

TECH1502 -17 Introduction to Community Media

Lecture Twelve – Participation & Engagement

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1 Introduction

“There is no single vision of participatory community as community, but its advocates emphasise the importance of people deciding together, face to face, conversing with and respecting each other in a setting which is as equal as possible” (Robert Fowler Booth in Etzioni, 1995, p. 88).

“Proponents believe that participatory community will encourage both greater individual self-confidence and public-spiritedness through increased communal unity and satisfaction” (Robert Fowler Booth in Etzioni, 1995, p. 89).

“People have great unrealised capacity to think, to be informed, to debate, and to learn from discussion. They want to be more than selfish individuals and to join a public community. What they need is an opportunity” (Robert Fowler Booth in Etzioni, 1995, p. 89).

2 Deliberation and Democracy

“The basis of democracy is not atomistic individual autonomy. Participation in democratic life and the exercise of real freedom in society depend on the strength of the communal relationships that give persons a measure of real power to shape their environment, including their political environment” (David Hollenback, S.J in Etzioni, 1995, p. 148).

“A deliberative democracy makes a virtue out of the necessity of our moral disagreement over constitutional principles. The virtue, simply stated, is that public deliberation about constitutional principles is the best way of provisionally justifying a (necessarily) controversial set of constitutional principles. The constitutional principles that result from public deliberations will not always be the right one (no political procedure can promise this result), but they will be more enlightened by the moral understandings of the diverse members from the non-deliberative decision making of unaccountable ‘experts.’ Deliberation also increases public understanding and acceptance of provisionally justifiable constitutional principles” (Amy Gutmann in Etzioni, 1995, p. 160).

“Deliberative democracy affords all citizens an effective opportunity to participate in the political processes that shape their collective future. It is committed to what I call conscious social reproduction” (Amy Gutmann in Etzioni, 1995, p. 161).

“The ability to deliberate about political issues with other people is as central a virtue of democratic citizenship as are the virtues of honesty, nonviolence, and industriousness” (Amy Gutmann in Etzioni, 1995, p. 164).

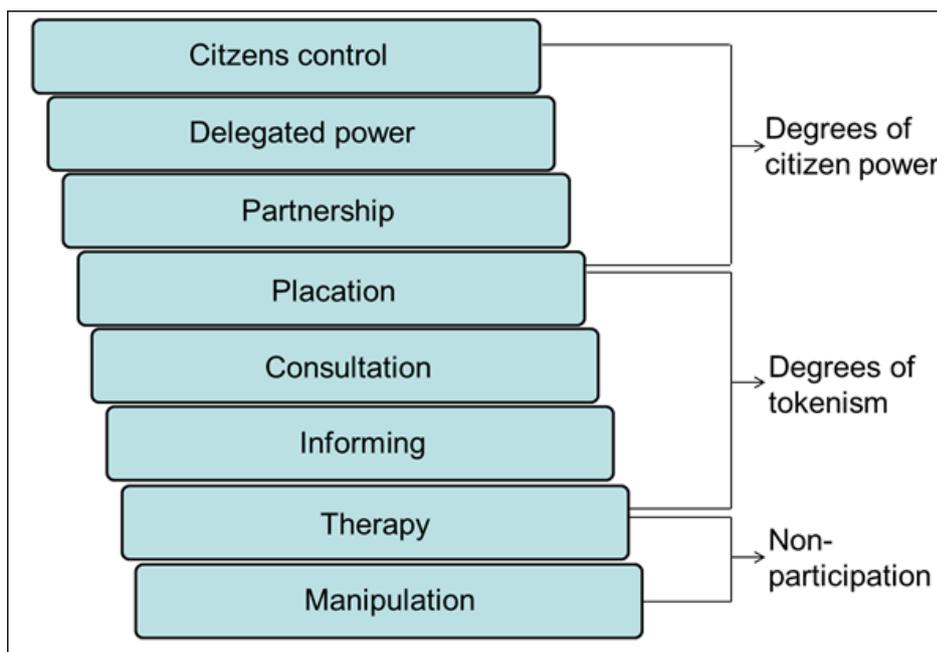
“Participatory models of democracy emphasise the importance of ‘real’ citizens’ participation and their more active involvement in democracy (Barber 1984). As such they criticise the radical separation of citizens from power, the elites and democratic institutions through representations” (Bailey, Cammaerts, & Carpenter, 2008, p. 4).

3 Citizen Power and Participation

“Citizen participation is a categorical term for citizen power. It is the redistribution of power that enables the have-nots citizens, presently excluded from the political and economic processes, to be deliberately included in the future. It is the strategy by which the have-nots join in determining how information is shared, goals and policies are set, tax resources are allocated, programmes are operated, and benefits like contacts and patronage are parcelled out. In short, it is the means by which they can induce significant social reform which enables them to share in the benefits of the affluent society” (Arnstein, 1969, p. 216).

“There is a critical difference between going through the empty ritual of participation and having the real power needed to affect the outcome of the process” (Arnstein, 1969, p. 217).

