

# TECH1502-17 Introduction to Community Media

## Lecture Fourteen - Music Expression & Identity

### Contents

1	Introduction - Participation Issues .....	3
1.1	Atomised Society .....	3
1.2	Technocracy .....	3
1.3	Mutual Dependencies .....	3
1.4	Mixphobia .....	3
2	Subcultural Identity.....	4
2.1	Social Roles .....	4
2.2	Mutual Purpose.....	4
2.3	Caring .....	4
2.4	Voice Poverty .....	5
2.5	Opening Spaces.....	5
3	Community Music .....	5
3.1	Trust .....	5
3.2	Social Capital.....	6
3.3	ResonanceFM.....	6
3.4	Communities of Practice.....	6
3.5	Social Connections .....	6
4	Community Choirs/Dance Groups .....	7
4.1	Face-to-Face.....	7
4.2	Soundart Radio.....	7
4.3	Knowledge Managers .....	7
4.4	Social Practice .....	8
4.5	Mutual Engagement.....	8
5	DJ Skills .....	9
5.1	Creativity .....	9
5.2	Turntablism 101 Community DJ Workshop w/ DJ Lethal Skillz.....	9
5.3	Transformation .....	9
5.4	Fluid Interpretations .....	9
5.5	Trust and Obligations.....	10
6	Urban Music.....	10
6.1	Overlapping Circles .....	10
6.2	2Funky.....	10

6.3	Fostering Interactions .....	10
6.4	Factions? .....	11
7	Old-Time Music .....	11
7.1	Generalised Reciprocity .....	11
7.2	Continuing Education .....	11
7.3	Working, Learning, Innovating .....	11
8	Summary .....	12
8.1	Competent Judges .....	12
8.2	Strategic Knowledge .....	12
8.3	Nurturing Communities .....	12
9	References .....	12

## **1 Introduction - Participation Issues**

### **1.1 Atomised Society**

“To what degree ought we to attribute what we do to nature we have as human beings versus the social institutions we try to build. If we want a society which enables people to cultivate a sense of responsibility towards others, we ought to attribute far more to the latter than to the former” (Etzioni, 1995, p. 139).

“Here’s a list of our new mental blocks. It includes our deliberate forgetting of the Other, our purposeful refusal to recognise and acknowledge a human being of another kind while casting aside someone who is alive, real, and doing and saying something right besides us – all for the purpose of manufacturing a Facebook ‘friend’ distant from you and perhaps even living in another semiotic reality” (Bauman & Donskis, 2013, p. 10).

“Behind this tendency is an overwhelming fear of crumbling to the ground or merely being oneself: the fear of unimportance; the fear of vanishing in the air leaving no trace of visibility and presence; fear of being like other; fear of being beyond the TV and media world, which is tantamount to becoming a nonentity or the end of one’s existence” (Bauman & Donskis, 2013, p. 94).

### **1.2 Technocracy**

“In our age of technocracy walking in the guise of democracy, liberals betray a human being every time they treat him or her just in terms of the workforce, as a statistical unit, or merely as part of a majority and ‘the electorate’. This is a crucial issue they have yet to address” (Bauman & Donskis, 2013, p. 76).

“The media, fully in the grip of the markets and up to their ears in ruthless ratings wars, have settled firmly in the space separating the formation of ideas from their distribution, from reception and retention. This space is strategically crucial: the one who occupies it takes charge of the issues of entry and exit visas, and for all practical intents and purposes controls the circulation of ideas in its totality” (Bauman & Donskis, 2013, p. 69).

“This fragmentation comes about partly through a weakening of the bonds of sympathy” (Charles Taylor in Etzioni, 1995, p. 211).

### **1.3 Mutual Dependencies**

“There is, as O’Connor (2006) argues, ‘an urgent need’ for a much more sophisticated understanding of our mutual dependencies” (Howley, 2010, p. 10).

“All that’s left of society are atomised, lonely, fragmented individuals with impaired powers of association: their only problem is with themselves and their impending death and extinction. A living culture creates its own and life’s forms; a dying culture no longer creates anything but only interprets itself” (Bauman & Donskis, 2013, p. 203).

“Our epoch is one of determinism, fatalism and the total absence of alternatives” (Bauman & Donskis, 2013, p. 201).

“Separation and keeping a distance becomes the most common strategy these days in the urban struggle for survival” (Bauman, 2007, p. 72).

