TECH1502-17 Social Media & Technology

Lecture Three: What is Community?

	Introduction:
001	**What is Community?** A common definition of community emerged as a group of people with diverse characteristics who are linked by social ties, share common perspectives, and engage in joint action in geographical locations or settings. The participants differed in the emphasis they placed on particular elements of the definition. Community was defined similarly but experienced differently by people with diverse backgrounds. http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1446907/ A community is a social unit of any size that shares common values, or that is situated in a given geographical area (e.g. a village or town). It is a group of people who are connected by durable relations that extend beyond immediate genealogical ties, and who mutually define that relationship as important to their social identity and practice. Although communities are usually small, community may also refer to large groups, such as national communities, international communities, and virtual communities. https://en.wikipedia.org/wiki/Community
002	**Ofcom – Community Radio** Community radio stations provide a new voice for hundreds of local communities across the UK. Fuelled by the hard work and enthusiasm of volunteers, they reflect a diverse mix of cultures and interests and provide a rich mix of mostly locally-produced content. http://licensing.ofcom.org.uk/radio-broadcast-licensing/community-radio/ Community radio stations provide a new voice for hundreds of local communities across the UK. Fuelled by the hard work and enthusiasm of volunteers, they reflect a diverse mix of cultures and interests and provide a rich mix of mostly locally-produced content. Community radio stations typically cover a small geographical area with a coverage radius of up to 5km, and are run on a not-for-profit basis. They can cater for whole communities or for different areas of interest - such as a particular ethnic group, age group or interest group. For example, you can listen to stations which cater for urban or experimental music, while others are aimed at younger people, religious communities or the Armed Forces and their families. They can also bring community benefits such as training and community news and discussion. https://www.ofcom.org.uk/manage-your-licence/radio-broadcast-licensing/community-radio
003	**Bowling Alone - Robert Putnam** Bowling Alone: Putnam warns that our stock of social capital – the very fabric of our connections with each other, has plummeted, impoverishing our lives and communities (Putnam, 2000). http://bowlingalone.com/ The Collapse and Revival of American Community is a 2000 nonfiction book by Robert D. Putnam. It was developed from his 1995 essay entitled Bowling Alone: America's Declining Social Capital. Putnam surveys the decline of social capital in the United States since 1950. He has described the reduction in all the forms of in-person social intercourse upon which Americans used to found, educate, and enrich the fabric of their social lives. He argues that this undermines the active civil engagement which a strong democracy requires from its citizens. https://en.wikipedia.org/wiki/Bowling_Alone One of the most destructive problems is the breakdown of community, and it is this breakdown that has often led to the breakdown of persons. Though we may put many around us, we are alone. Relationships have become superficial, there is no longer concern for the other, and we are pressed by societal and financial pressures to focus on our own survival. We do not concern ourselves much with the plight of others except a few we may call family or friends, and even then, our concern and attention is waning. https://www.psychologytoday.com/blog/extreme-states-mind/201304/distress-and-the-breakdown-community What causes community breakdown? One could argue that the problem is poverty - a growing divide between the rich and the poor, between individuals in Canadian cities, and also between wealthy and poor regions of our country and our world. We believe the problem is deeper than this and poverty is just a surface issue or symptom of the problem. We believe community breakdown is related to public attitudes and society's

weakening belief in the power of community and communal responses. It is about a growing cynicism in people; they no longer believe positive change is possible. This has resulted in the breakdown or reduction of centrally or politically-driven social interventions.
http://tamarackcommunity.ca/downloads/index/PB_comm_breakdown.pdf

For many decades, under successive Governments, UK poverty has been defined narrowly by a measure of national income inequality. That is to say, households have been classified as living in poverty if they fall below a set income level, typically taken at 60 per cent national median income. Although this technique can be helpful in mapping low income areas, it is an arbitrary measurement of poverty, which reveals little about the reality of life in low income communities, and it offers no explanation or understanding about the root causes of poverty.
http://www.centreforsocialjustice.org.uk/about-us/social-breakdown-and-poverty

An Introduction to Robert Putnam's Bowling Alone- Macat Politics Analysis
https://youtu.be/NCqFZE1-amI