“Participation without redistribution of power is an empty and frustrating process for the powerless. It allows the power holders to claim that all sides were considered, but makes it possible for only some of those sides to benefit. It maintains the status quo” (Arnstein, 1969, p. 217).



“For illustrative purposes the eight types are arranged in a ladder pattern with each rung corresponding to the extent of citizen’s power in determining the end product” (Arnstein, 1969, p. 217).

“The bottom rungs of the ladder as (1) Manipulation and (2) Therapy. These low rungs describe levels of non-participation’ that have been contrived by some to substitute for genuine participation. Their real objective is not to enable people to participate in planning or conducting programmes, but to enable power holders to ‘educate’ or ‘cure’ the participants” (Arnstein, 1969, p. 217).

“The ladder juxtaposes powerless citizens with the powerful in order to highlight the fundamental divisions between them. In actuality, neither the have-nots nor the power-holders are homogenous blocs. Each group encompasses a host of divergent points of view, significant cleavages, competing vested interests, and splintered subgroups” (Arnstein, 1969, p. 218).

“Instead of genuine citizen participation, the bottom rung of the ladder signifies the distortion of participation into a public relations vehicle by power-holders” (Arnstein, 1969, p. 219).

“High-sounding rhetoric like ‘grassroots participation’” (Arnstein, 1969, p. 219).

“In some respects group therapy, masked as civic participation, should be on the lowest rung of the ladder because it is both dishonest and arrogant” (Arnstein, 1969, p. 220).

4 Media Practices

“The definitions say more about how practitioners conceptualise their media practice as a valuable activity, rather than the explicit value of that activity (Order, 2012, p. 70).

“Instead of researching political intention and perceived media power, [Rodríguez] suggested that more research is needed into the social phenomena of participation. This focus on participation will increase the understanding of alternative media’s real value (2001: 4)” (Order, 2012, p. 74).

“The power of personal and community identities is constantly in flux as media participants move between participation and their everyday lives” (Order, 2012, p. 74).

“Value in this context relates to a sense of empowerment at the personal, political and cultural level. The social power that emerges from involvement with alternative media determines its value. The value of this participation, however, has its detractors” (Order, 2012, p. 74).

“Sandoval and Fuchs (2010) presented their own vision of an ideal alternative media that can change society into a truly participatory environment. Firstly, they stated that alternative media should be critical media if it is to have maximum effect. Participation in media production alone does not bring balance to a mediascape dominated by corporate power (Sandoval and Fuchs 2010: 142)” (Order, 2012, p. 76).

“Giving people a voice in participatory media is not enough if it means their message is not heard (2010: 146). Value in this context of participation is distinctly contested” (Order, 2012, p. 76).

“In *Confronting the Challenges of Participatory Culture: Media Education for the 21st Century*, Jenkins and his colleagues explain that participatory cultures are characterised by ‘relatively low barriers to artistic expression and civic engagement, strong support for creating and sharing one’s creations, and some types of information membership whereby what it know by the most experienced is passed along to novices (p.7). ‘A participatory culture’ they add, ‘is also one in which members believe their contributions matter, and feel some degree of social connection with one another (at least they care about what other people think about what they have created)’ (p.7)” (Delwiche & Henderson, 2013, p. 3).

5 Media Participation

“When focussing on alternative media’s role in facilitating participation, we need to distinguish between participation in media and through media, similar to the way in which Wasko and Mosco (1992: 7) distinguished between democratisation in and through the media. Both participation in media and through the media see the (mass) communicative process not as a series of practices that are often restrictively controlled by media professionals, but as a human right that cuts across entire societies” (Bailey et al., 2008, p. 11).

“Participation in the media deals with the participation of non-professionals in the production of media output (content-related participation) and in media decision making (structural participation). Firstly, these forms of media participation allow citizens to be active in one of the many (micro-) spheres relevant to daily life and to put into practice their right to communicate... Secondly, these forms of micro-participation are considered to be important because they allow people to learn and adopt a democratic and/or civic attitude, this strengthening (the possible forms) of macro-participation, as well as the civic culture” (Bailey et al., 2008, p. 11).

“Participation through the media deals with the opportunities for extensive participation in public

debate and for self-representation in public spaces. This immediately implies that we are now entering the realm of enabling and facilitating macro-participation, which is related to the more ritualistic approaches towards media in general (Coudry 2002). Starting from a broadly defined notion of the political, consensus-oriented models of democracy (and participation) emphasise the importance of dialogue and deliberation and focus on collective decision-making in a public sphere based on rational arguments a la Habermas” (Bailey et al., 2008, p. 11).

“However important, access and participation are not straightforward notions. As Pateman (1970: 1) puts it (focussing on participation): ‘the widespread use of the term... has tended to mean that any precise, meaningful content has almost disappeared; ‘participation ‘ is used to refer to a wide variety of different situations by different people” (Bailey et al., 2008, p. 12).

