemony? These are increasingly critical questions for practitioners who want to reach and challenge diverse audiences but are working in a media environment where niche news outlets, aggregators, and social media are the primary way that audiences engage with contemporary issues. Over the years, I have borrowed, adapted and even made films about groups piloting innovative media methods to instigate dialogue around seemingly taboo subjects. For example, in 2002, I directed *Novela, Novela*, a film about Puntos de Encuentro, a Nicaraguan feminist organization that collaborated with a nation wide anti-violence network to bring rape, abortion, and homosexuality to mainstream audiences through their tv program, *Sexto Sentido*. More recently I directed *En la Casa*, a film shot over three years, that follows the organization as they produce and distribute *Contra Corriente*, a family drama that explores sexual exploitation, labour struggles, and a range of complex issues related to globalization and its impact on families and communities. To represent sexual exploitation of adolescents in the burgeoning tourist economy of Grenada, Puntos called on the expertise of a network of thirty organizations across Central America, working against the trafficking of adolescents. The group also formed strategic alliances with unconventional partners including business owners, the police, and government agencies. This was no easy challenge given that the Sandinista government has been increasingly hostile towards feminist organizations in the last few years. In this presentation, I will use Puntos as a primary case study to explore the tensions that they and other practitioners face when collaborating with diverse partners on mainstream networks in an effort towards more critical political pedagogies (Giroux). I will also reference practitioners working in zones of conflict, such as Ronit Avni of Just Vision who has been using media to engage Palestinian and Israeli civilians in discussions and actions to end the occupation. She has piloted methods of engagement intended to open up audiences to challenge their opinions, to shake their preconceived notions of an issue and to move towards what she calls cognitive dissonance. I am drawing on the theoretical framework of a 'topography for feminist engagement' as developed by Cindy Katz and Awam Ampka's concept of 'emancipatory becoming' to address the critical questions posed by the conference convenors including, 'Are citizen, social and community media resisting hegemony, or are they part of hegemony?' Katz, Cindi On the Grounds of Globalization, *A Topography for Feminist Political Engagement*, *Signs*, Vol. 26, No. 4, Globalization and Gender (Summer, 2001), pp. 1213-1234. Giroux, Henry A. 'Public Pedagogy and the Politics of Neo-Liberalism: making the political more pedagogical.' *Policy Futures in Education*, Volume 2, Numbers 3 & 4, 2004. Awam Ampka, *Theatre and Postcolonial Desires* (London: Routledge, 2003)

Id: 10591

Title: Media work for social transformation: reflections on creative workforce within community-based youth media program

Authors:

Name: Aneta Podkalicka

Email: apodkalick_@_win.edu.au

Country: AU (Australia)

Affiliation: Swinburne University of Technology

Abstract: Digital media and the Internet are at the forefront of transformations in the way participation, activism and social innovation can be practised. The field of media and communication has engaged in an important and wide-ranging debate over the nature, uses and consequences of media and communication on participatory processes, including those specifically geared towards disadvantaged sections of the population. There is a range of valuable studies exploring the dynamics and outcomes of media-based projects for youth and marginalised youth specifically. But much of this literature doesn't pay enough attention to the creative workforce that drives these projects. On the other hand, there is a growing body of work on the role of the digital on activism and social change by exploring 'new' social movements, activist politics and social campaigns (e.g. Lievrouw, 2011; Postill, 2014). This presentation adds to community, youth media and new forms of media activism literature by a critical focus on an access-granting interventionist practice: youth media development. Drawing on a long-term ethnography and qualitative interview research into parallel youth media organisations in Australia and the US, the presentation will analyse how this field of action is constituted, by paying a special attention to the workforce ' their practice and motivations to be work in this space. By showing the interwoven motivations of altruism and self-interest, it argues that such an analysis is critical to fully do justice to the highly dynamic collaborative space that is. It uses empirical material to critically interrogate the common discourses and terms that have shaped the scholarly debate over forms of participation, activism and social innovation.

Id: 10606

Title: Placing community communication initiatives in brazilian Communication Policies

Authors:

Name: Adilson Vaz Cabral Filho

Email: acabra_@_omunicacao.pro.br

Country: BR (Brazil)

Affiliation: Fluminense Federal University

Name: Bianca Nunes Alcaraz

Email: bia.alcara_@_otmail.com

Country: BR (Brazil)

Affiliation: Fluminense Federal University

Name: Felipe Magalhães

Email: felipeademagalhae_@_mail.com

Country: BR (Brazil)

Affiliation: Fluminense Federal University

Abstract: The aim of this article is to understand how community communication initiatives have been assimilated in the formulation of communication public policies. It is based in a bibliographic and documental research, trying to situate academic reflections around the theme, the need for its regulation and the involvement of social organizations in the formulation of a regulatory framework for communications, in which community communication initiatives must be considered, and the ability to raise awareness of the topic. From the debate on the understanding of a communication system based on a distinct sector of state/government and private/market, the article emphasizes the need to establish foundations for the implementation of which, in fact, would be the recognition of the importance of historical performance of community communication in our country, currently manifested in community radios and community channels of cable TV (as well as in future Channels of Citizenship, in process of implementation). Among students, workers, unemployed and even homeless, people from different social strata have led demands for organized protests in many brazilian cities and main capitals. The revolt, in the beginning only against the increase of the bus fare, came to another level to cover a multitude of agendas: from the improvement in the quality of public education till the indignation against hegemonic media coverage about the reality and, above all, about constant conflicts between demonstrators and police. It's not hard to observe a critical positioning among the population about the hegemonic media approaches. There are some flaws and distortions pointed out in the news broadcasted by these media, going so far as to consider unacceptable that such distortion of the facts occurs. However, most people get no answers on the need of possible alternatives to the problem. There are currently some initiatives which should be controlled by the population, but insufficiently appropriated. This is the case of community radios and community channels of cable TV. Most of them are underutilized or, when producing informational content by themselves, do not receive sufficient interest from part of the population. At the same time, there is a limitation between the revolt against large conglomerates and the underevaluation of community communication proposals. There are

possible ways of building that communication advocated by social movements: a communication free from private and/or politicians interests, able to give voice to the people and to act as a democratic environment for the construction of a more egalitarian society. Facing Communication as a basic right for citizenship practice, the importance of ensuring unrestricted access to information is evident, signaled by the law sanctioned in 2014, and by the approval, in the Chamber of Deputies, of the Brazilian Civil Rights Framework for the Internet, also in the same year. The analysis of this situation allows the understanding that objectives are many and are related to a diverse range of actors, involved in a socio-historical context in which it becomes impossible not to highlight the role of communication as a key element in the organization of a society.

Id: 10641

Title: Online Debates about Hamilton's Bus Lane: Mobilizing Democracy and Citizen Engagement

Authors:

Name: Steven Richard Watts

Email: wattss_@_cmaster.ca

Country: CA (Canada)

Affiliation: McMaster University

Abstract: Hamilton, Ontario has a generationally diverse and actively engaged online community. The growing amount of voices and issues directed towards online platforms has the potential to generate increased civic engagement. In January 2015, the online debate around a designated bus lane in Hamilton flooded various outlets. The discussion on Twitter and digital media platforms suggests a migration of community engagement to online forums. To investigate the implications of online engagement in Hamilton, a case study on Raise the Hammer was conducted. Raise the Hammer is an online media outlet in Hamilton, which publishes user generated content in the form of articles. These articles serve to inform citizens and generate discussion about topical issues. To gauge the effectiveness of Raise the Hammer as a tool for citizen engagement, a discourse analysis has been conducted on articles about the bus lane. Comparatively, a similar discourse analysis has been conducted on CBC Hamilton's coverage of the bus lane. Much like Raise the Hammer, CBC Hamilton is also strictly an online platform; however, the content published by CBC is generated by professional journalists. Media coverage can contribute to the development of collective definitions and prioritization of social problems (Hilgartner and Bosk 53). Thus, the media framing of the bus lane debate by "community outlets" (Raise the Hammer) and "mainstream outlets" (CBC Hamilton) have distinct impacts on audiences. An additional discourse analysis has been conducted on the Twitter profiles of Raise the Hammer and CBC Hamilton. The digital-only nature of these two platforms relies on their respective website, for the presentation of content, and Twitter for generating discussion and awareness. Much of the discussion on Twitter is led by citizens, who urge councillors to explore strategies to 'fix' the bus lane rather than completely cancel the project. Direct engagement with city councillors via Twitter has generated a sense of, or even a longing for, democracy. The activity online has led to citizen proposed solutions, pleas for better transit overall, and physical meetings at city hall to support the bus lane. Although the online efforts of Hamiltonians did not result in councillors voting to keep the bus lane, it did help manifest two 'offline' campaigns. These campaigns began online and developed into physical forms of transit support in Hamilton. The momentum generated online has put pressure on city councillors to remedy current transit systems in Hamilton and recognize the importance of citizen input. Alongside the growing use of social media in Hamilton, the presence of online media provides an additional space for community voices to be heard. Although social media serves as an outlet for 'freedom of speech', full length articles, which are often written by citizens, encourages community dialogue. As a result, these online environments can foster a desire for democracy and catalyze physical action in Hamilton.

Id: 10648

Title: Ayotzinapa 2014:Estudiantes,Medios y la Democracia en Mèxico

Authors:

Name: Hugo Luis Sánchez

Email: hugosgudin_@_otmail.com

Country: MX (Mexico)

Affiliation: Profesor-Investigador de la Universidad Nacional Autònoma de Mèxico(UNAM)

Abstract: Pregunta Principal o Problema a Investigar:La desaparición forzada de 43 estudiantes de la Escuela Normal de Ayotzinapa la noche del 23 de septiembre de 2014 ha conmocionado al país y al mundo por su ominoso desenlace,así como la evidencia del pacto siniestro entre corrupción política y crimen organizado que explican la frecuencia con la que sucesos similares se reproducen por distintas regiones de Mèxico.La comunicación política generada por este tipo de tragedias ha buscado administrar el control de daños y el impacto negativo en los ámbitos gubernamentales,los partidos políticos y la clase gobernante mexicana.Marco Teòrico: Por lo anterior, a partir de un marco teórico que tiene como soporte la Sociedad Red,la Videopolítica, y la Teoría del Malestar Mediático nuestro objetivo será establecer las bases para analizar la irrupción mediática de Ayotzinapa en el escenario del Pacto Por Mèxico,suscrito por los tres partidos políticos más importantes del país(PRI,PRD y PAN)durante el primer año de gobierno de Enrique Peña Nieto.Con énfasis especial en la Nueva Reforma Política-Electoral y el impacto que tendrá en la campañas políticas del 2015 y en la participación en los Medios(especialmente la Televisión). Asimismo,resultan fundamentales dos conceptos complementarios a la Democracia Mediática:Videomalestar o Malestar Mediático,que obedece simplemente a los soportes comunicativos que han dominado en los diferentes periodos de la evolución de la comunicación política, mismos que se sincronizan con el advenimiento de lo que Giovanni Sartori denomina Videopolítica, para hacer referencia sólo a uno de los múltiples aspectos del poder del marketing y del videoEn esta perspectiva el Malestar Mediático junto con los Partidos Políticos configuran un modelo teórico en proceso de construcción, mismo que se articulará con tres categorías más: Sociedad Red,Nuevo Espacio Público y Videopolítica.Mètododo Utilizado: Contextualizar el tema en un marco histórico que se basa en la Comunicación Política y la Sociología. En especial de aquella que tiene contenidos de corte analítico y valorativo sobre la sociedad conectada, la movilización ciudadana y la desafección política, la transparencia, y la videocracia. Por tanto, el corpus analizado se limita al primer Año y Medio de Gobierno del Presidente mexicano Enrique Peña Nieto:la irrupción del caso Ayotzinapa en el escenario político y los medios;el tratamiento informativo del caso;la estrategia gubernamental del mismo, así como su prospectiva en 2015, su impacto en los partidos políticos, y en la ciudadanía; así como sus tensiones y desafíos. Resultados Empíricos: Ayotzinapa condensa todos los males que impiden a Mèxico presentarse como un sistema asentado sobre un piso mínimo de legalidad e institucionalidad.Muestra también el quiebre del Mexican Moment y su paso al Tragic Mexico.Son muchos los Desafios,que pueden delimitarse en tres líneas:Abatir la Impunidad;Frenar la Corrupción;Democratizar y Equilibrar la Información.

Id: 10652

Title: Experiencias resonantes de comunicación: colectivos de video en, contra y más allá del mercado y el Estado

Authors:

Name: Carlos Francisco Baca Feldman

Email: bacafeldma_@_mail.com

Country: MX (Mexico)

Affiliation: Instituto de Ciencias Sociales y Humanidades - BUAP

Abstract: La propuesta que presento en esta ponencia es ir más allá de la tecnología o el producto para concentrarnos en el quehacer cotidiano en los colectivos de video como formas de lucha anti-capitalista; potencializando de esta manera el proceso de producción. En otras palabras, tratar de escapar de la categorización de estos colectivos como medios de comunicación para entenderlos como experiencias resonantes. Lo anterior, partiendo de las constataciones de Benjamin (1998) sobre la pobreza de intercambiar experiencias o la completa pérdida de esta capacidad que propone Agamben (1978), que se hacen evidentes al ver que en los medios de comunicación masiva se suelen contar muchas historias pero poco queda de las experiencias de los sujetos que generan los mensajes. El tipo de experiencias que quiero discutir en este estudio son aquellas que se tejen histórica, colectiva y negativamente como posibilidad y contradicción en, contra y más allá del capitalismo (Holloway, 2011). En primer lugar, son históricas porque tanto en los mensajes que elaboran como en su proceso de producción se ven reflejadas todas aquellas luchas a las que se han afrontado como comunidad y que, al final de cuentas, los constituye como sujetos sociales posibilitadores de sus propias transformaciones. En segundo lugar, son colectivas porque, aunque cada colectivo está compuesto por individuos, las decisiones sobre qué tema tratar, cómo hacerlo, quiénes participan, etc. se toman en conjunto no sólo al interior del colectivo de video sino con relación a la comunidad en la que están insertos. Por último, son negativas porque esta forma de experimentar a través de la producción audiovisual que constituye al sujeto, rompe con los procesos 'dados' y, en cierto sentido, está enmarcada por la inadecuación. Lo anterior sin perder de vista que forman parte del antagonismo propio de las relaciones capitalistas y, por ello, no podemos considerar a estos colectivos como sujetos 'puros'. Para ello me valdré de la ejemplificación de cuatro casos concretos: Grupo Alavío y Cine en Movimiento en Argentina, y Ojo de Agua Comunicación y el Campamento Audiovisual Itinerante en México. En general, la intención de esta ponencia es iniciar un debate sobre la manera en que las experiencias resonantes de comunicación, como estos colectivos, presentan posibilidades de creación y expresión de maneras de comprender(se) en el mundo devolviendo(se) su capacidad de intercambiar experiencias. De esta forma, resulta importante ver qué tipos de experiencias son las que se comparten y cómo lo hacen, para ver si la dimensión que se ve reflejada en ellas puede interpretarse como una lucha en, contra y más allá del mercado y el Estado, o se vuelve una manera más de mantener las relaciones sociales en los antagonismos propios de la sociedad capitalista.