### **1.4 Mixphobia**

“‘Mixophobia’ is a highly predictable and widespread reaction to the mind-boggling, spine-chilling

and nerve-breaking variety of human types and lifestyles that meet and rub elbows and shoulders in the streets of contemporary cities not only in the officially proclaimed (and for that reason avoided) 'rough districts' or 'mean streets', but in their 'ordinary' (read unprotected by 'interdictory spaces') living areas. As the polyvocality and cultural variegation of the urban environment of the globalisation era sets in, likely to intensify rather than be mitigated in the course of time, the tension arising from the vexing/confusing/initiating unfamiliarity of the setting will probably go on prompting segregationist urges" (Bauman, 2007, p. 86).

Music has the power to overcome these issues....

## **2 Subcultural Identity**

### **2.1 Social Roles**

"We tend to think of identity in terms of social roles or religious, racial, or gendered categories. So, in contemporary American society there are categories such as black, African-American, Hispanic, Jew, gay – and of course Native American. These identities are socially available categories, and one may be assigned to one irrespective of one's conscious choice. Identification implies some kind of acceptance of one's socially assigned identity. One takes the identity to provide a (partial) answer to who one is. In brief, not that much is required to inhabit such an identity or identify with such a group" (Lear, 2006, p. 42).

"The network as a whole is guided by a philosophy of solidarity and a set of shared principles of unity, affirming non-hierarchical relationships, democratic decision making, inclusion, open access and participation in the production of content" (Carlos Fontes in Howley, 2010, p. 385).

### **2.2 Mutual Purpose**

"Central to developing an enhanced ability to choose well is recognition that choices are made within the context of a community. Learning to care is essential to my ability to take my place in the community. The community, in insisting that its members develop a capacity to care, helps both the individuals and the larger community in the process. The existence of a transcending mutual purpose that seeks to accommodate and respect and, of necessity, sometimes bound the personal projects of individuals within the community's goals is critical. Bereft of a strong regard for particularity, communities can smother different and subordinate individuals" (Lesser, Fontaine, & Slusher, 2000, p. 145).

### **2.3 Caring**

"Caring, although a particular relationship between individuals, is situated within the context of a community, derives its shared focus from the needs of that community, and is only sustainable with the support of that community. Care becomes self-reinforcing within that context" (Jeanne Liedtka in Lesser et al., 2000, p. 145).

"To care is to take the perspective of the other, to understand their meaning, and to provide both challenge and support to facilitate growth" (Jeanne Liedtka in Lesser et al., 2000, p. 146).

"Such a community has strong moral foundation of values that (a) respects each individual's unique capacity to grow and, in doing so, to contribute to the community's purpose, (b) recognises each member's responsibility to help those within their reach to develop their abilities, (c) conveys an obligation to engage in honest dialogue with each other, and (d) includes an un-coerced agreement to subordinate short-term self-interest in return for the benefits of full participation in the life of the community" (Jeanne Liedtka in Lesser et al., 2000, p. 146).

## 2.4 Voice Poverty

“Its not just the developing world where some people’s voices are not heard. People with disabilities, people of colour, children, and poor people rarely influence the content of mass-media products” (Waltz, 2005, p. 26).

“In practice, the diversions performed by ‘pop cosmopolitans’, seeking to escape the parochialism of their own cultures by embracing materials from elsewhere (Jenkins, Ford, & Green, 2013, p. 275).

“People can find themselves cut off from the mass media or many reasons: gender, sexuality, ‘race’, disability, political allegiance, religious belief – the list could go on. A group may be too small to attract attention, or too controversial to gain editorial control” (Waltz, 2005, p. 33).

“Alternative media offer these audiences a way to communicate with each other, to provide information and support where it is needed, and to get involved in creating media that serves their own needs. When these projects take on an activist nature, they can bring the views of marginalised groups to the wider public, making media products that are advocates of and actors for change” (Waltz, 2005, p. 33).

“Foster freedom of speech and expression among the underprivileged, and thereby strengthen its claims towards participatory democracy.” <http://www.comminit.com/democracy-governance/content/community-radio-eliminating-voice-poverty>

## 2.5 Opening Spaces

“Community media open up discursive spaces for marginalised groups and individuals to register and articulate their hopes and fears regarding globalisation. What’s more, community media amplify these voices within and beyond their respective communities, thereby disseminating these perspectives to local, national, and increasingly international publics” (Howley, 2010, p. 343).