6 Transforming Participation

“Freire’s (1970) ‘pedagogy of the oppressed’ is aimed against the traditional educational system, which he regards paternalistic and non-participative. His argument is that the traditional system considers knowledge as something that is passed on as a ready-made package rather than being the result of a dialogic meeting between subjects. The end result is that the education system is maintaining and supporting existing power imbalances. Freire aims to transform this system, allowing students (together with their teachers) to develop valid knowledge in a process of ‘consentisation’. ‘Authentic participation would then enable the subjects involved in this dialogic encounter to unveil reality for themselves’ (Thoms 1994: 51). In other words, participation is situated in a context of reduction in power imbalances, at both the broad social, political and economic levels (the relations between oppressors and repressed), and at the level of the educational system, where students and teachers strive for knowledge in a non-authoritative collaboration that fosters partnership” (Bailey et al., 2008, p. 12).

“Participation, following Pateman(1970: 71), can thus be seen as a process in which the individual members (of a community) have a certain degree of power to influence or determine the outcome of that process. She defines partial participation as ‘a process in which two or more parties influence each other in the making of decisions but the final power to decide rests with one party only’ (Pateman 1970: 70), whereas full participation is seen as ‘a process where each individual member of a decision-making body has equal power to determine the outcome of decision’ (Pateman 1970: 71)” (Bailey et al., 2008, p. 13).

“Weblogs, or what is often called the blogosphere, can be deconstructed in a variety of ways: as

alternative 'citizen' journalism; as participatory instruments for citizens/activists to produce their own media content; as websites of opinion; as a social platform to inform friends and family within everyday contexts; and increasingly as a new marketing and propaganda tool for elites (Deuze 2005). They challenge several dichotomies: between what is being perceived to be public and private; between alternative and mainstream media; and between the citizen/activist and the media professional" (Bailey et al., 2008, p. 72).

7 Self-Managed Participation

"Can we find the same participatory community-based practices at the level of the translocal and the local, or is the translocal just an additional layer where these participatory community-led practices are abandoned?" (Bailey et al., 2008, p. 132).

"Both consensus- and conflict-oriented models stress the need for citizens and/or civil society to participate in these processes of dialogue, debate, and deliberation. From both perspectives, an argument can be made in favour of encouraging participation and participatory media" (Bailey et al., 2008, p. 154).

"It is easy to see that the difference between these two denominations rests ultimately on who is entitled by law to draw the line dividing the 'legitimate' from the 'illegitimate'. The right to draw that line and the means to render it binding and obligatory is a principal stake in all power struggles" (Atton, 2002, p. 41).

"For Downing self-managed media are about participation and communication through self-awareness, through reflexivity amongst the members of a collective, who must remain sensitive to the cultural and political conditions that affect their organisational choices" (Atton, 2002, p. 99).

"We find a core group that co-ordinates rather than controls" (Atton, 2002, p. 100).

"An especially useful way to view the balance between participation and control is through Robert Dickinson's (1997) notion of 'formalising' and 'informalising' impulses" (Atton, 2002, p. 100).

"He emphasises the 'close proximity' of these two impulses, particularly in the early stages of a publication, where creative energy provides inspiration but more formalising energies are soon required for 'stabilising and perpetuating the publication in terms of design, research, producing copy, sharpening a style, selling advertising, and so on' (p.230). I would argue that both tendencies are provided a structure and encouraged the development of skills, informalising impulses can be

released once more to ensure the vitality of a publication” (Atton, 2002, p. 100).

“The balance between participation and control is further demonstrated by the use of the network; indeed, Dickinson identifies this as an engine of the alternative press. He observes how the network is often ‘uncontrolled, non-hierarchical, and open’ (1997: 101), reflecting many papers’ internal structures. But amongst the titles in my study there exists networks within each title, which act as ‘empowering engines’ (to coin a phrase) for the paper itself, and which further embody the dialectic of structure/anti-structure” (Atton, 2002, p. 101).

“These show media that are combining (at times dissolving) genres and offering new approaches to representation through radical approaches to content, form and process, particularly through radical approaches to content, form and process, particularly where the stages of the production process are collapsed into one another and readers become writers” (Atton, 2002, p. 149).

8 Participation and Sociability

“Clay Shirky (2008) in his book ‘Here comes everybody: the power of organising without organisations’ states: ‘Sociability is one of our core capabilities and it shows up in almost every aspect of our lives as both cause and effect. Society is not just the product of its individual member, it is also the product of its constituent groups’” (Ferro & Molinari, 2010, p. 2).

“The key question is therefore: why should the expression of such a fundamental and renowned aspect of human life through a network technology like the internet have any relevance for innovation of the public sector” (Ferro & Molinari, 2010, p. 2).

“Arnstein’s analysis looked very much like a cautionary tale, that systematic participatory reforms could easily be ‘facades’ used by the political elites to maintain the status quo. On the other hand, climbing up the participation ladder, they could also induce meaningful changes in the balance of power and control over public policy” (Ferro & Molinari, 2010, p. 3).

“The development of a more aware attitude towards social complexity would – for example – require policy designers to make a step towards citizens rather than expecting the citizenry to move their content production activity onto the ‘official;’ spaces created for ad hoc participation” (Ferro & Molinari, 2010, p. 4).