Id: 10692

Title: #YoSoyAyotzinapa. Students community and solidarity against government violence.

Authors:

Name: Gerardo Ruiz

Email: g3r18_@_mail.com

Country: MX (Mexico)

Affiliation: Universidad Iberoamericana Ciudad de México

Name: Luis Ulises Vera

Email: luis.ulises.v_@_mail.com

Country: MX (Mexico)

Affiliation: Universidad Iberoamericana Ciudad de México

Name: Berenice Ponce Capdeville

Email: bponcecapdevill_@_mail.com

Country: MX (Mexico)

Affiliation: Universidad Iberoamericana Ciudad de México

Abstract: Topic area: Hegemony or resistance' Type A#YoSoyAyotzinapaStudents community and solidarity against government violence. The Ayotzinapa case.Keywords: Ayotzinapa, student protests, repression, Communication Technologies (ICT), hegemony of violence.September 26, 2014 in Iguala (Guerrero, Mexico), city police officers shouted against students of the Escuela Normal Rural Raúl Isidro Burgos, leaving 6 dead, 25 wounded and 43 missing students led to mobilization of parents of the missing students and Mexican society in general. Large scale organized through digital media, social protest acquired immediately, international dimensions, integrated within the so-called 'global solidarity' movements, denouncing human rights violations and the use of excessive violence by the state.In Mexican history, criminalization and repression of social protest has been a constant. From the student movement of 1968, a systematic violation of human rights and a repressive policy towards the student sectors led the development of strategies of resistance and protest. Since the presidential election of 2012, the forms of protest incorporate technological resources and online communication characterizing a self-managed narrative of social protest; as happened with the collective 'More than 131' and 'I am 132'; emerged among students at the Universidad Iberoamericana in Mexico City.These circumstances led to a empirical research work; a qualitative approach to study the perceptions of students from the Universidad Iberoamericana on the state, mass media and private universities, as well as their participation and occupancy of public space in front of the case of 43 missing students. The research was conducted in two phases:1. A work of participant observation, 8th and 22nd October 2014, two protests called by the #AccionGlobalAyotzinapa. The marches were held in Paseo de la Reforma, one of the main avenues of Mexico City. Photographs, videos and brief interviews with the participants were taken at place.2. Two discussion groups on November 21st, 2014 with 21 undergraduate and graduate students from the Universidad Iberoamericana. These two sessions were recorded. The results concluded: I) a negative perception of government and media institutions; II) a pressing need for organization, solidarity and collective support and III) the creation of a collective

called "Ibero se suma" or " Colectivo Autónomo de la Universidad Iberoamericana Ciudad de México."ConclusionsStudents show great interest in participating in politics and public affairs affecting their community and, in general, to the country.The collective participation generates within the students community, a sense of belonging, with a high degree of responsibility and emotion, but above all, commitment to action, where participants emphasized their confidence in sources of alternative communication: face to face with other organizations and the use of Twitter and Facebook.

Id: 10768

Title: Myth or real - exploring the a critical perspective into Sri Lankan community radio movement

Authors:

Name: Mohammodu Careem Rasmin

Email: mcrazmi_@_mail.com

Country: LK (Sri Lanka)

Affiliation: Sri Lanka Development Journalist Forum

Name: Mary Christabel Dalima

Email: mcrazmi_@_mail.com

Country: LK (Sri Lanka)

Affiliation: MBC media network Sri Lanka

Abstract: The community radio movement in Sri Lanka was initiated in 1979, and it has been three decades since. It has left a wide range of researches, case studies, debates and discussions, particularly the experience of community radios such as Mahaweli, Kothmale and UVA that have become highly popular amongst the activists and the academicians not only in South Asia, but also beyond. Many scholars have proven that there has been an active and real community radio in Sri Lanka and some South Asians are of the view that they had role models to be observed from Sri Lanka. A diverse number of innovative approaches such as the e-tuk tuk and computer browsing have also been introduced by various interveners. However, surprisingly, there is no community radio as such in existence in Sri Lanka at present. It was well noted by some scholars that the need for a community radio in Sri Lanka hasn't been clearly put forward. Looking back into the studies and researches being done around Sri Lanka, community Radio movements both; locally and internationally, it can be concluded that there have been different schools of thought that exist around Sri Lanka community radio movements. Some researchers and practitioners are of the view that there wasn't any community radio, but community based radio. This paper will attempt to examine the questions, 'Has community radio ever been owned by a civil society?' 'Have there been civil society demands and has the momentum to have community radio?' 'Can the radio that has been romanticized by the researchers and practitioners be called as real community radio?' 'If so, what was the role of this radio in being for the real voice for the community?' This paper attempts to bring a new and critical perspective to look back to the community radio movement that would help both; the local and international community radio movements to bring in a theoretical approach into Sri Lankan community radio movements.

Id: 10915

Title: TYPE C: proposal for a workshop, titled Transnational Language Communities

Authors:

Name: Peter Maynard Lewis

Email: p.lewi_@_ondonmet.ac.uk

Country: GB (United Kingdom)

Affiliation: London Metropolitan University

Abstract: Can 'people at the margins', whether they are resistant to, or part of, the hegemony exercised by the host culture and its mainstream media, 'make their voices heard and contribute to social debate and political change' if they use only a minority language? This workshop proposes to examine the use of language by migrant communities in community radio programming. To what extent are they combining within their programming the host language with their mother tongue so as to cross the linguistic boundary? To what extent, in other words, is their programming 'multilingual' (Inter.Media 2006: 50)? And how much is the choice of language in programmes a reflection of the differing usage of host and mother tongues made in different generations? How much is music a vehicle of these transborder encounters? These questions are central to the Transnational Radio Encounters (TRE), a 3-year international collaborative research project, supported under the European Union's HERA 'Cultural Encounters' programme (<http://heranet.info/tre/index>). The overall project aims to investigate radio's role in constructing national, European and minority identities through trans-border communication and transnational encounters. One strand of research takes account of the fact that it has become increasingly the role of minority or community radio to reflect new identities and new forms of citizenship which transcend the boundaries of national identity; the research in this strand is therefore focussing on the use made of community radio by minority ethnic communities. Research findings up to now show many connections follow the patterns of migration across the Atlantic from Europe. The workshop will engage with both transatlantic and other transnational links that trace post-colonial paths. It will provide a space to share experience and seek answers to some of the questions posed above, answers which are likely to reveal the infrastructural conditions which support or constrain multilingual programming 'the 'democratic praxis' with which a station or a programme team reflect the community they represent (Hochheimer 1993). A particularly valuable source of experience must lie in Radio Centreville, the long-standing Montreal community radio station which broadcasts in six languages besides French. If the proposal is accepted, some pre-conference research will be necessary and representatives of the various programme committees of Radio Centreville will be potentially key participants. The aim would be for a range of languages to be represented and programme excerpts chosen. These can be compared alongside European examples that have been gathered in the course of the TRE project. Organizational requirements: room for 30 participants; audio playback from internet and CD; ideally a half-day space in the conference programme, not least because of the likely need for sequential translation which will prolong presentations; some arrangement with the local organising committee to discover, by means of prior registration for the workshop, likely translation needs; possible need for research to identify extra funding for translation. References Hochheimer, J. (1993) 'Organizing democratic radio: issues in praxis', Media Culture & Society Vol, 15. No.3 pp. 473-486 Intercultural Media Training in Europe [!\[\]\(17acf1afa8cdf0b67c53d4865a5ed469_img.jpg\) | !\[\]\(ece8cabb5adcd402275b8866019cc3b8_img.jpg\) IAMCR2015](http://www.commit.at/fileadmin/user_upload/intermedia-</p></div><div data-bbox=)

handbook-EN-monitor.pdfI would be willing to chair a session.

Id: 10916

Title: NGO-ization of community radio: Issues of participation, community engagement and future of democratizing community communications

Authors:

Name: S M Shameem Reza

Email: shameemrez_@_mail.com

Country: BD (Bangladesh)

Affiliation: Teaching (Associate Professor in Mass Communication) at University of Dhaka; Researcher and activist on media policy, freedom of information and community radio. Currently researching on community media at Media and Communications, Goldsmiths, University

Abstract: Community engagement and democratic participation in community radio (CR), i.e. issues of active participation, community ownership and democratic access to broadcasting have been debated since community radio stations (CRS) began operations few years ago. Except one station, managed by a government department, currently the radio stations are ran by NGO support. Literatures published by the initiator NGOs and lobbying groups suggest that CR is contributing to community empowerment, social change and working as alternative means for the community people to communicate on issues affecting their lives. Ethnographic observations into the ground reality of CR operations suggest that both the pro-NGO Bangladesh CR policy and current approaches to operations are not sufficient enough to ensure democratic access to the medium. Current state of participation, community engagement and guided approaches to democratize access and decision making process need to be rethought for establishing an effective system of community communication for change and development. Such mode of operation raises concern whether NGO-ization of CR in Bangladesh is limiting scopes of engagement and democratizing access and participation. Following qualitative research methods and relying on ethnographic observation, this study critically look into the process and characteristics of NGO-ization in Bangladesh CR operations; and analyse its bearings on issues of participation, community engagement and future of democratizing community communications.

Id: 10918

Title: The resistance through communication: memories of Chilean student leaders of 2006 and 2011

Authors:

Name: Rayen Condeza

Email: rcondez_@_c.cl

Country: CL (Chile)

Affiliation: Pontificia Universidad Catolica de Chile Faculty of Communication (PUC)

Abstract: This paper presents the results of an investigation into two Chilean student movements that occurred during 2006 and 2011. More specifically the participation of adolescents in both periods was studied by comparing their communication strategies at each time. We started the study with three assumptions. The first assumption was that in the study of past social movements scholars tend not to take enough into account the personal memories of the leaders and of the participants about their experience regarding communication as a way to resist and to act. The second assumption is related with the role played by the press in the social construction of history. In fact as journalists we document the present, but at the same time we provide raw material for further interpretation. The third assumption was directly interested in the way the media environment changed rapidly in those five years (from 2006 to 2011) and how this technological dynamic of communication is related with the strategies of communication used by the adolescents to contest hegemony. We analyzed how the leaders of both movements were depicted by the national press during each movement. Then we interviewed the leaders of both Chilean student movements (4 leaders in 2006 and 2 leaders in 2011), by asking them about their memories of these events, the communication strategies used at each time according to the media available in Chile and also about their perception of the news coverage during the movement.

Id: 10958

Title: Community communication An investigation of Leonard Zhakata's Sungura musical lyrics as identity commentary in the context of socio-political context of Zimbabwe.

Authors:

Name: Andrew Rudo Dzvove

Email: adzvor_@_mail.com

Country: ZW (Zimbabwe)

Affiliation: Yes member

Abstract: Leonard Zhakata is a Zimbabwean sungura musician whose music is grounded in African culture. The sungura music is noted environmental in the sense that the music addresses the importance of humanity seizing head-on life challenges regardless of repression, oppression, exploitation or suppression and social exclusion in governance issues. Leonard's Sungura music rejects a religion of enslavement. The study of identity commentary using Sungura music presupposes innovative ways of improving and handling human psychological pressure to live as responsible citizens. The necessity of struggle to improve life situations, indeed marches Leonard Karikoga Zhakata right in front' Achebe (1989). Shutte in Jochtek (2004) reminds us that 'humanity's struggle for the improvement of one's lot is a tide that ebbs and flows through history.' There fore, the envisaged topic attempts to argue that, Zhakata taps from African history, the struggle and resistance. His music to an extent could be characterized as a musician singing about the struggle for human rights and dignity. Two antagonistic forces are at play ' hegemony (Antonio Gramsci, 1971) gaining legitimate consent within the functional universe of civil society and resistance(ibid) by those with unquestionable faith in the capacity of the downtrodden embarking on political education with ultimate emancipation. The main aim of this study is to show the reliability and validity of identity commentary through the lens of Sungura musical lyrics. It is important to note that the thematic scope of the Sungura music spans a very broad spectrum. Leonard Dembo, James Chimombe, Marshall Munhumumwe, Paul Matavire to mention just but a few artists have different versions of sungura musical genres that addressed life in pre-colonial Zimbabwe, during colonial rule, the war of liberation, as well as after independence. This wide spectrum of sungura genre provides granite foundation for an investigation of socio-political study and debate in the context of Zimbabwe. The research was carried out using the qualitative research approach. This approach was adopted because as explained by Gillham (cited in Dirwai and Gwimbi 2003:57), it is a method that enables the researcher to carry out investigations where other methods for example experiments are neither practical nor ethically justifiable. The advantage is that it enables the researcher to explore his area of study without the use of the 'controlled' approach such as experiments. Supporting sources that exude and narrate Sungura themes under spotlight have their weight of validity and reliability in music, novels, traditional folklore, theatre, social media, news bulletins among primary and secondary information. Achebe, C. 2009. The Education of a British-Protected Child. London: Ani, M. 1994. Yurugu: An African-centred Critique of European Cultural Thought and Behavior. Trenton, NJ: Africa World Press. Gordon, LR. (ed) 1997. Existence in Black: An Anthology of Black Existential Philosophy. New York: Routledge. Gramsci, Antonio (1970) Selection from prison notes of Antonio Gramsci. New York. International Publisher. Heywood, Andrew (1994) Political ideas and concepts: An Introduction London: Macmillan Jechoutek, KG. 2006. in Shutte, A (ed) 2006 The