“By embodying one’s own history, experience and opinions within a publication (however narrowly published) one is ‘authorising’ oneself to speak, validating one’s life, making public one’s voice – at least the parts of one’s voice that otherwise would not get heard” (Atton, 2002, p. 67).

“Making things is about transforming material into something new, but it is also about transforming one’s own sense of self” (Gauntlett, 2011, p. 245).

## 3 Community Music

**L’Echo - Oscar Martin live @ Epsilonia:** EPSILONIA is a Radio Program dedicated to Sound Art, Experimental Music & Other Deviant Landscapes. <https://youtu.be/qCrvtUWhF6I>

### 3.1 Trust

“Trust embedded in personal relations that are strong, frequent, and nested in wider networks is sometimes called ‘thick trust’. On the other hand, a thinner trust in ‘the generalised other,’ like your new acquaintance from the coffee shop, also rests implicitly on some background of shared social networks and expectations of reciprocity. Thin trust is even more useful than thick trust, because it extends the radius of trust beyond the roster of people whom we can know personally. As the social fabric of a community becomes more threadbare, however, its effective in transmitting and sustaining reputations declines, and its power to undergird norms of honesty, generalised reciprocity, and thin trust is enfeebled” (Robert D. Putnam, 2000, p. 136).

“Honesty, civic engagement, and social trust are mutually reinforcing” (Robert D. Putnam, 2000, p. 137).

“Social commentator Francis Fukuyama has argued that economies whose citizens have high levels of social trust – high social capital – will dominate the twenty-first century. When we can’t trust our employees or other market players, we end up squandering our wealth on surveillance equipment, compliance structures, insurance, legal services, and enforcement of government regulations. Conversely, studies of the biotech industry by organisation theorists Walter Powel and Jane Fountain have shown that social networks that embody a norm of reciprocity – that is, social capital – are ‘key enablers’ of innovation, mutual learning, and productivity growth, as important as physical and human capital, particularly in rapidly evolving fields” (Robert D. Putnam, 2000, p. 325).

### **3.2 Social Capital**

“Residents invested in social capital – networks of cooperation and mutual trust – and reaped tangible economic returns” (Robert D. Putnam, 2000, p. 324).

“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).

### **3.3 ResonanceFM**

**A lunch in the life of Resonance FM:** This video is a behind the scenes look at Resonance FM's Saturday lunchtime LIVE music show Hello GoodBye hosted by deXter Bentley.

[https://youtu.be/WXR\\_i9lifTg](https://youtu.be/WXR_i9lifTg)

### **3.4 Communities of Practice**

“Since the beginning of history, human beings have formed communities that accumulate collective learning into social practices – communities of practice” (Etienne Wenger in Lesser et al., 2000, p. 4).

“Communities of practice may well represent the natural social structure for the ownership of knowledge, but they have been around for a long time, and they are everywhere. Organisations are already full of them” (Etienne Wenger in Lesser et al., 2000, p. 4).

“Without personal engagement and passion for the topic, communities of practice will not thrive” (Etienne Wenger in Lesser et al., 2000, p. 8).

“Unlike task-oriented teams, which can be pulled together and charted with a predefined goal, communities of practice must grow organically as their leaning unfolds. They are dynamic by definition. They will only work if people identify with the enterprise and the learning agenda that the community pursues. Only then will members keep coming together and investing themselves in pushing the community and its practice forward” (Etienne Wenger in Lesser et al., 2000, p. 9).

### **3.5 Social Connections**

“Communities of practice do not exist in isolation. Their effectiveness is not a matter of their internal development alone, but also a matter of how well they connect with other communities and constituencies inside and outside the organisation” (Etienne Wenger in Lesser et al., 2000, p. 11).

To create a true bridge across practices, you not only need to translate or suspend judgement; you have to suspend who you are and open your identity. This is not easy” (Etienne Wenger in Lesser et al., 2000, p. 12).

“Communities of practice have no real boundaries and are in a constant state of evolution as members come and go and commitment levels fluctuate” (Jeanne Liedtka in Lesser et al., 2000, p. 155).

## **4 Community Choirs/Dance Groups**

### **4.1 Face-to-Face**

“Listening and trusting are easier in smaller settings. One-to-one, face-to-face communication is more effective at building relationships and creating empathy and understanding than remote, impersonal communication. Smaller groups work better in part because they can be more homogenous than large gatherings; participants have more shared assumptions and easier tacit communication. Beyond that, the more extensive interchange that is possible in smaller groups makes it possible to discover unexpected mutuality even in the face of difference. Small size also makes individual responsibility for maintaining the group intensely clear, pushing members to, as Saddleback ministers say, ‘discern your gifts for the church’” (Robert D Putnam, Feldstein, & Cohen, 2003, p. 276).