“The participative mind – with Heron (1996) also terms the post-conceptual mind - articulates reality

within a paradigm, articulates the paradigm itself, and can in principle reach out to the wider context of that paradigm to reframe it” (Heron & Reason, 1997, p. 1).

“The constructivist and participatory paradigm are in agreement that it is not possible in linguistic, conceptual terms to give any final or absolute account of what there is. Propositional knowing can only give mediated, subjective and intersubjective, relativistic accounts. The participatory paradigm goes further and asserts that we cannot have any final or absolute experiential knowing of what there is: in the relation of knowing by acquaintances, the experiential knower shapes perceptually what is there. And this is still so when the perceiving mind is relatively free of conceptual labels imposed upon its image of reality” (Heron & Reason, 1997, p. 3).

9 Timebanking and Co-Production

“Our mission is to create an environment in which timebanking can flourish. To do this we do two things: firstly, we build and support the infrastructure for timebanking, so that means anything from helping people to set up new timebanks, training people in how to run them, or even developing new technology and IT platforms for interconnected timebanking. Secondly, we build the appetite for timebanking. With the help of our ever-growing membership of timebanks, we research new applications of timebanking, collate evidence about the impact of timebanks and grow our understanding of what makes timebanking sustainable” (Timebanking-UK, 2011, p. 7).

“A timebank is a tool used to organise people or organisations in a system of exchange, whereby they are able to trade skills, resources and expertise through time” (Timebanking-UK, 2011, p. 8).

“This model is often referred to as being a person-person timebank” (Timebanking-UK, 2011, p. 8).

“This model is traditionally referred to as a person-agency timebank” (Timebanking-UK, 2011, p. 8).

“This model is traditionally known as an agency-agency timebank” (Timebanking-UK, 2011, p. 9).

“Co-production is the answer. Timebanks are mechanisms for achieving co-production” (Timebanking-UK, 2011, p. 10).

“The co-production principle asserts that there is more capacity in an economic system than that simply defined by the market” (Timebanking-UK, 2011, p. 10).

“Co-production is about elevating the status of this second, informal economy, so that we utilise these abundant assets more effectively” (Timebanking-UK, 2011, p. 10).

“By taking a co-production approach we are saying that the solution is found in the problem. By mobilising the hidden people power and resources that exists in all of us, we send a different signal: ‘people can.” (Timebanking-UK, 2011, p. 12).

“Co-production is about investing in people’s ability to solve their own problems. By valuing and utilising the abundant assets that exist in human beings, a multiplier effect can unleash social value and generate more from our money” (Timebanking-UK, 2011, p. 12).

“Co-production values in a timebank. A timebank is defined by the core values of co-production, as outlined by Edgar Cahn:

- Assets...
- Redefining work...
- Reciprocity...
- Social capital...
- Respect” (Timebanking-UK, 2011, p. 14).

“This in itself can breed innovation, by helping us to think beyond our conventional assumptions about our ‘means’ and the limits of what is possible” (Timebanking-UK, 2011, p. 16).

“Moving to a co-production lens reduces the burden many professionals feel in having to operate within systems that do not solicit the active support of the people they are trying to help” (Timebanking-UK, 2011, p. 16).

“Timebanks can herald a new relationship between providers and users of services, so that professionals do not become swamped by a tide of ever-rising need and demand on their resources, but instead see themselves as facilitators of co-produced services” (Timebanking-UK, 2011, p. 16).

“Strengthening community: Timebanks build social networks of people who give and receive support from each other, enabling people from different backgrounds, who may not otherwise meet, to come together and form connections and friendships” (Timebanking-UK, 2011, p. 17).

“Generating social capital in this way can be an important determinant of health, wellbeing and resilience, all of which can prevent needs arising” (Timebanking-UK, 2011, p. 17).

“This is a highly effective community development tool, empowering individuals and groups to bring about change, make choices and take control of their own lives and neighbourhoods” (Timebanking-UK, 2011, p. 17).

“Firstly we will develop a suite of industry and professional training programmes around co-production, timebanking and system change” (Timebanking-UK, 2011, p. 22).

10 Crowdsourcing and Barriers to Participation

“What is participation like today? How has it become newly important with respect to yesterday? Are participatory democracy, audience participation, user-generated content, peer production, participant observation, crowdsourcing all the same phenomena? If they are different, what characterises the difference” (Kelty, 2013, p. 23).

“Crowdsourcing is one specific form of participatory social media, part of a greater media landscape that includes open-source production, commons-based peer production, blogging, video-posting and photo-sharing sites, massively multiplayer online games, and other forms” (Brabham, 2013, p. 127).

“By opening up the problem-solving process and managing the input of crowds to address focussed needs, crowdsourcing could be used to improve public participation in the crafting of government policies, injecting more of the voice of the people in democratic processes” (Brabham, 2013, p. 128).

“Participatory culture itself may depend on low barriers to civic engagement, according to the definitions of Jenkins et al (2007)” (Stokes, 2013, p. 143).

“Meaningful choice is at the centre of a new discipline: game design” (Stokes, 2013, p. 144).