Quest for Humanity in Science

Id: 10968

Title: Cultural activism and transmedia mobilization: Activist agency and literacy in the age of spreadable media

Authors:

Name: Cheryll Ruth Reyes Soriano

Email: cheryllsorian_@_mail.com

Country: PH (Philippines)

Affiliation: De La Salle University

Abstract: This article explores the question of what constitutes media literacy in the context of transmedia 'cultural activism' where cultural minorities engage a variety of media to insert their stories and struggles into mainstream narratives. Despite research celebrating the power of the audience prosumer in the context of increasingly participatory media spaces, cultural minorities are either exempted from the broader claims about the democratic potentials of media or are assumed as automatically empowered by them. As cultural minorities are often regarded as vulnerable subjects, research has tended to depict them as particularly susceptible to the capitalist and abusive tendencies of media. I interrogate the related issues of transmedia storytelling and negotiations of movement identity through case studies of indigenous and ethno-religious activism from the Philippines who are now making use of a variety of media forms to express their struggles for a variety of audiences. Transmedia storytelling, more commonly explored in the context entertainment franchises, pertains to the process of telling a story across a variety of media where integral elements of a story are dispersed systematically through multiple channels and each medium makes its unique contribution to create a unified and coordinated experience (Jenkins, 2011). However, activists and social change movements are recasting the idea of transmedia storytelling to challenge dominant concentrations of power and disrupt structures of normalcy through media use. I explore 'cultural activism' in transmedia mobilization, or the use of a wide range of media by minority groups in order to talk back to power structures that have erased or distorted their interests and realities. Although the textual content of these productions are analyzed, the study focuses on meaning-making and social practice, encompassing the ways in which people use media to construct, articulate, and disseminate ideologies about identity, community, difference, nation, and politics, and their impact on social relations, social formation, and social meanings. The study finds that cultural activists engage transmedia practices of multimodality and reflexive intertextuality, as they distribute content through a multiplatform approach to address multiple audiences, advance various sub-themes of their struggles, express varying language and tone, and amplify the presence of their advocacies during important mobilization events. The use of multiple platforms to tell their narratives also facilitates the articulation of complex identity positions, broadening the reach of their advocacies, and expansion of opportunities for participation by their membership base. Yet, this engagement of spreadable, multiple media forms imposes new challenges: overcoming prejudice and varied audience interpretations, maintaining movement identity across media, ensuring that transmedia presence does not undermine communication with grassroots communities, and addressing security risks that rise with increased media presence. The paper argues that media literacy in the context of transmedia activism does not only lie on the technological tools and skills needed to use various forms of media to tell a story. Instead, the use of multiple media forms

to tell a story requires navigation through the complex dynamics of media opportunity structures, cultural activist identity, and socio-political enabling and constraining structures.

Id: 10987

Title: Between facts and norms: collective identity in the Anonymous movement.

Authors:

Name: Sylvain Firer-Blaess

Email: sylvain.fire_@_mail.com

Country: SE (Sweden)

Affiliation: Uppsala University, Sweden

Abstract: This work discusses the presence of collective identity in the social movement Anonymous. From its inception in 2008 to now Anonymous has become a strong figure in the international activist scene. The movement is characterised by a large diversity of goals and means, acting for internet freedom, privacy rights and human rights, and using offline demonstration, political lobbying and electronic direct action. This strong heterogeneity asks the question of why people with so different activist practices decide to use the same name. It asks the question whether Anonymous bears a collective identity. Collective identity is a concept in social movement studies that make accounts for the capability of a social movement to keep its structural integrity through time, by creating a sense of 'we-ness' that keeps its members present and active. In recent times the concept has been put into question because of recent protests based on more individualised action frames. This work proposes to add to the current debate by studying the possible presence and nature of collective identity in Anonymous. It is especially interesting considering the fact that the means of communications of Anonymous are almost exclusively mediated through the internet, an uncommon occurrence in social movement organisations. My work is the result of an ongoing research conducted in the sake of my doctoral thesis. I use a triangulation of interviews, text analysis and participant observation that I have been conducting for three years. My work is divided in two parts: first I apply Melucci's model of collective identity, second I suggest an alternative by understanding Anonymous' collective identity as a set of norms. Melucci constructed one of the most comprehensive and advanced model of collective identity applied to social movements. For him collective identity arises out of the contradictions between different views that concern the goals, means and relations to the outside world. To be superseded and insure the continuance of the movement, these contradictions need to be handled through interactions between the movement's members, in what Melucci calls a collective identity formation process. I show that this model is ill fitted when applied to Anonymous because the different goals and means are rarely incompatible or in competition, and because the general organisation and plans of action in Anonymous prevent the formation of potential conflicts. Then I propose that collective identity in Anonymous can be considered as a set of norms concerned with equality between members. More precisely, these norms refer to the claim for self-organisation, a consensual decision making process and a general will for selflessness. Here tensions arise not out of competing ideas but of differences between ideals and actual practices that are estranged from one another. These differences between facts and norms trigger a reflexive discourse and debate that are akin to Melucci's model of collective identity formation process. Collective identity as norms permits us to understand why the individuals who form Anonymous can think of themselves as a community.

Id: 11000

Title: Talking back: New media and the struggle for control over the image of the Roma in Hungary

Authors:

Name: Eva Bogнар

Email: bogнар_@_eu.hu

Country: HU (Hungary)

Affiliation: Center for Media, Data and Society at the School of Public Policy of Central European University

Name: Judit Szakacs

Email: jszakacs.wor_@_mail.com

Country: HU (Hungary)

Affiliation: Center for Media, Data and Society at the School of Public Policy of Central European University

Abstract: The proposed paper is following up on previous research on the subject of minorities and their online spaces (presented at the 3rd ECREA conference in 2010). The results of this research suggested that in the case of the examined online spaces, the targeted minorities viewed the sites primarily as a 'safe haven' where technology allowed them to take control over the space and perform their identity shielded from the constant gaze of the majority society. They felt empowered by being in charge of their image. This paper builds on these findings, particularly on the desire to control not only one's online space, but the image as well. Expanding on bell hooks' concept of 'talking back', further developed for the Roma media by Ian Hancock (2010), we examine some recent online media projects and initiatives carried out in Hungary, aiming at changing how minorities are perceived in an environment where the representation of minorities in mainstream media is stereotypical at best (Munk et al. 2012; Bodrogi 2012). While these new initiatives do away with the 'safe haven' concept and target the majority population as well as the minority, they provide a way for minorities to challenge the image of them put forward by mainstream media. We carried out interviews with producers and funders of projects that hope to change the perception of the Romani minority in Hungary, including a Romani slam poetry contest entitled Knowledge is Power; Buvero, a project teaching young Romani women how to produce media content with digital technology; and Cserepressz, a hyperlocal, grassroots 'press agency' of one of the poorest regions in Hungary. We further interviewed a founder of Romani art collective Sostar as well as a representative of a more traditional Romani media outlet named Roma Press Centre. With the interviews, we aimed to tackle the following questions: What do producers try to achieve with these projects? Whom do they want to reach? How do they perceive the role of the medium and the technology in achieving their goals? From the interviews it appears that new media, and particularly social media, are of high importance to these groups because producers feel they enable them to control their message in an environment where traditional media cannot be trusted. Closely connected to this idea of control is the question of authenticity, which was seen as key by the people behind the projects. The concepts of control and authenticity and their role in minority media will be explored in the paper. For this paper, we aim to further expand the research by interviewing users/participants of these projects. We aim to explore what they see in these initiatives, whether their

interpretations of the projects coincide with those of the producers. With the in-depth analysis of the cases, our goal is to shed light on the struggle for control over a minority group`s image and the role new media play in it.

Id: 11005

Title: Languages used on social media platforms in the community of Keiskammahoek in Eastern Cape, South Africa.

Authors:

Name: Mfundiso Miya

Email: mfundisomiy_@_mail.com

Country: ZA (South Africa)

Affiliation: Rhodes Univeristy

Abstract: This paper reflects upon the research findings on a rural area called Keiskammahoek in the Eastern Cape Province as part of a series of papers and projects in ICT for development in this area. The research focuses on the language(s) used by the youth on social media and instant messaging (IM) platforms. Two focus groups were conducted as a data collection method; this was to gain an insight on the youth's perceptions and thoughts around their language use on these platforms. Also due to some perceptions that females and males have different uses and adaptation patterns regarding new media, the groups were divided into male and female focus groups. Language is an essential part of any social formation for communication, whether it is spoken or written. Mobile phones have also become an important part of different communities. Apart from being used as tools for communication; in addition mobile phones can be used as tools for development and for consuming media products such as news (Moore, 2007; Bank and Burge, 2004). Social media and IM interactions through their mobile phones is an important part in the lives of the people in Keiskammahoek. These interactions range from political debates to organising community events and chatting with friends. In Keiskammahoek majority of the people are isiXhosa speakers with some being proficient in English and other languages (Strelitz and Dalvit, 2013). The participants revealed that when interacting on IM and social media platforms they alternate between isiXhosa and English depending on the people in which they are interacting with. Hence they are code switching, which is defined by Nilep (2006) as that practice of selection or alteration of linguistic elements so as to contextualize talk in interactions. Furthermore through these platforms they have managed to grasp phrases from other languages besides isiXhosa and English. This is because with social media and IM platforms they are not restricted to just interacting with people from their communities but, their communication networks have expanded to interacting with people from different parts of South Africa and people in other countries. The social media platforms they utilise the most are Facebook and Twitter, and the IM platforms include Whataspp, Mxit, BBM and 2go. Their code switching is largely dependent upon the people in which they interact, thus there is no difference in how they interact on social media platforms as compared to IM platforms. Some of the concerns amongst the participants are about the 'language' used on IM and social media platforms, this for them is considered a threat to their home language. Being able to effectively communicate in your home language is considered as a connection to your ethnic group and as shaping your identity (Dhurrkay, 2012). It is argued by Merchant (2001) that this 'language' is characterised as the different uses of spelling, abbreviations and jargon which are a distinctive feature of language use on these platforms, furthermore this is regarded as linguistic innovation and should be embraced as reflecting wide-reaching changes in the communication landscape.

Id: 11029

Title: A Preliminary Study of Non-computer Users Use Smartphones as Polymedia in Taiwan

Authors:

Name: Chenta Sung

Email: lamianbo_@_mail.com

Country: GB (United Kingdom)

Affiliation: Goldsmiths, University of London

Abstract: Rather than discussing computer users and digital natives, this study initially explores how those who do not use computers (non-computer users) use Smartphone as polymedia (Madianou, 2014) to maintain relationships. This study recruited 17 participants who self-report that they had never used computers and the internet before adopting smartphones. The participants' age range is between 50 and 60. Participatory observation combined with in-depth interviews were adopted to explore how non-computer users use affordances provided by smartphones and various applications to establish relationships. An information sheet and consent form were filled before collecting the data. In terms of findings, censoring children and group pressures are two forces which trigger non-computer users to use smartphones to make relationships digitally. The participants tend to use different applications embedded in smartphones to maintain different relationships; moreover, even using the same application in smartphone, such as Line (instant message app commonly used in Taiwan), different relationships also shape the different meanings of the application use. Specifically, making phone calls via smartphones is the most common use to maintain all kind of relationships, such as friends, colleagues, and family members, which function as traditional mobile phones. Even though Skype affords similar functions to making phone calls, the participants tend to only use Skype for connecting with their children and also particular intimate relationships. In terms of application Line, the participants tend to rely on multimedia, such as photos, texts, audio, video, and emoticons to explicitly convey their emotions to family members. However, for other relationships, Line is a platform for participants to share and forward functional information, such as canned newsletters, online jokes, rumours, and news. Interestingly, my study further found that even though non-computer users do not have experience of email, Line, for these users, functions as email, allowing them to forward canned newsletters and innovative content to group members. In other words, Line, for non-computer users, remediates the characteristic of email, which is different to other research findings which show young people's Line use mainly focuses on both synchronous and asynchronous mediated interpersonal interaction instead of using Line as email (Tsai, 2012; Kim, 2014). Based on these findings, my study claims that ages and whether computer use or non-use can shape different practices of smartphones as polymedia to maintain relationships. Additionally, the popularisation of smartphones undoubtedly provides non-computer users an opportunity to bridge digital capital. Nevertheless, the lack of digital literacy, at the same time, is highly likely to make non-computer users using smartphones suffer online risks, such as being exposed to online criminals and being deceived by online rumours.

Id: 11040

Title: PANEL: Conceptualizing media power from above and below: mounting tensions, mediated battles and negotiated spaces between states and social movements. **ABSTRACT TITLE:** Media power, resistance and the state in Hungary

Authors:

Name: Kate Coyer

Email: coyer_@_eu.hu

Country: HU (Hungary)

Affiliation: Central European University

Abstract: **ABSTRACT TITLE:** Media power, resistance and the state in Hungary (submitted as part of panel proposal)The Hungarian government has been strongly criticized for increasingly authoritarian policies since 2010. International bodies, human rights organizations, former dissidents, foreign politicians, and others have variously warned about the erosion of democratic checks and balances, the excessive concentration of powers, insufficient transparency, and attempts to control civil society. Criticism has especially focused on encroachments on media freedom, religious freedom, minority rights, constitutionalism, and judicial independence. Concerns over the state of democracy in Hungary were pulled back into the spotlight when Prime Minister Viktor Orbán announced that 'the new state that we are constructing in Hungary is an illiberal state.' The overall framework for freedom of expression changed radically under these new media laws, but has been further eroded in the past year when a wave of developments contributed to the new state of affairs, including new tax burdens placed on all media (online and traditional); turning the main public broadcast channel into a 24 hour news channel, and investigations into Norwegian-funded grants that included police raids on the NGOs managing the grants and demands to grantees to submit to government inspections (including transparency, anti-corruption, and investigative reporting organizations). Strikingly, it was government efforts to tax internet usage that created new mobilizations of resistance. It is the Hungarian governments' efforts to use any means necessary- including but not limited to creation of new state media institutions, taxation, collusion with private media, and intimidation of civil society- that need to be viewed in context of "soft" and "hard" forms of media power. All these developments raise serious concerns about the direct and chilling effect such measures have on freedom of expression and democracy. At the same time, we witness new actors emerging in such an environment to push back against media power and reveal state corruption as a means of contestation.