“Smaller groups also offer easier footholds for initial steps. This is probably the most universal feature of the connective strategies” (Robert D Putnam et al., 2003, p. 276).

“In sum, smaller is better for forging and sustaining connections. On the other hand, bigger is better for critical mass, power, and diversity” (Robert D Putnam et al., 2003, p. 277).

“Finding commonalities among ‘I’ stories is a powerful technique. Reframing individual trajectories as a collective tale can create the crosscutting identities that turn bridging distance into bonding ties. We tell our own stories, and through our stories we redefine who ‘we’ are” (Robert D Putnam et al., 2003, p. 284).

### **4.2 Soundart Radio**

**Soundart Radio Crowdfunder 2016:** MC Delight introduces you to the new Soundart Radio studio during his Lost in the Dark radio show . Our crowdfunder will enable us to buy equipment for our live space, everything from stands and microphones to a small video camera to share more great live content online. We need 2 new computers for editing and training workshops so we can continue to offer the whole community access to radio. We have big plans for the year ahead but we need your help to make it happen! Thanks for watching. Please pledge, just £5 makes a huge difference.

<https://youtu.be/FGo8ubMT4gk>

### **4.3 Knowledge Managers**

“Such an approach suggests new functions for knowledge managers:

- Help map strategic knowledge requirements into practice domains
- Support community development and coach community leaders
- Educate managers and advocate on behalf of communities
- Lead the support team and coordinate with the board of sponsors
- Understand the ways in which the environment helps and hinders the process and propose changes
- Connect communities within and outside the organisation
- Specify technological platforms that support communities, their practices and boundary interconnection among them
- Lead a community of practice on communities of practice
- Devise a process to assess the knowledge strategy and redirect its course as necessary

This new set of responsibilities is a long way from the technical emphasis of traditional knowledge management jobs. It requires what I call an ‘anthropological nose’ – the refined capability to act out of a deep understanding of how human communities create complex systems of meanings and identities. These are the condition that enable us to be knowledgeable” (Etienne Wenger in Lesser et al., 2000, p. 19).

#### **4.4 KEXP**

**About KEXP:** KEXP is more than a radio station. KEXP is a dynamic arts organization that provides rich music experiences on the air, online, and on the streets. KEXP’s unique services benefit three distinct groups: Music Lovers, Artists, and the Arts Community. KEXP’s curatorial staff of 40 DJs, who are widely recognized as experts in their field, present the newest emerging popular artists alongside established bands. KEXP’s programming features both variety and specialty shows that brings you the emerging sounds and long-time favorites from the Pacific Northwest, the country, and throughout the world. <http://kexp.org/>

**Alt-J - Full Performance (Live on KEXP):** Alt-J performs live on KEXP at the Triple Door as part of KEXP's VIP Club Concert series. Recorded September 27, 2012. <https://youtu.be/pcVRlmpcWk>

#### **4.5 Social Practice**

“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).

#### **4.6 Mutual Engagement**

“Communities of practice are the prime context in which we can work out common sense through mutual engagement. Therefore the concept of practice highlights the social and negotiated character of both the explicit and the tacit in our lives” (Etienne Wenger quoted by David Stamps in Lesser et al., 2000, p. 58).

“While it’s generally agreed that communities of practice cannot be commanded by management dictum or jump-started by technology, it is very easy to destroy them by meddling – even when the meddling is a well-intentioned effort to nurture them” (David Stamps in Lesser et al., 2000, p. 62).

## 5 DJ Skills

### 5.1 Creativity

“Experimentation and creativity with alternative possibilities of ‘being’ and ‘doing’ will form the heart of such activity; autonomy and the absence of unbalanced power relations can develop ‘a reflexive habitus’ (Cox, 1977) that can connect the self with the life-world: ‘[t]his grassroots intellectual activity of rethinking and reorganising everyday life links... ‘transformation of self and transformation of social structures’” (Atton, 2002, p. 154).

“Freire was concerned with achieving the educational empowerment of the oppressed, the disenfranchised and the marginalised through encouraging dialogue as a form of study, as horizontal communication that privileged empathy, hope, trust and criticisms. This dialogue would be grounded in the everyday language and reality of the students and aimed to critique (and ultimately to change) the oppressive social forces that surround them without reproducing those oppressive structures. In their own social practices” (Atton, 2002, p. 154).