“For the first time, we can create media that offer participants meaningful choice, iterative improvement and immediate feedback” (Stokes, 2013, p. 144).

“If Jenkins is right that participatory cultures thrive on valuing members’ contributions, then designers must also seek to maximise meaningful choice for the civic modes that matter most to participants” (Stokes, 2013, p. 150).

“Different cultures of participation are also at work with regard to the use of media in the social movement milieu, both with regard to interpersonal and intergroup communicative practices to organise mobilisations and to the development of media practices oriented towards the creation of alternative media” (Porta & Mattoni, 2013, p. 172).

11 Participatory Technology

“Participatory technology like Web 2.0 and social media speaks to the shift towards designing web-based applications that support the participatory, ‘read-write’ web. O’Reilly (2005) initially explained Web 2.0 as web applications that allow users to contribute their own data, which improves when more people use it, that consume and remix data from multiple sources, and that create network effects through an ‘architecture of participation’. Social media is ultimately about facilitating online conversations and sharing information by remotely participating, thus allowing a global network to form” (Liu & Ziemke, 2013, p. 186).

“I believe that a participatory culture in which most of the population see themselves as creators as well as consumers of culture is far more likely to generate freedom and wealth for more people than one in which a small portion of the population produces culture that the majority passively consume” (Rheingold, 2013, p. 218).

“A population that knows what to do with the tools at hand stands a better chance of resisting enclosure. The more people who know how to use participatory media to learn, inform, persuade, investigate, reveal, advocate, and organise, the more likely the future info-sphere will allow, enable, and encourage liberty and participation” (Rheingold, 2013, p. 218).

“As a participatory culture shifts the focus from one of individual expression to one of community involvement, the development of these new literacies ‘involve social skills developed through collaboration and networking’ (Jenkins et al., 2009, p.4). Collaboration is as much a valuable tool utilised within participatory culture as a desired educational outcome. The Partnership for 21st Century Skills, for example, defines collaboration as working effectively and respectfully with diverse teams, exercising flexibility and willingness to make compromises to accomplish a common goal, and assuming shared responsibility for collaborative work while valuing individual contributions” (Joseph & Czarnecki, 2013, p. 220).

12 Participation and Citizenship

“Participatory cultures simultaneously empower people and put up new barriers to community membership. A culture produces (and in the process reproduces) a more or less stable set of norms, beliefs, and values that can function as a power structure. The design, infrastructure, and use of media are therefore not necessarily liberating (nor unavoidably constraining) a community’s participatory potential” (Collective et al., 2013, p. 257).

“The same must go for contemporary participatory culture as expressed and advanced in media: to understand the role of media in participatory culture is to break participatory culture and assess whether we use our media to meet our expectations, or, instead, those of others” (Collective et al., 2013, p. 257).

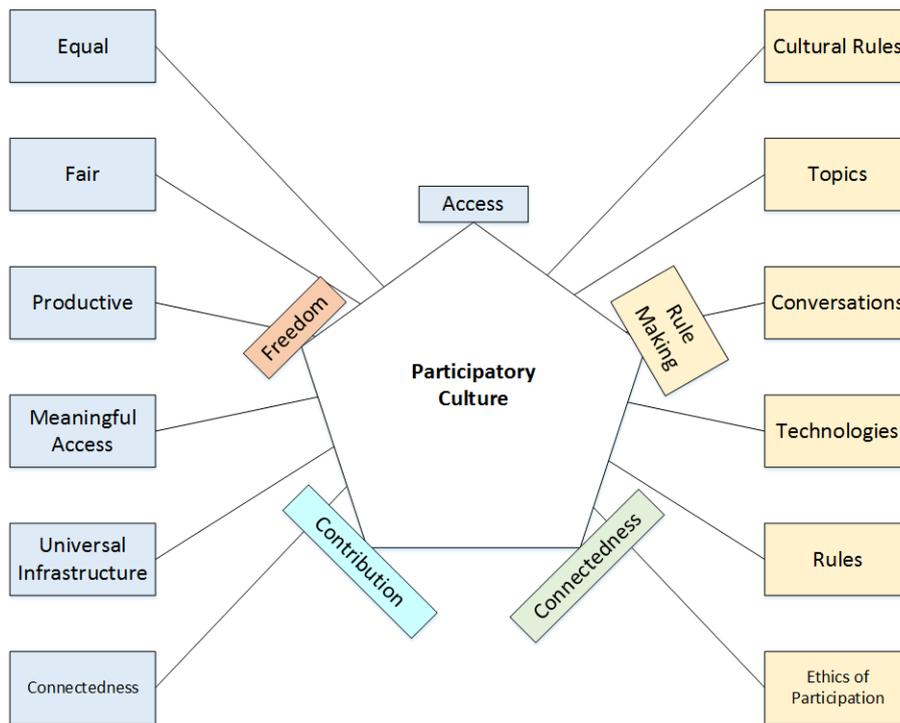
“In Western societies, any notion of participatory culture tends to be heralded as an empowering and intrinsically democratic force, a means for offsetting social inequities and making it possible for a diversity of voices to be heard” (Collective et al., 2013, p. 258).