Id: 11042

Title: PANEL: Anti-capitalist feminist action co-research with media activists

Authors:

Name: Sandra Jeppesen

Email: sjeppes_@_akeheadu.ca

Country: CA (Canada)

Affiliation: Lakehead University - Orillia CampusMedia Studies

Abstract: For panel: Activism and the Academy: Communication Scholars in ActionAs a faculty member who has always been an activist, creating a space that is generative of social transformation within the university is a constant struggle. In graduate school I was part of an anarchist activist group called Resist! that organized direct action campaigns. Now, as a tenured faculty member, I have integrated this activist commitment into a research project called Media Action Research Group (MARG) which is researching with feminist, queer, anti-racist and anti-colonial media activists. Our methodology draws on participatory action research, as we are all activists rooted in the social movements we are working with. We are a horizontal collective consisting of one faculty member, one doctoral student in communication studies and another who is ABD and withdrawn from her program, as well as two media activists. We use consensus decision-making and experiment with forms of horizontalism beyond an undefined leaderlessness. We put anti-oppression politics into practice through our research process, and the process itself is part of our research outcomes. This is not easy. Challenges include a constant translation between university/funders and activist language, requirements, expectations, processes, values and commitments; negotiating the murky power dynamics of being a Principal Investigator while also being a participant in a horizontal collective; being accountable to media activists who are our participants in order to support their activism and develop projects that will sustain them. Inhabiting two worlds, we sometimes have to trade off time for activism with time for research. We must also resist the neoliberal capitalist demand to produce expected outcomes in scholarly journals when it might be more effective to write for social movement media, organize activist campaigns, or otherwise support our research participants in their work. Our successes are growing as we continue to integrate the two worlds. Despite being an openly antiauthoritarian collective, we have acquired funding for this program of research, with additional funds to organize a Media Activism Summer Institute to bring together media activists and scholars. As such, we are able to provide sustained well-paid activist-research work to community media activists and graduate students. We held an open workshop on media activism at the recent People's Social Forum in Ottawa (2014) that attracted both activists and scholars. We are developing an innovative co-research methodology. This intervention will address the following questions: What are the possibilities and limitations of integrating activist work into scholarly research? How can direct-action anti-authoritarian activism be carried out through a state-funded program of research? If activists are skeptical of our theoretical work, and theorists distrustful of our activist work, does this leave us feeling, as Emma Goldman famously said, 'nowhere at home'?

Id: 11092

Title: PANEL. International service learning internships as communication activism

Authors:

Name: Sandra Smeltzer

Email: ssmeltz_@_wo.ca

Country: CA (Canada)

Affiliation: Western University

Abstract: This presentation will focus on issues related to incorporating activism into communication pedagogy in the form of international internships. Critical service learning placements with international non-governmental, non-profit, and community-based organizations have become increasingly popular with undergraduate and graduate students eager to travel and work abroad, to gain hands-on experience in the field, and to promote social justice in a global context (e.g. Desjardins 2013; Tiessen and Huish 2014; Rennick and Desjardins 2013). Concomitantly, a growing number of communication faculty are dedicating significant time and energy 'above and beyond their 'traditional' academic obligations ' to promoting social justice, in part as a response to exacerbated national and international inequities under the expanding neoliberal order (e.g. Frey and Palmer 2014; Napoli and Aslama 2011). This discussion thus draws attention to issues related to coordinating, supervising, and participating in international communication internships aimed at making a concrete difference in the world. Key issues that deserve greater attention by the field include the following: First, while the chance to live and work abroad with an organization dedicated to social justice objectives can be transformative for students (Drolet 2013), there are financial barriers to participation, including covering the cost of flights, visas, and accommodations, while simultaneously paying student fees to home institutions. Second, we must recognize the resource-intensive labour required to coordinate and supervise international internships, which is especially daunting in the face of deepening university budget cuts. In addition to the logistical labour associated with mounting such internships, university programs must also dedicate the pedagogical resources necessary for students to understand and interrogate complex international power relations and cultural imperialism (e.g. MacDonald 2013; Tiessen and Huish 2014; Wehbi 2009). To ensure that the placements are critical rather than charity-focused in their orientation, students must be guided through the process of marrying theory and practice in ways that legitimate out-of-classroom experiential learning. Students must also be fairly compensated via course credit or financial remuneration without their labour being exploited for the 'greater good'. Third, we must take seriously a range of safety issues related to students' corporeal and mental health, especially in politically constrictive environments. Particular attention needs to be paid to emotionally fraught placements during which students bear witness to human, animal, and/or environmental injustice. In such cases, students require additional time and support to facilitate a productive experience. Fourth, we must consider how such social justice internships intersect with university expectations of community service learning, which tend to privilege politically neutral forms of charity as a means of protecting the institution's brand image (Smeltzer 2015).

Id: 11101

Title: Type C Presentation: The 'State of the Nation': Community Media in Canada

Authors:

Name: Catherine Edwards

Email: cath_@_imescape.ca

Country: CA (Canada)

Affiliation: Canadian Association of Community Television Users and Stations (CACTUS)

Abstract: This is a proposal for a type "C" presentation; neither a research paper nor a panel, but a presentation summarizing current challenges and opportunities in community media in Canada. As a practitioner organization, the Canadian Association of Community Television Users and Stations (CACTUS) is involved in the establishment of new community-access digital media at the grassroots level in Canada, and regularly intervenes with Canadian government agencies including the Canadian Radio, Television, and Telecommunications Commission, Industry Canada, and Heritage Canada to improve access by communities and ordinary citizens to training, equipment, and distribution platforms to get their messages out in the digital environment. As such, our daily operations enable us to monitor new developments in government policy, community organization, and technology that are shaping access by Canadians to community media. In this presentation, we will summarize these forces, addressing many of the questions posed in the section, with respect to the Canadian scene, including: "1. Are citizen, social and community media resisting hegemony, or are they part of hegemony" (This has always been a challenge in Canada, in that so-called 'community TV' has been administered by for-profit private companies.)"3. How can researchers and policy-makers support such initiatives [in developing alternative communications structures] What are the barriers' What can we learn from these experiences" (CACTUS has been involved in supporting many such efforts, and in pushing for enabling legislation and policies to encourage them, so we have a clear understanding of both the research and policy adjustments needed to make community media flourish.)"4. What are the connections (and differences) between 'alternative', 'regional', 'community' and 'hyper-local' journalism" (CACTUS often has to articulate the defining feature of 'community media', as enabling ordinary citizens to have a voice, and defend that definition and its hyperlocalism to policy-makers who have systematically watered it down to 'regional' journalism. We also frequently have to explain the difference between 'alternative' and 'community media'... which is a difference in whether it is trained professionals or voluntary citizens producing the content.)"5. As we approach the 10th anniversary of the World Summit on the Information Society (WSIS), how has the legal and regulatory situation of community, citizen and alternative media changed" and "How do we update critical concepts in light of technological and social change" (We often have to explain that the platforms for delivery and distribution may have changed, but the basic media literacy skills required to write and produce audio and video content have changed little since the introduction of the moving picture.)

Description of Activities: This would be a Powerpoint presentation including video clips that provides an overview of the Canadian community media landscape: the trends in the policy environment and technology that are shaping it. Because the questions posed in the section notice are wide-ranging, I propose 40 minutes for the presentation and 20 minutes for discussion.

Id: 11130

Title: Disentangling commenting user networks: A social network analysis

Authors:

Name: Nina Springer

Email: nina.springe_@_fkw.lmu.de

Country: DE (Germany)

Affiliation: LMU Munich

Name: Christian Nuernbergk

Email: nuernberg_@_fkw.lmu.de

Country: DE (Germany)

Affiliation: LMU Munich

Abstract: User comments on news websites challenge theorizing and empirical research on the public sphere because user entries are distributed via mass media, and thus potentially reach the same audience as the news pieces they react upon. The possible interchange of roles between addressee and speaker, which is made possible by the commenting feature, also creates conditions for deliberative interactions (Springer, Engelmann, & Pfaffinger, 2015). A profound knowledge on users' motives to comment and interact via comments is already available; also we find some research that analyzes commentary characteristics such as deliberativeness (admittedly, with somewhat deceiving results; e.g., Jakobs, 2014). Yet, the interconnectedness of the active audience segment, the commenting user community itself, is still mostly uncharted waters. We lack a network perspective, even though this could enhance our understanding of what creates successful communication and thus discussions and therefore deliberative potential (Himmelboim, I., Gleave, E., & Smith, M., 2009). This should be helpful knowledge in the analysis and definition of a 'discussion value' of user comments (Ziegele & Quiring, 2013). Therefore, our project seeks to explore the social networks of (thematically focused) commenting communities. We content analyzed 634 user comments on 28 articles that were published on two German online news outlets, Welt.de and the online outlet of the Frankfurter Allgemeine Zeitung (faz.net). Both outlets are comparable in their (rather conservative) editorial slant, and their (nation-wide published) print editions count as quality news media. The comparable reach and slant of both outlets allow for the identification of community-specific differences. While Welt.de enables the anonymous submission of comments and thus poses low participation barriers, faz.net-users have to disclose their identity. All sampled articles were covering the recent legislation debate on euthanasia in the German parliament and had been published in October and November 2014. All in all, we found that faz.net covered the topic more extensively during the period of our analysis than Welt.de (21 articles versus 7 articles). In average the articles published on Welt.de had been more frequently commented upon (28 vs. 21 comments per article). However, Welt.de has a higher share of interactive comments (48.5% directly addressed the other users or answered to users' comments) than faz.net (36.7%). A comparison of the involved commenters shows that while a core group of faz.net-users comments in numerous threads, Welt.de articles seem to attract a wider range of users. The faz.net network consists of 110 users and 227 edges, with 15% of the relations (based on comments) being reciprocal. The Welt.de network consists of 92 users and 93 edges, but displays less reciprocal user

relations (7%). The largest component in each network connects around 70% of all users. A density comparison shows that the faz.net graph is slightly more connected and also more centralized than the Welt.de graph. However, different commenting behavior for faz.net and Welt.de results in comparable network sizes over the analyzed article threads. These findings will be discussed in the light of public sphere and network theory.

Id: 11223

Title: Communicators for Development Five Years Later: Assessing Community Journalism Training and the Promise of Digital Inclusion in the Dominican Republic

Authors:

Name: Paola Prado

Email: pprad_@_wu.edu

Country: US (United States)

Affiliation: Roger Williams University

Abstract: This case study of a government-funded program that sought to train a cadre of community journalists in a Caribbean island nation examines how journalism education at the margins of society complicates hegemonic narratives. The findings provide evidence of how digital inclusion programs that promise to empower social change agents and drive civic engagement among marginalized populations can instead reinforce entrenched patterns of inequality and reaffirm the status quo. The study set out to assess the impact of the program by examining the factors that hinder or contribute to the success of graduates as community journalists and as knowledge multipliers. It asked whether graduates can leverage access to local social and peer networks to produce contextually relevant news reporting that opposes mainstream narratives and resists social exclusion. Technological advances have impacted news production and publishing in ways that challenge traditional communication models and herald the rise of a new class of community journalists engaged in promoting democratic ideals. Interest in the topic has remained strong since Gillmor (2004) first examined the impact of grassroots journalism on mainstream news reporting. A growing literature of descriptive research has recounted experiences in community, participatory, and alternative media that oppose, resist, or challenge hegemonic narratives that issue from global corporate and legacy news media. Scholars have examined how community journalists can produce independent reporting that narrates expressions of resistance (Forde, 2011; Meadows, Forde, Ewart, and Foxwell, 2009), in contrast to the work of citizen reporters who collaborate with established news outlets (Deuze, Bruns, & Neuberger, 2007). Although Goode (2009), for one, found evidence of citizen journalists whose contributions to mainstream media represent the interests of social movements, Norris (2002) and Dutton (2004) questioned the ability of participatory journalism to break free from mainstream media news narratives that uphold established values. Still, there is limited empirical evidence about the ways in which independent community journalism can reinforce narratives that reaffirm existing power structures. In addition, the practices of community journalists in the Spanish-speaking global south remain largely unexamined. The present study borrows from the scholarship of Forde (2011) and Jurrat (2011) who suggest that community reporters do not endeavor to replace or oppose the output of mainstream news media, but rather offer a complement to legacy media reporting. The data collected in 2014 was obtained from 27 field interviews five years after the graduation of the first cohort of community journalists in the Communicators for Development program funded by the government of the Dominican Republic. The findings help us to better understand how community journalism practices function best in settings that provide supportive social networks, simplified and speedy access to communication technologies, and contextually relevant news content. The results illuminate our understanding of issues of source access, power relationships, agency, and the ecosystems in which news production and consumption occur. In

so doing, they complicate our understanding of how community journalists can effectively engage in sustainable practices that challenge authorities and oppose or complement dominant hegemonic narratives.