004	**UK Poverty Map 2012** Credit ratings company Experian has ranked 326 local authorities in England by key poverty indicators, from child poverty to the risk of long-term unemployment. http://www.theguardian.com/news/datablog/interactive/2012/mar/06/poverty-map-england-experian
005	**Community Volunteering** Research carried out by the National Council for Voluntary Organisations (NCVO) has found that voluntary organisations such as cancer charities, homeless shelters and advice services have experienced greater demand for their services as a result of welfare reforms. The report reflects on the experiences of voluntary organisations and the extent to which the government's objectives of simplifying the benefits system, protecting the most vulnerable and incentivising work are being met. https://www.ncvo.org.uk/about-us/media-centre/press-releases/1191-voluntary-organisations-under-pressure-due-to-welfare-reform-ncvo-report-finds At our recent Joint Forum (17 July) we asked the 50 voluntary & community sector (VCS) organisations present to discuss the issues they are facing as an organisation. Here are five of the key messages we heard: 1. Commissioning is difficult to take advantage of 2. It is hard to keep up with the pace of change 3. Personal budgets present challenges around cash flow and visibility 4. The sector needs affordable premises 5. Volunteers are great but cost money http://casouthwark.org.uk/focus-southwark/five-issues-facing-voluntary-organisations-southwark As communities face change and try to surmount the challenges before them, it might be useful to remind ourselves of what its like being a leader as we approach the millenia. Wall offers up some observations. https://www.aae.wisc.edu/pubs/cenews/docs/ce282.txt This research project funded by the Arts & Humanities Research Council explored how community visual arts practice can help young people flourish and connect with their communities despite adverse experiences they may have faced. The research focused on young people with disabilities and young people facing mental health challenges, and explored the potential resilience benefits of visual arts for these people. http://www.boingboing.org.uk/index.php/research/our-research?id=90:community-arts&catid=1 Arts projects have become an important part of community development strategies. In addition to any creative achievements, projects are expected to have positive and measurable impacts on local social capital. http://www.barnardos.org.uk/commarts.pdf From income inequality and unemployment to poverty, education and healthcare, communities around the world are facing critical challenges that require creative ideas and solutions. Any of these challenges could use an artist's mind, a creative question or a critical thinker to help us find our way to a more healthy and just future. http://www.theguardian.com/culture-professionals-network/2015/feb/12/creative-ways-artists-improve-

	communities
006	**Communities of Identity** Helping you focus on what statistics and people say about being part of a community of identity or experience http://www.knownewcastle.org.uk/AreaSummary.aspx?cookieCheck=true&JScript=1 Shared identities are thought to contribute to a number of progressive goals, such as fostering communities in which people from different backgrounds get along well together, encouraging citizens to participate actively in public life and generating wider support for a more egalitarian distribution of wealth and income. http://www.ippr.org/publications/the-power-of-belongingidentity-citizenship-and-community-cohesion "No form of community is less open than these ethnic or racial ones; none is more insistent on its truth; none can be harsher to those who dissent – or do not belong to the tribe. The ugly reality of tyranny often hangs in this thin air" (Robert Fowler Booth in Etzioni, 1995, p. 90).
007	**Integration & Assimilation** So this week, I thought I could shine a bit more light on the projects here in the Playa del Carmen Community program. http://www.gvi.co.uk/blog/community-breakdown/ Central to the question of integration and assimilation of post-war settler communities in Britain is the increasingly salient issue of identity. The western world since World War II has become both racially and ethnically increasingly heterogeneous (Glazer and Young, 1983), which makes the question of identity all the more relevant. The maintenance and formation of identity and community mobilisation within the diasporic minorities is a multi-dimensional process which takes place as a consequence of social, cultural and political factors both internal and external to diasporic minorities. http://www.rcpbml.org.uk/wdie-07/DiCoIdFo.htm "The more essentialist approaches tend to see identities as stable, independent and possessing a 'true' essence. The more relationist approaches incorporate notions of fluidity and contingency, see identities as mutually dependent and ignore the existence of 'trues' essences" (Bailey, Cammaerts, & Carpenter, 2008, p. 5). "For each of us, then, a multitude of discourses is constantly at work constructing and producing our identity. Our identity therefore originates not from inside the person, but from the social realm, where people swim in a sea of language and other signs, a sea that is invisible to us because it is the very medium of our existence as social beings" (Burr, 1995, p. 53).
008	**Community Engagement** The charity sector often talks about community, be it community action, community engagement or local communities. But when it comes to defining the concept of community, things start to get trickier. http://www.theguardian.com/voluntary-sector-network/2013/may/03/community-spurs-fans "Through this they produce difference and from that difference (as Stuart Hall, 1990 reminds us) come social identity wrought from everyday experience though what Fiske (1992c: 165) calls the 'bottom-up production of difference', created by the popular producer from the available technological resources of the dominant order, resources that tend to be used to create top-down media products that minimise or even discourage participation amongst their consumers" (Atton, 2002, p. 63).
009	**Self-Defined Communities?** My community, these two simple words can say so much about a person. It can say where they come from and by association what he/she believes or at least the context in which their beliefs were shaped. It can give us insights into their friends and connections, who their family is and their lifestyle. The words my community can also label a person as in, "they are part of the Gay community, disability community or feminist community. I have chosen four words to help us fully embrace this understanding. http://deepeningcommunity.ca/content/community-identity
010	**What Does "Identity in Community" Mean to You?**