“Today, such optimistic assumptions about participatory culture are exemplified most clearly in the work of Henry Jenkins and colleagues (2006, p.6), offering that in participatory culture not all members must contribute, but all members should feel free to contribute when ready to do so, and that what they contribute will be appropriately valued. Thus, membership is a prerequisite to participation. By necessitating behaviour that feels comfortable and familiar to people who are already members, a participatory culture is quite likely to reproduce the features of traditional media cultures – as it is a similar disciplinary construct only enforced by a different policing mechanism. We argue that contemporary participatory culture is a form of power that aligns closely with existing values and norms, and that members in participatory culture are not so much free to contribute, but rather can be seen as compelled to contribute in a way that aligns with dominant norms and already established power structures” (Collective et al., 2013, p. 258).

“Instead of leading to emancipation and the freedom to create and collaborate, participants end up reproducing the set of norms, beliefs and values of a dominant power structure. Therefore, rather than creating an innovative and egalitarian participatory culture, the traditional top-down human archive is enforced, but by a different mechanism that has participants permanently police each other” (Collective et al., 2013, p. 260).

“If participatory culture becomes a norm, how does one who does not like to share his or her participatory convictions and attitude take part in such a process? A critical approach to find re-enchantment is detached contemplation of participatory culture could lead to a motivation to share stories and provide insight to others while remaining within (however temporary) social norms and self-reference” (Collective et al., 2013, p. 261).

13 Ethics of Participation



The potential of participatory cultures – spaces where thoughtful, engaged world citizens tackle complex problems, build creative networks, and contribute to political decision-making – is seemingly limitless. In these spaces, the pace of scientific discovery could speed up and misunderstandings could subside. In these spaces, individuals with little power or voice could gain acceptance because of their ideas and creativity rather than their pocket books. And in these spaces geographical boundaries could be erased” (Henderson, 2013, p. 272).

“For participatory cultures to flourish, online and off, we must address five fundamental areas of ethical concern: access, rule making, connectedness, contribution and freedom” (Henderson, 2013, p. 272).

“For participatory culture to be equal, fair and productive, it must allow meaningful access to all. But what does meaningful access entail? It begins with providing a universal infrastructure for connectivity” (Henderson, 2013, p. 274).

“Participatory cultures are bounded by the rules of the culture – including who has the power to set the topics of discussion and organise the contributions – and the technology itself” (Henderson, 2013, p. 274).

“Clearly developed and articulated rules are an important consideration of an ethical online

participatory culture” (Henderson, 2013, p. 274).

“The rules of participation, however, are not universal. Rules that govern online interaction, for example: posting, commenting, uploading, sharing, inviting, are unique to each participatory culture. When one culture may support members who write long, footnoted posts, others may balk at the formality. In some cases, visuals and videos are rewarded over text. In others, words are clearly preferred. Even in text-based cultures, each values or degrades certain words, grammar, or spelling differently. Learning the rules of one certainly does not mean learning the rules for all” (Henderson, 2013, p. 274).

“In cultures founded and preserved by collective input, there is a different, though not always more equal, rule-making structure. The rules of many grassroots participatory cultures are not formalised. Norms for interactivity and engagement are bounded into rules by participants, but not equally so. Many are developed, administered, and reinforced by those with the loudest voices and longest tenures” (Henderson, 2013, p. 275).

“Members of top-down and bottom-up cultures learn the rules and the skills for participation not just by reading legal commandments but also by interacting with others in those spaces... Gee (2004) explains that in many creative online communities learning takes place informally with new members interacting with other artists at varying levels of competency, expertise, and completion. He refers to these as ‘affinity spaces’. Much like Bandura’s (1962, 1977) Social Learning Theory, new members of online creative communities learn by interacting with and observing the behaviours of others” (Henderson, 2013, p. 275).

“Members of participatory cultures, like those of other mediated audiences (and even more so), are ‘active’ and participants in the cultures is ‘goal-directed’ (Katz et al., 1974). Engagement in some online participatory cultures flares up and dies down much like it does on the real-world projects and activities. Engagement levels rise nearer grant deadlines, comic book releases, political crisis, and events of natural devastation. In others, a steady stream of contribution marks the interactions” (Henderson, 2013, p. 277).

“Respect must be at the core of valued participation. Hill (2000) writes that respect is ‘something to which we should presume every human being has a claim, namely full recognition as a person, with the same basic moral worth as any other’ (p.59). Respect is not self-situated; rather, it arises from interactions with others in the group. Tyler (1999) notes that an individual does not come to a group with respect, but must first interact with the group to be treated with respect” (Henderson, 2013, p. 277).

14 Levelling

“Online participatory cultures provide a creative and intellectual levelling” (Henderson, 2013, p. 277).

“A fundamental value of participatory cultures must be freedom of expression. While at first this may seem antithetical to a collective culture, the protection of individual expression is essential to a robust and respectful discourse and is at the heart of all creative endeavours” (Henderson, 2013, p. 278).