Id: 11241

Title: Resisting Hegemony through Social Movement Communication Practices

Authors:

Name: Charlotte M Ryan

Email: Charlotte_Rya_@_ml.edu

Country: US (United States)

Affiliation: University of Massachusetts Lowell

Name: Karen Jeffreys

Email: kare_@_ihomeless.org

Country: US (United States)

Affiliation: Rhode Island Coalition for the Homeless

Abstract: MAIN QUESTION: Facing resilient, well-resourced neoliberal communication systems, can social justice movements communicate resistance? If so, what communication practices emerge? SIGNIFICANCESince 1980, most societies have encountered increasing inequalities justified by neo-liberal emphasis on the superiority of market incentives to regulation. Calling for entrepreneurship and increased competition (McNay 2009), the neoliberal project also undermines democratic participation, reducing the 'right and power to intervene in the social order and change it through political praxis' (Freire 1994:13). In contrast, social justice movements seek to challenge structural inequalities and reversing the blame game that frames marginalized constituencies as causing their own problems. To do so, this paper explores the conditions under which counter-hegemonic communication succeeds. THEORETICAL FRAMEWORK AND EXISTING RESEARCHWell-resourced neoliberal communication systems reinforce the neoliberal domination worsening global inequalities in the process (Couldry et al. 2007; Cox and Nilsen 2007). Social movement scholars (Kurtz 2002; Morris and Staggenborg 2004; Ryan et al. 2013) feminist practices theorists (Lamphere et al. 1997] and communication scholars (Couldry 2004; Mattoni 2012; Milan 2013) map how communities and individuals practice resistance in such situations. There is insufficient research to date mapping how social movement organizations establish communication practices that expand and sustain counter-hegemonic resistance. We intend to contribute to this effort. RESEARCH METHODRhode Island is the smallest state in the nation but ranks in the top states for housing costs. Homelessness has grown with each economic crisis, hitting the most vulnerable communities the hardest. The Rhode Island Coalition for the Homeless (hereafter RICH) has organized itself as an inclusive, strategically focused, reflexive community of practice (Wenger 2000) committed to end homelessness in Rhode Island. To that end, we built on Puerto Rico's groundbreaking legislation to pass a Homeless Bill of Rights that addressed crimes against the homeless. We documented our campaign practices and shared them with other state coalitions that, in turn, successfully passed legislation expanding the initiative against blaming the poor. Building on archival documents, group oral histories, and interviews with other states, we document the internal and external communication practices that supported the successful campaign for a Homeless Bill of Rights (HBOR) and its expansion. EXPECTED OUTCOMERICH's counter-hegemonic communication practices included 1) Cultural agreements addressing internal inequalities; 2) Routines for sharing movement culture and

history; 3) Open meetings for strategizing, debating, and reflecting; 4) Group message framing caucuses; 5) Reserved spaces for constituencies directly affected by inequalities; and 6) workshops sharing resulting communication practices with other movement groups. **RELATION TO THEME -- HEGEMONY OR RESISTANCE**In pressing Rhode Island to honor its own justice traditions, RICH attempted to resist ordoliberal blame games. Movement-building communication systems stress collectivity and include 1) narrative practices that link individual to the collectivity; 2) strategic discourse practices that build a shared agenda; and 3) reflexive practices that distill and disseminate learning.

Id: 11259

Title: PANEL: Activism and the Academy: Communication Scholars in Action (paper submission for this panel)

Authors:

Name: Arne Hintz

Email: Hintz_@_ardiff.ac.uk

Country: GB (United Kingdom)

Affiliation: Cardiff University

Abstract: Panel: Activism and the Academy: Communication Scholars in Action
Abstract: Generating 'Impact': New opportunities and old pitfalls in academic-practitioner collaborations
In neoliberal times, the academia has faced increased pressures to justify its role in, and its purpose for, society. While this has created serious challenges for some forms of research, it has created opportunities for work that addresses the needs of civil society and for expanding collaborations with practitioners, including activists. The project 'Digital Citizenship and Surveillance Society' at Cardiff University which includes digital rights groups such as Privacy International and the Open Rights Group as project partners may serve as an example. Even though it addresses the controversial subject of the Snowden revelations in a country whose government has been one of the main culprits and remains the most adamant defender of mass surveillance (and prosecutor of its critics), and even though the project pursues an explicit and normative anti-surveillance position, the British social science research council ESRC decided to fund it. A wide range of recent examples of practitioner- and civil society-oriented work 'incl. conferences with community media organisations, research collaborations with the BBC on its potential bias, etc.' have demonstrated increased opportunities for collaborations with activists. However, these openings also point us to significant and persistent shortcomings. First of all, the positive cases of academic-activist collaborations cannot hide the fact that most of these opportunities (funding and otherwise) focus on interactions with the commercial sector and/or state programmes, or on larger institutionalised actors (such as the BBC), while work with and for grassroots activism continues to be the exception. Secondly, the understanding of 'impact' that underpins much of the renewed interest in academia's social purpose typically refers to very specific effects (such as particular demonstrable changes within an organisation) and does not necessarily recognise broader social changes that activism addresses. Thirdly, while some funding institutions encourage interactions with civil society, and while institutional quality indicators (such as the British Research Excellence Framework REF) increasingly incorporate 'impact' as an important factor, the criteria for individual promotion and career-building continue to focus on academic publications. This discourages particularly younger and less established scholars from engaging with activism as it will necessarily harm or slow down their career. Fourth, and finally, a broader social and political climate that moves the investigation of issues such as mass surveillance into the vicinity of terrorism (as happened with journalistic investigations in the UK) and discourages dissident forms of active citizenship does not provide an enabling environment for academic-practitioner collaborations. This short presentation as part of the roundtable 'Activism and the Academy' will address these issues.

Id: 11266

Title: PANEL: Activism and the Academy: Communication Scholars in Action (paper submission for this panel)

Authors:

Name: David Skinner

Email: skinner_@_orku.ca

Country: CA (Canada)

Affiliation: York University

Abstract: PANEL: Activism and the Academy: Communication Scholars in Action
Abstract: Media Democracy Day and Open Media
This presentation will focus on the founding and development of Media Democracy Day and Open Media. Media Democracy Day is an annual public event that brings together academics, students, media activists, media professionals, and members of the general public to consider various issues around media reform. Open Media is a public interest advocacy group, focusing on the policy conditions that would sustain affordable, accessible and uncensored Internet and telecommunications services. In the context of these two projects, particular points of interest will be: i) the interplay of the logics of the academic and activist fields; ii) points of tension between academic and activist responsibilities and activities; iii) the ways in which academic and activist enterprise might complement each other.

Id: 11290

Title: Community communication research in Spain: Youth and the Third Communication Sector

Authors:

Name: Alejandro Barranquero

Email: alejandrobarranquer_@_otmail.com

Country: ES (Spain)

Affiliation: Universidad Carlos III de Madrid

Abstract: This paper aims at describing the first results of the pioneering research "Youth and the Third Communication Sector in Spain", financed by Centro Reina Sofia sobre Adolescencia y Juventud (Center Queen Sofia on Adolescence and Youth) and promoted by a dozen of researchers halfway between academia and media activism from several Spanish regions (<http://jovenesytercersector.com>). The project tries to elaborate a mapping of the existing ComCom experiences, which includes television, radio, newspapers and online media and explores both quantitative (origin, location, number of participants, voluntaries and employees, etc.) and qualitative dimensions (organization and decision-making patterns, community participation, internal plurality, etc.). As a second objective, we assess the involvement of young people in the different stages of community media; namely: a) Its conception and objectives design; b) Management, financing and sustainability; 3) Agenda and contents; d) Dissemination and evaluation. We finally evaluate the growing importance of the ComCom sector as source of employment for recent graduates as well as provide guidelines for formal and informal teaching and learning processes within citizen media. Methodology is based on surveys to a sample of more than 200 community media and qualitative techniques -focus groups and in-depth interviews- to unveil the main attitudes, representations and aspirations of young people when approaching alternative media.

Id: 11317

Title: The Ultra-Right and its Media Strategies for Protest Mobilization

Authors:

Name: Cinzia Padovani

Email: padovan_@_iu.edu

Country: US (United States)

Affiliation: southern illinois university carbondale

Abstract: Since the late 2000s, various ultra-right social movements and political parties have acquired increasing visibility in Europe. A burgeoning literature in sociology and ethnography (Gattinara et al. 2013; Di Nunzio and Toscano 2011), history and political science (Bulli and Tronconi 2011; Ellinas 2010; Tarchi 2007, 2010; Ignazi&Ysmal 1992), critical linguistics (Wodak et al. 2013), and social movement research (Caiani & al. 2012) has provided a very important wealth of data, analysis, and interpretations. Yet, questions related to the media and communication strategies of the ultra-right have remained an area in need of exploration, somewhat at the margins of media studies (Cammaerts 2009; Padovani 2008; Atton 2006; Downing 2005). This paper, which is part of a larger project on the ultra-right media in Europe, offers a contribution to fill the gap and explore in more depth the ultra-right media strategies and, with them, its ideological claims. One overall concern of this paper is whether the ultra-right should be indeed considered an ideology that goes against the current hegemony (as its proponents argue) or whether the ultra-right is one expression of such hegemony. Specifically, this paper focuses on the ultra-right social media strategies in Italy. We study how one social movement, CasaPoundItalia, and one political party, Forza Nuova, have used social media in preparation for a country-wide anti-immigration rally hold on 18 October 2014. Building upon theories developed by social movement media scholars about 'mediation' for protest mobilization (Cammaerts, McCurdy, Mattoni, 2013), we analyze the ultra-right use of media for mobilization as a comprehensive and organic process and argue that through such a process the ultra-right has refined its anti-immigration discourse and its communication strategies. However, ideological differences exist between the two groups, differences that might be indicative of wider problems and contradictions. Indeed, although the ultra-right has been garnishing electoral support and increasing visibility, it is internally divided and in a on-going struggle to represent itself, on one side, as an alternative to capitalism and a form of resistance, while on the other side, it is continuously looking for alliances and compromises with established forms of political organizations and to reach out to wider portions of the population. As we will demonstrate in this research, the communicative strategies for protest mobilization implemented by the two groups reveal such a struggle and might provide a new perspective on the ideological dimensions and contradictions within the ultra-right and its relationship to the dominant hegemony. The data for this study derives primarily from online ethnography. We have observed and documented the presence of the two ultra-right groups on social media (twitter, facebook, instagram) during the week prior to, and the week immediately following, the mobilization of 18 October. We have then implemented a critical discourse analysis of selected social media texts to unveil ideological claims and contradictions, and trace intertextual resonance among texts. The paper provides insights in the communication and media strategies of the ultra-right for protest mobilization. The study concludes by pointing out areas for further analysis.

Id: 11328

Title: Community communication, open source journalism and media convergence practices

Authors:

Name: Débora Damasceno

Email: debor_@_issonante.org

Country: BR (Brazil)

Affiliation: University of Brasilia

Name: Thais Ellen

Email: thaisellens_@_mail.com

Country: BR (Brazil)

Affiliation: University of Brasilia

Name: Juliana Mendes

Email: julian_@_issonante.org

Country: BR (Brazil)

Affiliation: University of Brasilia

Name: Fernando Paulino

Email: fopaulin_@_mail.com

Country: BR (Brazil)

Affiliation: University of Brasilia

Abstract: The research analyzes practices from the Community Communication Project (www.comcom.fac.unb.br) which aims to promote the right to communicate through open source journalism (TARGINO, 2009) and media activism (CARROLL; HACKETT, 2006). The Project at University of Brasilia consists of the Laboratory Radio of Community Communication (Ralacoco), the web radio server Dissonant (dissonante.org) and the undergraduate course Community Communication. Created in 2001, Ralacoco has a history of experiences with radio broadcast signal. Since 2002 it has sought to carry out activities over the internet through workshops and content production. A diversity of crowds have participated in these activities, such as underprivileged community members, community radios and TVs, women's associations, groups promoting cultural heritage and university organizations. Within this process, it is important to emphasize the use of Dissonant server which provides on-line audio streaming service for almost 600 web radios, among them is Ralacoco. In addition to publication of interviews and radio programs at internet, Community Communication Project members designed a weekly planning content for social networking sites (Facebook, Twitter and Youtube). The initiative has explored media convergence tools (audio, video, text and social networking sites) to promote communication experiences with and for diverse audiences. This work is carried out by students from different fields of knowledge (communication, information science, social service etc.) and their first contact with the Project is usually through Community Communication course. Annually 60 students are enrolled in this course and ' after learning about social mobilization, the right to communicate and field work ' they participate in

activities in Planaltina, an Administrative Region located 40 km from downtown Brasília. The actions of Community Communication Project can be described as media activism. According to Carroll and Hackett, a variety of enterprises could meet this concept, however the authors regard it as 'organized 'grassroots' efforts directed to creating or influencing media practices and strategies, whether as a primary objective, or as a by-product of other campaigns' (2006, 84). Thus the availability of do-it-yourself radio tools in the hands of non-professional communicators can change the characteristics of media production and consumptions. The main values become the public interest, pluralism and local issues, instead of themes proposed due to commercial constrains. Therefore we see a shift of power, favoring media democratization and the resistance of organized groups and communities. The accessibility of communication tools ' resulted from media convergence ' allow these people to practice open source journalism, which values participation and citizen collaboration in the news making process (TARGINO, 2009). The analysis is based on participatory research, aspiring to bring theory and action closer together, stimulating the reflection on the activities developed by Community Communication Project (BARBIER, 2004). The outcomes revealed that the use of a wide range of different ways to communicate contributes to social mobilization to the extent that they become instruments of power to communities and its actors. Research has shown that the production and distribution of content needs technological adaptation to optimize the use of resources and to create interaction channels for an even larger audience.

Id: 11329

Title: Empowerment and community communication: the 43 student teachers missing (Ayotzinapa)

Authors:

Name: Silvia Inés Molina y Vedia del Castillo

Email: molinas_@_otmail.com

Country: MX (Mexico)

Affiliation: IAMRC

Abstract: This paper discusses how social networks (interpersonal and electronic) contributed to the empowerment of protest from parents of students missing in Ayotzinapa, Guerrero State, Mexico. The protest ended when the UN calls for Mexico to explain this fact and the Mexican government offered a vague explanation and argues that students were dead but their bodies were unrecoverable. The objectives of this research are: a) to show the process by which this protest spread throughout Mexico and internationally; b) highlight how different sectors of society, including other emerging systems, participated in the protest. The methodology was qualitative and consists of monitoring the events in both social media and traditional media (newspapers, radio and television) and internet. The observation was focused on the progressive linkage of social protest, from the community to the global and their communicative consequences. Several findings results from this observation; including: a) the potential of network connections as broadcasters and amplifier of community communication, b) the empowerment of horizontal communication with vertical c) the strategic role of solidarity and links with industries and emerging movements. Each of these findings has several practical consequences. Keywords: social networks, protest movements, community communication empowerment, emerging systems.