http://tamarackcommunity.ca/downloads/clife/pborn/survey_responses_6.pdf

"Community media represent a unique site to interrogate the process of identity formation through communication technologies and to examine the dramatic impact of social and technological change on the everyday lived experience of disparate groups within a geographically based community. Put another way, attending to the institutions, forms, and practices associated with community media provides enormous insight into the relationship between people, places, and communication technologies" (Howley, 2005, p. 38).

011	**Communities of Interest** "Knowledge belongs to communities. The idea that knowledge is the stuff 'between the ears of the individual' is a myth. We don't learn on our own. We are born into a world already full of knowledge, a world that already makes sense to other people – our parents, neighbours, church members, community, country. We learn by participating in these communities and come to embody the ideas, perspectives, prejudices, language, and practices of that community" (Richard McDermott in Lesser, Fontaine, & Slusher, 2000, p. 26).
012	**'Sticky' Community** A community of interest is a community of people who share a common interest or passion. These people exchange ideas and thoughts about the given passion, but may know (or care) little about each other outside of this area. Participation in a community of interest can be compelling, entertaining and create a 'sticky' community where people return frequently and remain for extended periods. Frequently, they cannot be easily defined by a particular geographical area. https://en.wikipedia.org/wiki/Community_of_interest
013	**Conditions of Possibility** "The first non-geographical definition of community is the 'community of interest'. Although one cannot explicitly assume that a group of people has common interests the communality of interests can form the conditions of possibility for the emergence of a community" (Bailey et al., 2008, p. 8).
014	**Communities of Common Experience** Groups of people who share an identity, for example the Afro-Caribbean community, or those who share an experience, for example the homeless community. http://www.healthknowledge.org.uk/public-health-textbook/organisation-management/5b-understanding-ofs/social-networks
015	**Alternative Social Communities** "Fandom also constitutes 'an alternative social community' where cultural production is employed 'as a means of building and maintaining solidarity within the fan community" (Atton, 2002, p. 54). "At the heart of zine culture is not the study of the 'other' (celebrity, cultural object or activity) but the study of self, of personal expression, sociality and the building of community. Indeed, the zine may be chiefly construed as promoting sociality" (Atton, 2002, p. 54).
016	**Community Challenges** Gentrification is a trend in urban neighbourhoods, which results in increased property values and the displacing of lower-income families and small businesses. This is a common and widespread controversial topic in urban planning. It refers to shifts in an urban community lifestyle and an increasing share of wealthier residents and/or businesses and increasing property values. https://en.wikipedia.org/wiki/Gentrification http://www.theguardian.com/cities/gentrification
017	**Gentrification** Gentrification means the world is now one giant flat white. Or a private members' club full of "creatives". The freaks who used to trip around Soho and tell you in which particular basement you could find another necessary drink are an endangered species. http://www.theguardian.com/uk-news/commentisfree/2015/nov/18/gentrification-world-giant-flat-white-stand-up-sleaze-old-dives-london