“At the best, participatory cultures encourage a wide range of voices” (Henderson, 2013, p. 278).

“Dissent can be, but is not always, given value in a participatory culture. Dissent for the sake of dissent is often rejected by other members, and dissent perceived as violating the cultural norms such as flaming, rejected even more roundly (for example, by denying future privilege of access to the community)” (Henderson, 2013, p. 278).

15 Community Media Participation

“The Internet is said to have produced an innovations commons where people can build upon existing technologies without obtaining permission. This has produced a type of media participation that is collaborative and voluntary, and where ownership of ideas is shared” (Rennie, 2006, p. 11).

“Participation in broadcasting by ordinary citizens is equated with amateurism, and amateurism is treated apprehensively within the broadcasting arena – in television in particular. Community broadcasters and their programs are judged in terms of transmission quality, journalistic standards, and artistic/technical merit, all of which have the capacity to impede or enhance the viewing or listening experience. However, these standards are also related to assumptions and expectations about the control of broadcasting, including who will make best use of the airwaves, aesthetically and morally” (Rennie, 2006, p. 87).

“The participatory communication approach arose out of the dialogical pedagogy of Paulo Friere... This approach sees conceptions of power and discourse as being the necessary theoretical framework from which new approaches to development must emerge: ‘reconceptualising the field in terms of power demands that we consider development communication as an intervention created and justified through institutional discourse operating in a global system’” (Rennie, 2006, p. 142).

16 Process and Product

“Some discourses of participatory communication maintain that it is the process rather than the product that is important. However, it is difficult to see any difference between participatory communications development that establishes community media stations and the broader field of community media without the idea of some kind of ‘project,’ or social goal, within its definition” (Rennie, 2006, p. 143).

“Considering participatory media as a means for communities and individuals to alter power relationships through grassroots activity is one way to deal with the fact that the project of development is saturated with cultural and historical biases” (Rennie, 2006, p. 143).

“Participation is not appropriate to all situations, nor can it be mapped out according to a stringent policy design. It should not be something that experts deliver to the masses but a process that responds to each situation. Prescribing how it should occur goes against the nature of true participation. Participatory communications has had to come to terms with the limitations of community-based change. There are no fast results and no outcomes that can be predefined” (Rennie, 2006, p. 156).

“How will community media be defined when participation is as much a characteristic of the mainstream media? The line between community media and other media may cease to exist” (Rennie, 2006, p. 181).

“As long as the media is not an open resource, community media is an important category by which to ensure that participation exists” (Rennie, 2006, p. 182).

17 Terms and Voices

“The growth of networked communication, especially when coupled with the practices of participatory culture, provides a range of groups who have long struggled to have their voices heard” (Jenkins, Ford, & Green, 2013, p. xiv).

“The terms of participation are very much up for grabs, though, and will be shaped by a range of legal and economic struggles unfolding over the next few decades” (Jenkins et al., 2013, p. xiv).

“This emphasis on participation, local content, and especially the impulse to revitalise the civic life of place-based communities is the motivation behind yet another strain of the community networking movement, so-called civic networking” (Howley, 2005, p. 78).

“As one of the few remaining vestiges of participatory democracy, community media demand the active engagement of media intellectuals whose expertise can inform and enhance the vital work of these organisations and help maintain and secure a dynamic resources for cultural production and democratic processes” (Howley, 2005, p. 269).

“Rodriguez argues that participatory media projects encourage individuals and groups to recognise their capacity to intervene in and redefine power relations within (and sometimes beyond) the local community. Thus, by demonstrating people’s ability to alter the community’s symbolic environment, citizen’s media promotes a sense of self-esteem and empowerment – attributes that are rarely acknowledged, let alone cultivated, by dominant media forms and practices” (Howley, 2010, p. 19).

“Most forms of community media must inevitably make deals with their participants based on some form of social solidarity if they are to have any hope of survival. Crafting and maintaining the constituency relationships that make this solidarity possible is what I call the ‘problem of the public’” (Howley, 2010, p. 24).

“Melucc (1989) addresses both aspects of grading social movements as public spaces themselves, transcending the life-world system duality... ‘Participation also has a double meaning. It means both taking part, that is, acting so as to promote the interests and the needs of an actor as well as belonging to a system, identifying with the ‘general interests’ of the community’” (Howley, 2010, p. 34).

18 Rebelliousness

“The rebellious character of relevant media practices features distinctly in their radical standing as locales for shaping political consciousness, either as conveyors of counter information to the oppressing reality, or, widely, as agents of development power, forming in any case a popular oppositional culture. Moreover, the two-way communication process of participatory media projects provides a strong basis for counterbalancing the unequal distribution of communication resources, as well as for the development and empowerment of the cultures of the publics they serve. In addition, the calls for representation and participation of diverse interest groups in the communication process made by community media point out another terrain of public communication beyond the dominant ones defined by the state and the market. Finally, decentralised methods of media production and distribution, experimental cultural forms of communication and marginal practices of disrupting media power, which run through different alternative media projects, evaluate significant instances of empowerment for their agents along the

very process of their practice” (Howley, 2010, p. 37).