Id: 11360

Title: Elements of community broadcasting Sound Cartography in São Paulo city, Brazil:
Programming and Public Participation

Authors:

Name: Gisele Sayeg Nunes Ferreira

Email: gisele.sayeg_@_mail.com

Country: BR (Brazil)

Affiliation: ESPACC (Space-Visuality / Communication-Culture) Research Group, PUC-SP (Brazil)

Abstract: This paper presents a survey and a brief analysis of community radios (COMRAD) of São Paulo city, Brazil, authorized to operate on the dial but that are also on the Internet. It states some exploratory data on the programming and ways of public and community participation, some of the elements that integrate the Sound Cartography of the megalopolis that is still on going. The present work intends to be a contribution to the community broadcasting studies, including the legal aspects and the use of available technologies, being the previous researches (a master and doctorate degrees) its starting point (Ferreira, 2006; 2012). In São Paulo, the first community radio stations were allowed to operate 10 years after the promulgation of the Law 9612/1998, that is in 2008 only, thus constituting a relatively recent event in the city, in spite of countless unauthorized and free radio emissions experienced. According to the Brazilian Ministry of Communications in February 2015, 34 COMRAD were allowed to transmit their signal in town. This paper analyses 23 of them that are also on the Internet, showing the contradictions between the juridical rules determining the community stations existence and the possibilities offered by technology. That is, the conflicts between law and technology that become clear when locating these stations in the virtual city's territory and verifying how the limits of public participation and the territory itself can be expanded, with the transposition to the Internet, beyond the boundaries fixed by the Law governing their existence. If on one hand, by law, the COMRAD have been domesticated by hegemonic forces in the world of communication, through the imposition of legal limits to their performance, on the other, on the Internet they break many of these statutory restrictions, especially the geographical and power limit ones (since the Law establishes 1km from the aerial and determines 25 watts of power). By exceeding the limits, community broadcasters re-take control of their counter-hegemonic resistance role, basis and inspiration in the trajectory of free radio stations in Brazil, which led to the regulation of the community broadcasting. These issues are the focus of the present article, having as theoretical basis the works by Castells (2012, 2009), Manovich (2008), Shirky (2010), Lovink (2005), Martín-Barbero (2002), among others. **KEYWORDS:** Community Radio; Sound Cartography; Internet; Resistance; Hegemony _____ I am available to chair a session.

Id: 11435

Title: PANEL: Roundtable on Activism and the Academy: Communication Scholars in Action

Authors:

Name: Sandra Jeppesen

Email: sjeppes_@_akeheadu.ca

Country: CA (Canada)

Affiliation: Lakehead University - Orillia CampusMedia Studies

Abstract: Roundtable Chair: Sandra Jeppesen, Lakehead University Roundtable Discussant: Leslie Regan Shade, University of Toronto This roundtable focuses on the relationship between communication scholars and various forms of social justice activism. Drawing on the experience of an international collection of communication researchers and educators, we will explore the ways in which our professional practice intersects with different forms of activism, as well as the ways in which these activities relate to a range of other professional and personal commitments. Over the last several years, communication/media studies programs and departments have felt the squeeze of financial cutbacks and attendant corporate rationalization; nevertheless, scholars continue to engage in both direct action and 'back office' activism within and beyond their campuses. Within the context of shifting institutional conditions, the purpose of this roundtable discussion is to better understand the dynamics of the relationship between the academy and communication-oriented activist endeavours, with an eye to developing more effective forms of engagement between the two fields of activity. Some of the key questions the roundtable will address include: 'What is the range of activist activities undertaken by communication scholars' 'What kinds of positive and/or negative impacts has activism had on communication scholars' careers and professional practices' 'What are the possibilities for incorporating activist work into research and pedagogy' 'How have academic positions (e.g. precarious, tenured/tenure-track labour) enabled and/or constrained activist work both on and off campus' 'How have recent shifts in administrative expectations vis-à-vis the content and character of academic work impacted activist endeavours' 'What are some of the challenges inherent in balancing activism with family and other personal obligations' Papers and Panelists for the Roundtable (N.B. As requested, the paper abstracts have been submitted separately.) Generating 'Impact': New opportunities and old pitfalls in academic-practitioner collaborations Arne Hintz, Cardiff University, UK Anti-capitalist feminist action co-research with media activists Sandra Jeppesen, Lakehead University, Orillia, Canada Stefania Milan, European University Institute, Florence, Italy Media Democracy and Open Media David Skinner, York University, Toronto, Canada International service learning internships as communication activism Sandra Smeltzer, Western University, London, Canada

Id: 11438

Title: Is there a global concept of Community Television around the world? Values, ideals and principles and their manifestation in organizational arrangements

Authors:

Name: Manuela Gruenangerl

Email: manuela.gruenanger_@_bg.ac.at

Country: AT (Austria)

Affiliation: University Salzburg

Abstract: Mainly based on a particular notion of democratic practice, civic involvement and social inclusion the basic values, ideals and motives linked to the concept of community media yet remain diffuse, equivocal and at least partly inconsistent. Hence, any exploration of what community media is (or should be from a normative point of view) demands a thoughtful balancing between different dimensions: How can local specificity be brought together with the ideas of common interest groups? How can demarking and underlining distinctive features and attributes of a specific community originate from an integrative idea of overcoming marginalization and promoting general democratic openness? How can self-determination, empowerment and grassroots efforts prevail upon top-down standardizing and unifying approaches even though some form of institutional acknowledgement of a third sector is a common aim? This paper presents findings from a research project report focussing on the diverse notion of community television on an international level. Two fundamental questions are leading this systematic overview: (1) How are the underlying values and ideals merged together into a common concept of Community-TV within a specific national/regional context? (2) What implications do structural features have on the scope of action of non-commercial, local and participatory television organizations if they are considered as historically developed and legally determined? Dealing with these questions systematization shall be reached by a two-step-approach: First, comparative basic information was collected on 15 countries (either on a national or regional level) in which a legal framework and/or a factual existence of a non-commercial television sector could be observed. The gathered information mainly investigated selected structural features of the Community-TV-sector such as formal designation, quantity, key facts on the regulatory framework, distribution channels, financial options and associative/networking structures but also gave place for particularities of the historical developments within those countries. In order to heuristically put together common patterns favouring an explorative approach two key dimensions were elaborated: One dimension refers to the origin of the community concept itself locating it rather on the side of citizenship (stressing the intrinsic features of groups and their common interests) or on the side of the medium (privileging the medium as the driving force and gateway of community building). The other dimension considers how the relationship between professional and non-professional actors is conceived and justified with a particular view on citizen inclusion and involvement. This discussion of international developments is premised on scientific considerations from communication studies seeking for a theoretical fundament of community media as well as policy discussions on normative expectations (e.g. EU-Parliament, CoE, UNESCO). Second, this paper goes beyond the macro-perspective of policy debates and normative principles and takes the organizational meso-level into account. Preliminary findings from empirical case studies of selected Community-TV-organizations in five focus countries on how such principles

are realized both on the conceptual level of Community-TV-Organizations and the everyday practice within the context of participatory TV-production. In accordance with the overall conference theme the focus lies on initial results on strategies and mechanisms of community building and citizen empowerment.

Id: 11447

Title: Web plat(per)form(ing) social issues. The impacts of coding and graphic design on storytelling by community and human rights organizations.

Authors:

Name: Karoline Truchon

Email: k_truch_@_ive.concordia.ca

Country: CA (Canada)

Affiliation: Centre for Oral History and Digital Storytelling, Concordia University

Abstract: With the democratization of media by its digitalization, storytelling has become immersive, interactive, participatory and/or collaborative. Stories are also more and more disseminated on the web through so-called 'cross-', 'multi-' or 'trans-' media platforms. This new storytelling paradigm ' shaped by rapid technological progress and the relative accessibility as well as the general public's acceptance of its globalization, among others ' leads to novel ways of creating, disseminating and receiving stories. Yet, as exciting and fertile the combination of storytelling and technology is, this ongoing media phenomenon also raises epistemological, methodological and ethical questions. Based on a cross-analysis of three web platforms advocating for immigrants, refugees and residents of public housing rights, this paper will discuss the ambiguous relationship of coding and graphic design on storytelling contemporary social and human rights issues. It will also demonstrate how this relationship impacts community and human rights communications and audience engagement. In sum, this paper will highlight how web platforms are performing on a tenuous continuum, which range, on one side, from being a tool of resistance by prompting communities, organizations, people dealing with social and human rights issues, their allies and the so-called general public to think and act and, on the other side, from being a tool of hegemony by erasing social and human rights specificities with design and content strategies serving more the infrastructure of technicalities than the people they are supposed to assist in their quest to have their stories heard and acted upon.

Id: 11500

Title: PANEL: Conceptualizing media power from above and below: mounting tensions, mediated battles and negotiated spaces between states and social movements.

Authors:

Name: Diana Coryat

Email: diana_corya_@_ahoo.com

Country: EC (Ecuador)

Affiliation: Universidad de las Américas, Quito, Ecuador

Abstract: PANEL TITLE: Conceptualizing media power from above and below: mounting tensions, mediated battles and negotiated spaces between states and social movements. PANEL DESCRIPTION This panel explores the conceptual and methodological dimensions of media power, examining its material and symbolic aspects in cases of contentious communication between social movements and the state. While many studies attest to the ways in which social movements have been able to develop their own media power, often missing from these studies are how governments respond in kind. This panel explores the contours of state-movement relations under different political systems (Canada, Ecuador, Hungary, and Venezuela) in which social movements and allied media have developed media practices to contest (or in negotiation with) state practices. At the same time, the state has actively built and deployed its own media power in the face of dissent. It has employed a range of tactics such as the passage of new media laws, the use of publicity and public relations, punitive measures that seek to intimidate and silence its detractors, and the cooptation of citizens' media. In each case presented here, expanded state media power has helped to erode processes of democratization, government transparency, and citizen expression. In two of the cases (Ecuador and Canada), state media power has been used to promote extractive practices at the expense of the lives and territories of Indigenous peoples. The Venezuelan case tracks how the autonomous community media has sought to maintain radical democratic governance by negotiating with the state. The Hungarian case seeks to distinguish both the 'hard' and 'soft' forms of media power available to governments. Some of the questions we address include: How do we conceptualize and measure media power? What are the strategies that governments have used to build their own media power? To what extent have they been able to suppress resistance? How have social movements and movement media contested state media power, or negotiated spaces of expression? Taken together, what do these cases reveal about contentious state-social movement communication in the 21st century? One of the main theorists of media power, Nick Couldry, joins the panel as respondent. Names of Panelists Diana Coryat, 'Extractive politics, media power, and new waves of resistance against oil drilling in the Ecuadorean Amazon: The case of Yasunidos.' Kate Coyer, 'Media power, resistance and the state in Hungary.' Martha Fuentes-Bautista, 'The State and Popular Media Power: Promises and Contradictions of Radical Media Reform in Venezuela.' Dorothy Kidd, 'Emergent Power, Contentious Communications and Canadian Mining Companies.' Nick Couldry (Respondent, confirmed) Chair: TBD

Id: 11503

Title: The role of the hashtag "#YaMeCanse" during civic protests against the disappearance of 43 students in Ayotzinapa, Mexico (September-November 2014)

Authors:

Name: Priscila Pilatowsky Goñi

Email: ppilatowsk_@_olmex.mx

Country: MX (Mexico)

Affiliation: El Colegio de México

Abstract: This presentation focuses on the role of social networks shaping communities, public opinion, and civic protests. This contribution relates to what some academics call 'cyberactivism', in the case of countries where press, radio, television and other media are under control of hegemonic powers. On the 27th of September 43 students disappeared from the School of Teachers in the town of Ayotzinapa, Guerrero, Mexico. The local government was accused of being the mandator of the 43 students' kidnapping, with the help of a local drug cartel. Some days later, the prosecutor dealing with the case gave a report at a press conference. At the end of the talk, he pronounced the phrase 'ya me cansé' (I'm tired). Some hours later, Twitter users created the hashtag #YaMeCanse, and they used it to complain against governmental lack of assistance in the case. This study shows the evolution of the hashtag, focusing on its contribution to develop an enormous community of support to the families of the disappeared students. The hashtag also channeled public disapproval of many other politically related issues and of the lack of security in the country. Moreover, the hashtag and the related tweets became the main source of international media information on the case of Ayotzinapa. The hashtag developed quickly, so as to become one of the most important trending topics in Latin America during the following 26 days. As a response, the hashtag was removed by an alleged governmental censorship, using 'bots' or programs of fake Twitter accounts. After this, a new hashtag arose: #YaMeCanse2. This renewal of the hashtag showed that social networks are not susceptible to be controlled with traditional censorship mechanisms. This study was based on a wide variety of sources. I collected Tweets from 27th September to end November in order to analyze the users' behavior, the language and reasons of complaints, and the formation of social communities all over the world. I also analyzed written and on-line press, pictures and videos, and their relations with social networks. Some activists also provided useful oral information about their personal use of the hashtag. In sum, this presentation seeks to discuss potential new theoretical frameworks, aimed at analyzing the role of social networks in shaping virtual spaces of resistance. I am also looking forward to compare the case of Mexico with similar social protests, such as the Arab Spring, the Quebec Students strike, or also the recent civic movement in France against the terrorists attacks to the editors of the magazine Charlie Hebdo.