**Sex Pistols - Pretty Vacant** <https://youtu.be/R6GDdKrQ8EI>

### 5.2 Turntablism 101 Community DJ Workshop w/ DJ Lethal Skillz

Turntablism 101 Community Workshop, Hosted BY DJ Lethal Skillz in Collaboration with DJ LAB – Lebanon <https://youtu.be/c5yx15R8z18>

### 5.3 Transformation

“The characteristics of many of the alternative media practices I have examined in this book – horizontal and dialogic forms of communication, an emphasis on self-reflexivity, the empowerment of everyday language, critical approaches to the media and its objects, mobilising power and the significance of prefigurative politics – all suggest educational and transformational possibilities that might constitute an autonomous project of critical pedagogy” (Atton, 2002, p. 154).

“The desires and demands of agents are articulated through alternative media by a set of transgressive practices that challenge dominant forms of organisation and cultural and political practice, and that establish their own alternative frames of participation, power and creative action. Participants do not simply consume reflexively, but produce reflexively in an attempt to ‘change the way in which we construct ourselves, our actions and our life-worlds’ (Cox, 1977); ‘as more people learn to communicate about communication, they revolutionise the traditional order’ (Elder, 1993: 22)” (Atton, 2002, p. 155).

### 5.4 Fluid Interpretations

“Group theory, in general, focuses on groups as canonical (reliant on formal rules and tasks), bounded entities that lie within an organisation, and that are organised, or at least sanctioned by what organisation and its view of tasks. The communities (of practice) that we discern, are by contrast, often non-canonical and not formally recognised by the organisation. They are more fluid and interpenetrative than bounded... And significantly, communities are emergent. That is to say their share and membership emerges in the process of activity, as opposed to being created to carry out a task” (Eric Lesser & Laurence Prusak in Lesser et al., 2000, p. 124).

“Communities of practice provide the opportunity for individuals to develop a network of individuals who have similar interests” (Eric Lesser & Laurence Prusak in Lesser et al., 2000, p. 128).

“Second, the community acts as a reference mechanism, quickly enabling individuals to evaluate the knowledge of other members without having to contact each individual within the network. Lastly, the community of practice can help connect individuals from outside the network to those who are

already identified as community members” (Eric Lesser & Laurence Prusak in Lesser et al., 2000, p. 128).

### **5.5 Trust and Obligations**

“Communities of practice foster the interpersonal interactions necessary to build a sense of trust and obligations critical to building social capital. By being able to bring people together to create and share relevant knowledge, the community creates the condition where individuals can ‘test’ the trustworthiness and commitment of other community members. Through this process, the community builds its own form of ‘informal currency,’ with norms and values that are commonly held and terms and conditions of ‘payment’ that are generally accepted. It is through these repeated interactions that individuals can develop empathy for the situations of others and can develop the rapport with individuals in the community” (Eric Lesser & Laurence Prusak in Lesser et al., 2000, p. 128).

## **6 Urban Music**

### **6.1 Overlapping Circles**

“Networks that intersect and circles that overlap reinforce a sense of reciprocal obligation and extend the boundaries of empathy” (Robert D Putnam et al., 2003, p. 291).

“Urban planning, architecture, and technology can each foster redundancy and multistrandedness by creating opportunities for encounters that knit together existing ties” (Robert D Putnam et al., 2003, p. 291).

“A society characterised by generalised reciprocity is more efficient than a distrustful society, for the same reason that money is more efficient than barter. If we don’t have to balance every exchange instantly, we can get a lot more accomplished. Trustworthiness lubricates social life. Frequent interaction among diverse sets of people tends to produce a norm of generalised reciprocity. Civic engagement and social capital entail mutual obligation and responsibility for actions” (Robert D. Putnam, 2000, p. 21).

### **6.2 2Funky**

All the way from the Big Apple, hip hop act Onyx performed at 2Funky Music Café, Leicester, on 4 March 2016. The group has enjoyed commercial success as part of movie soundtracks including *How High* and *8 Mile*, as well on TV favourites such as *The Cleveland Show*. They have a big international fan base. <https://youtu.be/zCLu5sS29Yo>

### **6.3 Fostering Interactions**

“Provide communities with the means to meet face-to-face. In many geographically dispersed organisations, communities of practice are challenged and constrained by the lack of opportunity to make the direct connections that foster each of the three dimensions of social capital. Allowing people to meet each other enable them to more quickly build the network of contracts within the community, foster interactions that allow for trust building, and share knowledge artefacts and stories that build a common context among participants. Without these face-to-face encounters, the process of community building becomes less effective and less likely to benefit the organisation as a whole” (Eric Lesser & Laurence Prusak in Lesser et al., 2000, p. 129).