018	**Sustainable Urban Change**
	The "it," as you may have guessed, is gentrification. If you live in one of these cities, you probably think you know how it works. Artists, bohemians, and gay couples come first. They move into run-down—but charming and historic—homes and loft spaces close to the urban core. Houses are restored. Funky coffee shops appear. Public safety improves. Then rents and home prices start to go up. The open-minded, diversity-loving creative types who were the first wave of gentrifiers give way to lawyers, bankers, and techies. As rents and home prices continue to rise, the earlier residents—often lower-income people of color—are forced out. http://www.slate.com/articles/news_and_politics/politics/2015/01/the_gentrification_myth_it_s_rare_and_not_as_bad_for_the_poor_as_people.html
019	**The Affluent Society**
	The Affluent Society is a 1958 (4th edition revised 1984) book by Harvard economist John Kenneth Galbraith. The book sought to clearly outline the manner in which the post-World War II United States was becoming wealthy in the private sector but remained poor in the public sector, lacking social and physical infrastructure, and perpetuating income disparities. The book sparked much public discussion at the time, and it is widely remembered for Galbraith's popularizing of the term "conventional wisdom." https://en.wikipedia.org/wiki/The_Affluent_Society
020	**Community Sustainability?**
	The world is a newly affluent place. Economic growth has brought enormous changes to the ways in which the populations of the Western world live. Such change ought to be accompanied by a broad revolution in ideas associated with the management of a national economy and society. Running a rich country is entirely different to running an economy that is struggling to survive; and yet so many of the ancient ideas persist into the present day, entirely inappropriate to the new challenges which society faces. The purpose of this book is to highlight the divide between the old ideas and the current reality and to suggest successors to the current view. http://abridge.me.uk/doku.php?id=the_affluent_society
021	**Communities of Practice**
	"The term communities of practice was first coined by Etienne Wenger and Jean Lave in their 1991 book Situated Learning (Cambridge University Press). The theory and philosophy shaping this view of social learning have since been fleshed out and will appear in a new book ab Wenger, Communities of Practice: Learning, Meaning and Identity" (David Stamps in Lesser et al., 2000, p. 58).
	"What is shared by a community of practice – what makes it a community – is its practice. The concept of practice connotes doing, but not just doing in and of itself. It is doing in a historical and social context that gives structure and meaning to what we do. When I talk about practice, I am talking about social practice. Such a concept of practice includes both the explicit and the tacit. It includes what is said and what is left unsaid; what is represented and what is assumed. It includes the language, the tools, the documents, the images, the symbols, the well-defined roles, the specific criteria, the codified procedures, the regulations, and the contracts that various practices make explicit for a variety of purposes. But it also includes all the implicit relations, the tacit conventions, the subtle cues, the untold rules of thumb, the recognisable intuitions, the specific perceptions, the well-tuned sensitivities, the embodied understandings, the underlying assumptions, the shared worldviews, which may never be articulated, though they are unmistakable signs of membership in communities of practice and are crucial to the success of their enterprises" (Etienne Wenger quoted by David Stamps in Lesser et al., 2000, p. 58).
	A community of practice (CoP) is a group of people who share a craft and/or a profession. The concept was first proposed by cognitive anthropologists Jean Lave and Etienne Wenger in 1991. A CoP can evolve naturally because of the members' common interest in a particular domain or area, or it can be created deliberately with the goal of gaining knowledge related to a specific field. It is through the process of sharing information and experiences with the group that the members learn from each other, and have an opportunity to develop themselves personally and professionally https://en.wikipedia.org/wiki/Community_of_practice
	"Communities of practice are everywhere. They exist within businesses and across business units and company boundaries. Even though they are informally constituted and reside within a specific area of practice, these self-