Id: 11505

Title: Communicative hegemonies and counterpublics: ICT appropriation among Guaraní leaders in Bolivia

Authors:

Name: Sarah Wagner

Email: swagne_@_oc.edu

Country: ES (Spain)

Affiliation: Open University of Catalonia

Abstract: A fair amount of optimism has been generated about the democratizing potential of new media: mainstream media has been contested (Moyo, 2007), marginalised groups have attained voice and counter-hegemonic social movements have been facilitated (Castells, 2012). It is not a new idea that community-led media production can foment restorative communicative spaces for the revaluation of minority discourses and identities (see Ginsburg, 1994). Yet, as much ICT is produced, managed and owned by multinational, corporate organizations, we suggest, along with Srinivasan (2012), that this shapes the communicative structure of the technologies, which may in turn reinforce communicative hegemonies. In this paper, we develop a focussed analysis of the interface between the communicative structures of ICTs and the communicative practices and imaginaries of the Asamblea del Pueblo Guaraní (APG) in Bolivia. The Guaraní in Bolivia are a minority indigenous group which formed their own representational body, the APG, in 1987, consisting of a hierarchical network of assemblies. The APG structure is meant to reflect their traditional form of governance, which operated on the basis of communal assemblies and oral deliberation. Colonization brought significant rupture, and today the APG is developing communicative, political and territorial spaces for the revalorization of Guaraní cultural practices. Our research concerns the position of ICTs within the projects and advancements of the APG. We explore the leaders' perspectives on communication service planning as well as how communication technologies resonate within the wider communicative context of the APG, and in particular, their decolonizing agendas. Research was conducted between June and August 2014, involving three months of participant observation working with the APG in Tarija Department as well as in-depth interviews with leaders and technical staff. APG leaders have made use of various communication technologies to advance political projects, from two-way radio to Facebook. Computer training for youth was considered key, as computers were thought important for documenting and organizing political projects. While community radio broadcasting was of interest for the diffusion of cultural practices, its one-directionality meant it was not considered relevant for updates on political advancements. Moreover, leaders regularly traveled long distances, at times for short engagements, as decision-making over the phone was not considered appropriate. Our research suggests that the traditional consensus form of Guaraní governance'or the imaginary of it (cf. Lowrey, 2011; Wahren, 2011)'is shaping ICT practice such that the communicative functions of technologies are largely contested. That is, ICTs are conceptualized as organizational tools since 'real' communication is only carried out in-person. Our research draws attention to the emergence of alternative communicative structures within counterpublics, which shapes the meaning attached to ICT. Somewhat reminiscent of Nancy Fraser's critique of the Habermasian concept of the public sphere (1990), we argue that new media platforms shared across cultural contexts may marginalize and exclude minority groups as the

dominant communicative structure shapes the meaning granted to the platform and thus the discourses, practices and identities which are legitimized.

Id: 11554

Title: Panel: Conceptualizing media power from above and below: mounting tensions, mediated battles and negotiated spaces between states and social movements.

Authors:

Name: Diana Coryat

Email: diana_corya_@_ahoo.com

Country: EC (Ecuador)

Affiliation: Universidad de las Américas, Quito, Ecuador

Abstract: Title: Panel: Conceptualizing media power from above and below: mounting tensions, mediated battles and negotiated spaces between states and social movements. Abstract: Paper Title: Extractive politics, media power, and new waves of resistance against oil drilling in the Ecuadorean Amazon: The case of Yasunidos. This presentation discusses a highly mediated conflict between the Ecuadorean government and a newly-emerged social movement called Yasunidos. The dispute is focused on the government's proposal to drill for oil in the Yasuni, one of the most bio-diverse regions of the planet, located in the Ecuadorean Amazon. The study is situated within a context of the government's expanded 'media power' (Couldry 2003), particularly its use of President Correa's three-hour weekly television program. The essay examines how Yasunidos, a national, networked movement of urban youth, artists, ecologists, feminists and Indigenous groups, have made use of the streets, plazas, the courts and diverse media platforms to contest not only the government's decision to drill for oil, but the very notion of 'development.' Despite the government's multi-million dollar communications campaign designed to convince the public of the necessity to drill for oil in the Yasuni, and to discredit, even criminalize, those who oppose its plans, Yasunidos has been able to interrupt such discourses. While Yasunidos lacks the media outlets and huge communication budgets possessed by the government, it has been able to deploy alternative notions of development that are in line with Indigenous and Andean cosmovisiones, and build a critical mass of resistance to extractive policies. The mediated battle between the Correa government and Yasunidos provides a window onto how media power is being reconfigured in Ecuador, the strategies that movements use to respond to such power, and what this landscape implies for processes of democratization. In addition to utilizing the concept of 'media power,' I employ a cultural politics framework, which brings attention to 'how social movements operate at the interface of culture and politics' in their deployment of alternate conceptions that trouble and resignify dominant discourses and practices (Alvarez et al. 1998:xi). This framework sharpens my ability to analyze the way in which media and other forms of cultural production have been used by Yasunidos to disrupt hegemonic discourses. By media power, I refer to media's symbolic and material dimensions, its definitional power, which influences and shapes the whole of social space (Couldry 2003). This presentation is based on over a year of ethnographic fieldwork in Ecuador.

Id: 11578

Title: The prospects and challenges for Irish college radio

Authors:

Name: Andrew Ó Baoill

Email: andrew.obaoil_@_uigalway.ie

Country: IE (Ireland)

Affiliation: National University of Ireland Galway

Abstract: 2015 marks twenty years since the licensing of the first full-time college radio stations in Ireland. Unlike the broader community radio sector, within which Irish college radio is organised, there have been no new full-time licensees in the two decades since, and there is no licensee in Dublin, the largest city, reflecting the complexities of spectrum management and inter-institutional cooperation. Coupled with the decline in listenership rates among student populations, and the financial strains on the Irish educational sector and broader economy, there are some reasons to be concerned for the stability and prospects for the sector. This paper explores the status of college radio in Ireland, through a focus on the political economic factors that shape station operations, and an attention to issues of institutionalization and community engagement. The study takes place in the context of a challenging time for college stations internationally. Universities are retreating from broad missions of public engagement, which are undervalued under contemporary metrics of institutional success, resulting in 'for example' the loss of numerous student radio stations in the United States, with many licenses being sold to larger public radio chains. Fragmentation of audiences, and the migration of audiences to 'closed garden' corporate platforms, pose challenges for stations seeking to build audiences and engage with their student communities. Taking an expansive approach to examining the area unveils a vibrant collection of projects self-identifying as part of the sector, and working across a number of platforms. A legislative move, in 2009 to facilitate temporary licenses of up to 100 days to community projects has opened up some opportunities for stations, while numerous projects have leveraged a variety of digital platforms. The sector is coalescing in its self-identification, with two recent sectoral conferences marking the move towards the formation of more formal organization of sector members. The sector has also benefited over the past number of years from significant funding, through the allocation of a portion of the statutory television license fee, originally provided to public service operators, and now available through competitive tender to support content distributed on any Irish broadcaster, including community and commercial operators, though there have been significant criticisms from the community sector of some of the implications of the structure of the scheme for community station operations. The variety of extant projects in the field suggests a continued interest in audio as a tool for reaching and engaging with student audiences, though a variety of financial and institutional barriers, together with the cyclical nature of student populations, hinder the sustainability and institutionalisation of many of these projects.

Id: 11585

Title: Mexican civil society organizations in action: public opinion making and impact in the parliamentary debate.

Authors:

Name: Lilia Maria Velez

Email: lilia.vele_@_beropuebla.mx

Country: MX (Mexico)

Affiliation: Universidad Iberoamericana Puebla

Abstract: The paper studies the communication and mobilization strategies aimed to the public opinion, displayed from a diverse group of civil society organizations, as a part of a collective action, which took place in Mexico during the years 2013 and 2014. The goal of such strategies was to influence the debate on the Mexican Constitution reform regarding telecommunications and broadcasting, as well as on the secondary laws which followed the mentioned betterment. This collective actions are framed within a long civil battle that has been developed in Mexico for several years, to fight against media and telecommunication monopolies (in both cases among the largest worldwide), to widen the citizens' communication and information rights, and to improve community access to digital technologies. This three steps aforesaid are essential requirements to build a democracy in our country. The actions began during the presidential campaign of 2012 when diverse accusations arose regarding illicit connections between Televisa (the main television network in the country) and the Revolutionary Institutional Party (PRI) candidate Enrique Peña Nieto. This scandal fostered the inception of the #YoSoy132 (I am 132) movement, composed mainly by college students, and whose major demand was the mass media democratization. Thus, the research identifies and analyzes: 1) The civil society organizations which participated in this collective actions; 2) their agenda and specific themes; 3) the discursive structures employed; 4) the communication and mobilization strategies aimed to create and modify public opinion; and 5) the impact in the parliamentary debate and in the lawmaking process and outcome. The study is based on the civil society theory of Cohen and Arato (2000), particularly on their analysis proposal of the role which civil society, its associations and audiences can play in writing and reforming a Constitution, and of how these practices can strength this kind of laws (2001).

Id: 11651

Title: habitus, strategies and tactics in social movements communicators

Authors:

Name: Nivea Canalli bona

Email: bonanive_@_mail.com

Country: BR (Brazil)

Affiliation: Uninter

Abstract: This research brings a share of an investigation done between two different cities and countries: Curitiba in the south of Brazil and Sevilla, in the south of Spain. In each city, four social movements were studied with a focus on the communicator, the subject of the social movements' communications strategies. In this research, using interview and documental analysis as the method, the theoretical concepts provoke a confrontation between the influence of communicators habitus, from Bourdieu, and communications strategies and tactics, from Certeau.

Id: 11658

Title: Unpacking the radical pedagogy of community radio: the case of Radio al-Balad 92.4FM and political change in Jordan

Authors:

Name: Gretchen King

Email: gretchen.kin_@_ail.mcgill.ca

Country: CA (Canada)

Affiliation: McGill University

Abstract: Worldwide, community radio stations are unique in their charters in that they are guided by participatory values in their work towards democratizing local media and political landscapes (AMARC, 2003). Scholars of community media recognize these institutions produce media as a tool for education, inspiring audiences to become political actors who contest power and injustice (Downing, 1984/2001; Rodriguez, 2001; Couldry and Curran, 2003). This paper will explore theme six, making connections between this literature, social movement scholarship from the Middle East (Bayat, 2013), radical adult education theories (Foley, 1999; Newman, 2006), and local knowledge offered by community radio producers and listeners concerning Radio al-Balad's political impact. Focusing on the first qualitative study of community radio in the Middle East conducted at Radio al-Balad 92.4FM in Amman, Jordan, this paper offers new insights on the practices engaged by community radio stations that facilitate political learning environments. This reflection continues a lifetime of work by Paulo Freire (1970, 1972, 1985) whose education for liberation constructs learning as a political process. Drawing on over twenty hours of qualitative data collected among Radio al-Balad listeners and staff, this paper prioritizes local knowledge to view how community radio offers a transformative experience by providing a participatory platform for media and political education, broadcasting programming that raises civic awareness, and organizing new spaces for autonomous collective action through which audience members can increase their access to political power as well as opportunities for social change. From these data, we can acknowledge the links between community radio practices in Jordan, radical adult education, and political change. Thus, this paper reveals how Radio al-Balad's community radio programming and station practices facilitate radical learning environments that subvert the state's 'governmentality' or its ability to govern and contribute to 'establishing new lifestyles and new modes of thinking, being and doing things' that advance the needs of ordinary people, or what Asef Bayat (2013) calls the 'quiet encroachment of the ordinary' (p. 249). In conclusion, this paper interrogates the sustainability of what I call the radical pedagogy of community radio that is cultivating the 'quiet encroachment of the ordinary' within Jordan's media sphere. CITATIONSAMARC (2003). AMARC statutes. Retrieved from: http://www.amarc.org/index.php?p=AMARC_Statutes&l=EN Bayat, A. (2010). Life as politics: how ordinary people change the Middle East. Stanford, CA: Stanford University Press. Couldry, N., and Curran, J., Eds. (2003). Contesting media power: alternative media in a networked world. London: Rowman & Littlefield. Downing, J.D.H. (1984/2001). Radical media: the political experience of alternative communication. South End Press: Boston. Foley, G. (1999). Learning in social action: a contribution to understanding informal education. New York: Zed Book. Freire, P. (1970). Pedagogy of the oppressed. New York: Continuum. Freire, P. (1972). Cultural action for freedom. Harmondsworth: Penguin. Freire, P. (1985). The politics of education: culture, power, and

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Id: 11662

Title: Re-setting the table: The constitutive role of communication in organising the Australian Fair Food movement

Authors:

Name: Alana Margaret Mann

Email: alana.man_@_ydney.edu.au

Country:

Affiliation: University of Sydney

Abstract: Community-based civil society organisations (CSOs) struggle to achieve a 'place at the table' in policy discussions and strategic planning regarding food systems in Australia. However new, networked configurations of actors that defy conventional organisational design and knowledge codification are re-setting the table, so to speak, in their efforts to create more sustainable local food systems. These configurations emerge from communicative processes that lead to 'practical organisational possession' (McPhee and Iverson, 2009) including media commentary, official declarations, advocacy campaigns and daily interactions between participants. As such, these organisations are a 'complex resource with implications for individual agency' (McPhee and Iverson, 2009, p.74). This paper interrogates how a set of people, practices and messages become an organisation or, as James R. Taylor (2006) puts it, a 'frozen configuration of agency', through communication. In exploring the topic the author draws on the communicative theory of the constitution of organisation (CCO), and particularly the four-flow theory of the conditions or groups of processes necessary to constitute organisations (McPhee and Zaug, 2000). CCO provides a helpful framework for analysing the emergence of a networked movement in which, in the case of the Australian Fair Food movement ' led by the Australian Food Sovereignty Alliance (AFSA)- new committees and coalitions communicatively constitute interlocking networks that link local and national food agencies, farmers, retailers, social justice advocacy groups, community gardeners, permaculture associations, local government organisations and consumers or 'eaters'. Through this study the author aims to expand CCO scholarship by focusing on the kinds of processes and interrelationships that occur in organising within AFSA'S Fair Food movement, which links issues such as farmer incomes, ethically and environmental responsible production methods, appropriate regulation and trade policy, reducing food waste, preventing obesity, breaking down supermarket monopolies and improving citizen's access to healthy, nutritious and culturally appropriate food. The movement provides a rich grounded case study for the exploration of concepts such as solidarity, organisational culture and collective identity in social movement and community-based communication and activism. Analysis of empirical data collected through participant-observation of AFSA meetings and events, interviews with AFSA members and analysis of key documents such as the crowd-sourced People's Food Plan and media coverage of this and AFSA's other responses to the Australian Government's National Food Plan green paper issued in 2012 is the foundation of the research. Discursive analysis reveals how the organisation as a whole manages to develop an identity through self-structuring and, by itself becoming an actor, negotiates a relationship with its members and those outside the movement, i.e. 'positions itself institutionally' (Taylor, 2009, p.166). This paper provides insight into the communication practices of social movements and community-based organisations. The author aims to

make a theoretical contribution to the research, evaluation and practice of community communication, specifically taking up Taylor's challenge to supplement the CCO program of research with a more precise theory of communication.