“Provide tools that enable the community to identify new members and maintain contact with existing members. Technology can play an important role in supporting communities of practice” (Eric Lesser & Laurence Prusak in Lesser et al., 2000, p. 129).

“Identify key ‘experts’ within the community and enable them to provide support to the larger group” (Eric Lesser & Laurence Prusak in Lesser et al., 2000, p. 130).

#### **6.4 Factions?**

“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).

“The development of a more communicative culture that seeks... to ‘enlarge thought’, is only possible in modern contexts through the radical democratisation of the culture industry. The presentation of a plurality of voices, particularly of those that are not immediately present in day-to-day encounters, is especially necessary in a globalised and fragmented world” (Stevenson, 2002, p. 68).

“A yawning (and from what we can see widening) gap separates the quantity and the quality of the resources which would be required by an effective production of a do-it-yourself but nonetheless reliable and trustworthy security and genuine freedom from fear, from the sum total of materials, tools and skills which the majority of individuals can reasonably hope to acquire and retain” (Bauman, 2007, p. 68).

### **7 Old-Time Music**

#### **7.1 Generalised Reciprocity**

“A society that relies on generalised reciprocity is more efficient than a distrustful society, for the same reason that money is more efficient than a distrustful society, for the same reason that money is more efficient than barter. Honesty and trust lubricate the inevitable frictions of social life” (Robert D. Putnam, 2000, p. 135).

“They are looking for self-worth and value, to be useful, to feel needed, and to have a role in society and culture” (Kolko, 2010).

#### **7.2 Continuing Education**

“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).

“Communities of practice must be allowed some latitude to shake themselves free of received wisdom” (John Seely Brown and Paul Duguid in Lesser et al., 2000, p. 116).

#### **7.3 Working, Learning, Innovating**

“Our argument is simply that for working, learning, and innovating to thrive collectively depends on linking these three, in theory and in practice, more closely, more realistically, and more reflectively than is generally the case at present” (John Seely Brown and Paul Duguid in Lesser et al., 2000, p. 118).

“Our goal should be to drive and support creativity, the refinement of ethics, a focus on self-esteem and self-worth, and self-sufficiency – and not to simply provide food, water, and clothing” (Kolko, 2010).

## 8 Summary

### 8.1 Competent Judges

“A competent judge, then, is someone who is intelligent enough and sensitive enough to the needs and feelings of others to make moral appraisals which others find intelligible and to understand the appraisals of others” (Thompson, 1998, p. 76).

“In different times, in different cultures, there may be different risks; but as long as we are alive and human we will have to tolerate and take risks. The courageous person is someone who is excellent at taking those risks. That is why courage counts as a virtue: it is an excellent way of inhabiting and embracing our finite erotic nature” (Lear, 2006, p. 121).

### 8.2 Strategic Knowledge

“Understood strategic knowledge needs: what knowledge is critical to success?”

- Engage practice domains (find communities): where will people form communities around practice they can engage in and identify with?
- Develop communities: how to help key communities reach their full potential?
- Work the boundaries: how to link communities into broader learning systems?
- Foster belonging: how to engage people’s identities and sense of meaning?
- Run the business: how to integrate communities of practice into running the business of the organisation?
- Apply, assess, reflect, and renew; how to deploy a knowledge strategy through waves of organisational transformation” (Etienne Wenger in Lesser et al., 2000, p. 5).

“Organising is all about building relationships. It’s not about meetings. These are not counselling sessions. They are not an interview. It’s a conversation. You’re building a relationship here. Not extracting information. Not pushing an agenda. And the only way to do this is to leave yourself open to be changed by the conversation” (Robert D Putnam et al., 2003, p. 14).

### 8.3 Nurturing Communities

“They will need to nurture communities of practice that grow and maintain these capabilities” (Etienne Wenger in Lesser et al., 2000, p. 7).

“This collective act of imagination is crucial to cultivating an individual sense of self as well as a collective sense of identity and belonging” (Howley, 2010, p. 128).

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