	organising systems share the capacity to create and use organisational knowledge through informal learning and mutual engagement" (Etienne Wenger in Lesser et al., 2000, p. 3).
022	**Social Learning** This essay argues that the success of organizations depends on their ability to design themselves as social learning systems and also to participate in broader learning systems such as an industry, a region, or a consortium. It explores the structure of these social learning systems. It proposes a social definition of learning and distinguishes between three `modes of belonging' by which we participate in social learning systems. Then it uses this framework to look at three constitutive elements of these systems: communities of practice, boundary processes among these communities, and identities as shaped by our participation in these systems. http://org.sagepub.com/content/7/2/225.short
023	**Community Interaction** Communities of practice are for people who share common job roles, responsibilities or remits. They do well through regular interaction and common goals. https://www.gov.uk/government/publications/community-development-handbook/community-development-handbook "They will need to nurture communities of practice that grow and maintain these capabilities" (Lesser et al., 2000, p. 7). "Participation through representation, however, does not produce the outcomes of interest to use here; namely, it does not produce a sense of shared meaning, self-reference, and ownership. Instead, such a process is more likely to create factions rather than communities and to result in negotiation of competing interests rather than the pursuit of the common good" (Jeanne Liedtka in Lesser et al., 2000, p. 147).
024	**Collective Engagement** Communities of practice are formed by people who engage in a process of collective learning in a shared domain of human endeavour: a tribe learning to survive, a band of artists seeking new forms of expression, a group of engineers working on similar problems, a clique of pupils defining their identity in the school, a network of surgeons exploring novel techniques, a gathering of first-time managers helping each other cope. In a nutshell: Communities of practice are groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly. http://wenger-trayner.com/introduction-to-communities-of-practice/ **Learning Communities** "Communities of practice and learning communities have formed around open content in a great many disciplines, and provide practitioners and independent learners alike an avenue for continuing education" (Johnson, Levine, Smith, & Stone, 2010, p. 14).
025	**Performance & Accomplishments** The purposes of this paper are twofold. Firstly, it aims to clarify the concept of community of practice by foregrounding differences between four seminal statements of the concept (Lave and Wenger 1991, Brown and Duguid 1991, Wenger 1998 and Wenger, McDermott and Snyder 2002). That Wenger's work is increasingly "performative" rather than "analytic" has been recognised (Contu and Willmott 2000, Davenport and Hall 2002), but the argument here is that confusion about the concept has been generated by the seminal works having very different central concerns, even if the epistemological underpinnings are common (cf Osterlund and Carlile 2003). The second purpose of the review is to summarise critical views of each account. http://www2.warwick.ac.uk/fac/soc/wbs/conf/olkc/archive/oklc5/papers/e-4_cox.pdf
026	**Community Organising** At its core, community organising is about empowering communities and harnessing the power of individuals to work together in their shared self-interest. Community Organising involves building relationships in communities, mobilising people to take action and supporting projects which make a different to people lives. Community Organising creates social and political change through collective action. Community Organisers listen

	to what people want to see change in their lives and community and help them to achieve this, working in and through democratic structures. Community organisers have no agenda, and do not lead or do things on behalf of people. https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/415860/Community_Organisers_Programme_Summary_Report.pdf https://www.gov.uk/government/organisations/department-for-communities-and-local-government
027	**Understanding 'The Community'** Broadly speaking there are three types of communities. These are not mutually exclusive as we all are members of these types concurrently. http://www.unesco.org/education/aladin/paldin/pdf/course01/unit_06.pdf
028	**What Issue Would Galvanise Community Solidarity?** "Love Leicester is our campaign to encourage everyone living and working here to show some real pride in the city. To be proud of Leicester's many communities, rich history, big ambitions, places and spaces, and much more besides" https://love.leicester.gov.uk/reports/home A marketing brand launched to promote a 25-year vision to improve Leicester has been axed after four years. The One Leicester campaign was devised by the city council in 2008 to try to attract both visitors and investment, with more than £700,000 spent on setting up and running it. http://www.leicestermercury.co.uk/leicester-project-promote-25-year-aim-city/story-17362234-detail/story.html The Leicester City Council website (2012) provides evidence of sustainability dating back to 1974 and in 1990 Leicester became one of four environment cities, targeted by NGOs to become sustainably developed (Roberts, 2000). In 2008 the creation of the 'One Leicester' vision strived to become 'Britain's Sustainable City.' The success of this vision can be evidenced in 2010 when Leicester was deemed by the think-tank, Forum for the Future, as the second most sustainable city in its Sustainable Cities Index (Leicester City Council, 2010). Wheeler (1998) discusses how sustainable development focuses on transformations in various elements of the city, avoiding the consumption of natural resources, overpopulation and inequality. https://hiddenleicester.wordpress.com/2012/05/08/one-leicester-campaign/
029	**Summary** "Simply put, the concept of the knowable community has enormous relevance in an era of globalisation" (Howley, 2010, p. 10). "Learning communities are organised around important topics. Developing communities takes considerable effort" (Richard McDermott in Howley, 2010, p. 29).
030	**Forward Questions** • What are you concerned with in that can be shared with other people to form a community of interest? • What's the best format to express the ideas associated with your area of interest? • What will be different from mainstream media in the way that you bring people together? • What will be different from mainstream media in the way that you express your identity?
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