Id: 11664

Title: Community radios for resistance in the Nicaraguan Autonomous Region of the Southern Atlantic

Authors:

Name: Robert M. Bichler

Email: robert.bichler_@_bg.ac.at

Country: AT (Austria)

Affiliation: University of Salzburg

Abstract: There is strong evidence from a number of research projects that community radios play a crucial role in community-based development and empowerment efforts. Although community radios have quite a long tradition in Nicaragua dating back to the Sandinista revolution in the 1970s and 1980s, so far there is a lack of scientific investigations in this area. This research project aims at closing this gap by investigating community radios in one of the most remote regions of the country: Región Autónoma del Atlántico Sur (Nicaraguan Autonomous Region of the Southern Atlantic - RAAS). Strong tensions characterise the relation between the Pacific and the Atlantic coast of Nicaragua, which are rooted in hegemonic tendencies of the mestizo population living mainly in the East of the country, towards the primarily indigenous communities in the West. Since the Sandinista revolution conflicts intensify and the central government in Managua more or less openly practices a colonialization process, which inter alia becomes manifest in land expropriations, a continuously increasing number of mestizo settlers and the propagation of Spanish as the dominant language including a purely Spanish language media landscape. At the same time the Caribbean region is economically disadvantaged and a large proportion of its inhabitants lives in absolute poverty. To counter this hegemony and to foster empowerment, community radios could be a critical factor in creating unity among the multitude of ethnic groups and thus strengthen their autonomous identity. Therefore the research is guided by the central research question: What role do community radios play for the resistance and empowerment of rural communities in RAAS? In order to find answers to this question, problem-centered interviews with radio producers and listeners as well as expert-interviews with representatives from development NGOs, academics and policy-makers were carried out. My findings suggest that community radios support the preservation of ethnic identities, raise the awareness for environmental conservation, promote technical education, serve as a communication tool within the communities and create a feel of connectedness to the outer world. **Keywords:** Nicaragua; Community Radio; Resistance; Empowerment; Indigenous People

Id: 11667

Title: PANEL: Conceptualizing media power from above and below: Mounting tensions, mediated battles and negotiated spaces between states and social movements

Authors:

Name: Martha Fuentes-Bautista

Email: mfuente_@_omm.umass.edu

Country: US (United States)

Affiliation: University of Massachusetts Amherst University of Massachusetts Amherst

Abstract: Paper title: The State and Popular Media Power: Promises and Contradictions of Radical Media Reform in Venezuela Democracy is being tested in Venezuela. In the spring 2014 a year after the death of President Hugo Chávez' anti-government protests erupted in the country fueled by food shortages, inflation and violent crime, unleashing a crackdown on protestors, and leaving at least forty people dead, more than eight hundred injured, and thousands detainees. In the following months numerous reports have decried the criminalization of protest, human rights violations, and growing governmental controls and institutional censorship on the Venezuelan press, and on key opposition media outlets in particular. This paper explores the role of popular, community-based and alternative media in the current transition, and in the context of their efforts to advance a radical democratic agenda of media reform in the country. Analyses of the democratic prospects of the post-Chávez era have remained as polarized as Venezuela's political landscape. Detractors argue that after fifteen years in power, the democratic popular revolution has devolved into a competitive authoritarian system where open elections and popular participation have been used to consolidate authoritarian rule and state control. Supporters challenge these claims pointing to sprawling institutions of the 'communal power' 'including community media' sponsored by state-led reforms that promised to materialize participatory governance in the country. Since its inception more than a decade ago, the media reform agenda of popular movements promised to build the 'communicational power' of "el pueblo" in a media system historically controlled by commercial and state media. Tracing the evolution of popular movements' reform agenda and comparing it to policies advanced by the state, I point to articulations and contradictions in this increasingly asymmetrical process. The analysis explains how state planning, the creation of 'hybrid' institutions, regulatory and policy silences, and unaddressed governance issues have sidetracked the popular agenda of reform. However, the analysis also reveals how selective participation in the institutional process, the maintenance of hyper-local grassroots media networks, and the use of online spaces are key strategies employed by community media practitioners to gain and maintain media power vis-à-vis the state. I argue that the resulting media institutions and practices can be regarded as precariously negotiated spaces from which popular communicators can still monitor and criticize government actors and their agendas. I discuss the possibilities and limitations of these spaces for the expression of political dissent and radical democracy in the current transition.

Id: 11676

Title: 'Our' voices': The role of radical media in the struggle for First Nations' rights and justice

Authors:

Name: Susan Forde

Email: s.ford_@_riffith.edu.au

Country: AU (Australia)

Affiliation: Griffith Centre for Cultural Research Griffith University, Brisbane, Australia

Abstract: From the time of European invasion of Australia in 1788, First Nations peoples ' Aboriginal and Torres Strait Islanders ' have struggled to maintain traditional ways of life, culture and family structures. In the period from the 1930s on, this movement gained traction as Indigenous peoples lived through forced removal of children, effective incarceration in church and government missions, and lack of recognition of their place as the original custodians of the land. In 1967 Indigenous peoples were finally recognized as Australian citizens, and it was in the lead-up to and following this period that real momentum for an Aboriginal 'rights' movement was achieved. Indigenous people began moving from rural mission-based lives in to urban areas and with that came an awareness about the international Black Panthers movement, human rights, and an understanding of the depth of discrimination that Indigenous people in Australia had experienced to that point (see, for example, Kidd 1997; Broome, 2010; Evans 2007 and 1999). And as with most radical social movements, as the 'movement' grew, so too did the media attached to it with a range of mastheads ' Black Nation, Koorier, the Black News Service, Black Liberation and Message Stick ' emerging to represent the voices of activists and the communities they were trying to 'activate'. This paper draws on extended qualitative interviews with participants in the Aboriginal struggle for land rights and equality from the 1950s until now. It is part of a broader project which is developing a community-based 'representation' of the land rights movement drawing upon interviews, archival research, and both mainstream and community media coverage to form a more whollistic view of the Queensland Indigenous community's experience of radical political action in this conservative state . Conceptually, the paper considers revised iterations of the four theories of the press ' specifically, offered by Christians, Glasser, McQuail, Nordenstreng and White (2009) ' to more resolutely understand the specific role that radical media fulfill not only for their radical political movement, but in the broader media landscape.

Id: 11701

Title: Waves of Change: Sharing Community Media Projects on the Web

Authors:

Name: DeeDee Halleck

Email: dhallec_@_csd.edu

Country: US (United States)

Affiliation: Deep Dish Network

Abstract: For the past five years I have been gathering examples of community media and posting discussion about them on the web. This paper looks at several of the broadly diverse projects that have been collected on the Waves of Change web site and compares and contrasts the many uses and strategies involved. These are not all video programs or radio initiatives. They include mural making, puppetry, community newspapers, activist demonstrations, local celebrations and harvest festivals. I look at the variety of forms of expression on specific topics: ' guerrilla theater, posters and radio programs about AIDS' anti war banners, peace vets web sites and refugee peace vigils' radio series on climate change and puppet shows with polar bears' What are effective ways of community communication for change' What are ways that the many various media styles and formats can collaborate for change' In the 1990s the term Tactical Media was a catchword used by activists. What is the history of tactical media and how has it changed over the years' What is the effect of digital communication on traditional forms of community exchange'

Id: 11706

Title: On two fronts at once: Can activist scholars survive and thrive in contemporary academia'

Authors:

Name: Stefania Milan

Email: s.mila_@_va.nl

Country: NL (Netherlands)

Affiliation: University of Amsterdam

Abstract: Most scholars aspire to have an impact on the social world they inhabit. Yet, academic norms, whether directly or indirectly, often discourage scholars from collaborating closely with civil society and social movements. Obstacles include the expected fast turnaround of the research cycle from data collection to publication of results; career requirements and expectations which do not usually recognize outputs that are outside the mainstream; and the very same methodological and epistemological implications of engaged scholarship, which might appear to be at odds with the central tenets of the scientific method. But administrative expectations might not be the only front engaged scholars have to deal with. Social movement activists and disempowered groups often have expectations. They, too, might impose constraints and requirements. This is particularly so, for instance, in cases where a strong social or cultural gulf exists between the research partners, or when interviewees are sceptical toward academic research. How can these tensions be balanced, if not reconciled? This presentation, which intends to contribute to the roundtable 'Activism and the Academy', builds on a decade of experiments with engaged research, mostly in the sphere of radical internet activism. It takes 'engaged research' to indicate social investigation that 'without departing from systematic, evidence-based, social science research, [is] designed to make a difference for disempowered communities and people beyond the academic community' (Milan, 2010, p. 856). It positions engaged research vis-à-vis both academia and social activism, offering some practical hints for activist scholars to survive and thrive in contemporary academia.

Id: 11754

Title: Role of Primary Schools based on Mother Tongue Language: Building communication with indigenous community

Authors:

Name: Shikhty Sunny

Email: shikhty.sunn_@_ufts.edu

Country: BD (Bangladesh)

Affiliation: The Fletcher School of Law and Diplomacy (Tufts University)

Abstract: Ongoing Conflicts (1983-present) in Chittagong Hill Tracts (CHT) region are multi-dimensional in their nature and scope and continuously unfolding series of divergence that are shaping the security concern in Bangladesh. One would wonder how can a newly independent country suffered from an ethnic genocide during her liberation movement (1971) start another ethnic genocide (1983-1997) with her own indigenous community. The popular demand of establishing CHT peace accord was not fulfilled, the recognition and rights of indigenous community are ignored, the claims over the indigenous lands are still resolved and promises are however broken; and that follows gross violation of human rights specially towards the indigenous women and children and distrusts, doubts and frustration are fully on air in the post-conflict period. The paper will talk about 'Child-Empowerment Project' in post-conflict region initiating primary schools based on different indigenous mother-tongue language in different areas of CHT, developing exclusive curriculum, training and appointing local teachers for the schools preferably women teachers and eventually creating an environment to communicate with the victim population. The aspiration is to develop a conflict sensitive communication among the indigenous communities to resolve the escalation of the conflict. A local committee 'Zabarang Kalyan Samity' (ZKS) has initiated such activity based learning for the indigenous children through their mother tongues by establishing more than 100 pre-schools in the conflict areas of CHT since 2008 with the support of Save the Children International, UNICEF and UNDP. Recently the Government has also showed their willingness to spread this learning process with the mainstream education institutions in the region. The paper will outline their project, discuss how they are promoting a framework for dialogue and communication with parties affected in the conflict, what are the challenges faced by them and ways to resolve them. Finally it will establish the fact that how schools can act as a powerful intervention in a post conflict setting and also an important option to communication with communities : marginalized and excluded.

Id: 11768

Title: Resisting the Orthodoxy: Citizen-Journalists, from the Passion to the Arab Spring

Authors:

Name: Adrian Quinn

Email: a.a.quin_@_eeds.ac.uk

Country: GB (United Kingdom)

Affiliation: University of Leeds

Abstract: Prior to the Arab Spring, citizen-journalists were largely ridiculed by prominent figures in the mainstream media. Dismissed as the 'rantings of very drunk people late at night,' citizen journalism was denounced with a contempt that indicates genuine unease at the citizen-journalist's success at finding an audience. Beginning with the New Testament account of The Passion from year 33, then moving on to the loss of the Titanic a century ago, this paper considers instances of citizen journalism that long pre-date the coining of the term, when citizens attested to a truth that was dismissed by mainstream reporters and contradicted outright by the elite sources they privilege. I assemble the various complaints issued against citizen journalism by the stakeholders in news media, including their inadequacy, their alleged amateurism and their misguided passion for the politics of active citizenship. My paper then takes the Arab Spring as a test case for citizen journalism. Noam Chomsky says that, unlike in natural sciences, social history does not provide us with true controlled experiments, but it often comes pretty close. During the Arab Spring, mainstream news moved from mocking citizen-journalists to relying on them. And their reporting, as distinct from their reportage, often came in a form that made it impossible to disaggregate the passion and the politics. This requires me to use the term passion in a deliberately ambiguous way. I employ passion both in the Biblical sense, of a meaningful, redemptive suffering and also in its more contemporary and secular sense, to mean a sustained and powerful devotion to a position. Throughout the article, the passion I identify (and sometimes defend) is the passion of the eyewitness, whose truthful, amateur accounts often grapple with the professional reporting of official falsehoods.

Id: 11861

Title: ICTs and knowledge translation for development: Is it really 'community communication'

Authors:

Name: Heather Gilberds

Email: hgilberd_@_armradio.org

Country: CA (Canada)

Affiliation: Farm Radio International

Abstract: Radio and other communication technologies are growing in popularity with development practitioners and academics as a means to strengthen communication and dissemination strategies in different areas of rural development including agriculture, health, education and governance. With more advanced functionality available through mobile smart phones, voice-based and SMS services and MP3 players and recorders available, donors and non-governmental organizations are increasingly drawn to integrating such tools into their programs to increase their reach and potentially initiate further dialogue with previously isolated communities. What are the challenges in supporting technology-based communication strategies in often resource-poor communities? Do institutions and organizations working to support the use of technologies have the necessary capacity and access to training to sustain and effectively benefit from their features? This paper will explore the question of capacity in terms of the integration of ICTs into development practices and processes. It will also explore issues related to the technical and institutional capacity required to support new and emerging communication technologies in rural development. By drawing on experience as a researcher and implementer, this paper raises questions about the ability for radio broadcasters to act as 'knowledge intermediaries' brokering and translating information about development issues between international non-governmental organisations (NGOs), local NGOs, grassroots advocacy groups and local beneficiaries. It draws attention to the barriers impeding their ability to fulfill this role by highlighting issues related to ICT convergence, capacity, funding and 'NGO-isation'. It also highlights conflicting paradigms between 'community communication' and the values it espouses and the conflicts and constraints faced when implementing 'communication for development' programs on the ground in Sub-Saharan Africa.