“The concept of citizen journalism or participatory journalism is of great interest for community radio and public access TV stations. The objectives are similar: It is the act of citizens playing an active role in the process of collecting, reporting, analysing, and disseminating news and information” (Howley, 2010, p. 58).

“Substantive and sustained participatory practices are deemed impractical in a large scale. Grassroots media, on the other hand, represented an effective means of amplifying and enhancing existing channels of horizontal communication within a particular region or locality. As this insight gained currency, a range of initiatives predicated on the twin pillars of access to communication systems and participation in media planning, production, and management, began to coalesce around the use of community-based media in development communication” (Howley, 2010, p. 184).

“Likewise, participatory approaches proved invaluable to the production of development messages that were culturally relevant and appropriate within a specific social setting. This technique was useful for overcoming resistance to development messages that either ignored or were insensitive to local cultural values, forms and practices” (Howley, 2010, p. 184).

19 Agency and Ownership

“Participatory communication provides local communities with a sense of agency and ownership of development projects. Rather than view themselves as somehow deficient or lacking in their ability to effect social change, communities could, through participatory methods, reassert and reclaim their capacity to transform their daily lives” (Howley, 2010, p. 184).

“Participatory communication ‘enables people to go from being recipients of external development to generators of their own development’ (Bessette, 1996, p.1)” (Howley, 2010, p. 184).

“Participatory communication underscores the importance of ‘process’ over ‘product’ in the context of community communication” (Howley, 2010, p. 184).

“The goal of participatory communication is twofold. First, participatory communication raises the community’s awareness of its own resources and talents as well as its capacity to alter or transform some aspect of daily life. Second, participatory communication encourages communities to act in concert and to do so in deliberate, conscious, and self-perpetuating fashion that builds and maintains social relations over time” (Howley, 2010, p. 184).

“From a theoretical perspective, then, participatory communication promotes greater participation in public life, stimulates creative problem solving, and fosters a sense of community cohesion that acknowledges difference – difference that can overcome, but not necessarily erased, through shared decision making and collective action. In local settings, however, participatory communication is a far more complex sociocultural process: one that demands critical scrutiny of actual practices” (Howley, 2010, p. 184).

“More ambitious approaches to participatory communication put the tools of media production – microphones, audio and video recorders, computers, and the like – into the hands of community members” (Howley, 2010, p. 185).

20 Decision Making

“At yet another level, participatory communication includes instances in which community members have a role in the management and decision-making process of grassroots media outlets. Thus, participatory communication also refers to community owned and operated media outlets established for the explicit purpose of facilitating community communication and promoting local development initiatives” (Howley, 2010, p. 185).

“Instead of trying to develop hard-and-fast rules for what constitutes ‘genuine’ or ‘authentic’ forms of participation, development practitioners, communication scholars, and media workers are better served by conceptualising participation along a continuum” (Howley, 2010, p. 185).

“Herein lies the heuristic value of community media: They are sites for empirically grounded analysis of participatory communication in a variety of sociocultural settings” (Howley, 2010, p. 185).

“Instead of applying a generic definition of participation across disparate cases, this tack focuses our energies and attention on the structural, economic, political, and cultural factors that enable and constrain participatory communication within a particular place. Indeed, attending to these factors, at the level of the local community, allows us to critically evaluate the character and quality of participatory communication in the era of global communication” (Howley, 2010, p. 185).

“Through the use of participatory communication practices and techniques, community media create spaces in which diverse, sometimes competing interests can work collaboratively to achieve common ends” (Howley, 2010, p. 185).

“‘Participation’ was rhetorically redefined as listening in on distant events. Participation so defined

elides the structural exclusion of one-way communication” (Steve Wurtzler in Merrill-Squier, 2003, p. 44).

21 Summary

“Participation is a plural thing, and its relationship to power is continuously being obscured” (Kelty, 2013, p. 29).

“If participatory cultures are to reach their full potential, it is not enough for use to post our own videos, data, comic strips, and short stories. We must also acknowledge disparities in access and rulemaking, and work to promote equality, respect, and freedom in our engagements. These values constitute the ethical core of participatory culture” (Henderson, 2013, p. 279).

“As we begin to assign value to contributions and bestow respect upon our colleagues in participatory cultures, it is essential to remember that it is not time or status alone that determines worth. Participatory culture need all kinds of intellectual insights and creative visions to thrive – not just the learned proclamations of the select few. Individual contributors must feel respected enough to participate freely in whatever way they choose” (Henderson, 2013, p. 278).

“Participation, framed in contrast to the mass media, has always been used as a justification for community media, but this has been overlooked in the commons argument. Community media proves that innovation arising out of open networks is not restricted to the Internet, but possible on any platform where a commons can be established” (Rennie, 2006, p. 177).

“Community media projects challenge people to participate, interact, and change from consumer passivity to producer activity” (Howley, 2010, p. 54).

“What people collectively and individually decide to do with [new media] technologies as professionals and as audiences, and what kinds of culture people produce and spread in and around these tools, is still being determined” (Jenkins et al., 2013, p. xiii).

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