Foreword

The media and communication research associations of the Nordic countries in cooperation with Nordicom have held conferences every second year since 1973. These Nordic conferences have contributed greatly to the development of media and communication research in the Nordic countries. The 20th conference in the series was held in Akureyri, Iceland, 11th-13th August 2011. Host for the conference was the University of Akureyri and University of Iceland. About 240 scholars from Denmark (30), Finland (61), Iceland (18), Norway (58) and Sweden (63) gathered to discuss current research and findings. In addition, some participants came from further afield, from the Baltic States, Austria, Bangladesh, Belgium, Great Britain, Israel, Luxemburg, Switzerland and the USA.

The conference proceedings included plenary sessions with keynote speakers and thematic seminars in different working groups. In addition participants enjoyed a number of social gatherings and cultural events. The theme of the plenary sessions this year was Media and Communication Studies: *Doing the Right Thing?* This special issue of *Nordicom Information* contains the speeches held in plenary sessions.

As usual, the main business of the conference took place in the working group sessions. More than 180 research papers were presented in 11 working groups:

Environment, Science and Risk Communication; Journalism Studies; Media and Communication History; Media, Culture and Society; Media, Globalization and Social Change; Media Literacy and Media Education; Media Organizations, Policy and Economy; Media, Technology and Aesthetics; Organization, Communication and Society; Political Communication; and Theory, Philosophy and Ethics of Communication. All papers are listed in this report.

Responsibility for arranging the conferences is divided into two parts. More comprehensive questions, such as the theme, keynote speakers, working groups and fees are the responsibility of a Nordic Planning Committee, whose members are appointed by the national media and communication research associations and Nordicom. Members of the Committee that planned the conference were Lars Holmgaard Christensen, SMID (Denmark); Juha Koivisto, TOY (Finland); Kjartan Ólafsson (Iceland); Audun Engelstad, NML (Norway); Margareta Melin, FSMK (Sweden); and Ulla Carlsson (Nordicom).

Dr. Kjartan Ólafsson, University of Akureyri, acted as Chairmen of the Icelandic Organizing Committee

The next *Nordic Conference on Media and Communication Research* is to be held in Oslo, 8-10 August 2013.

Göteborg in June 2012

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Doing Better

Struggles around New Subjectivities

Christina Kaindl

Different perspectives echo in "Doing the right thing": This can be understood as a question of what constitutes a "good life" and how this understanding has been transformed by neo-liberal politics. It resonates with "right" in the sense of right-wing politics, as they have been increasingly successful in elections and achieved devastating brutality in recent years. My concern in this text is with examining how neoliberalism has transformed notions of what constitutes a good life, how neoliberalism has changed ideas about adequate working conditions and a suitable work ethic, as well as how it has impacted upon understandings of the appropriate balance between productivity as it is subjectively experienced, suffering at work and social security. In particular, my focus is on the ways in which such transformations manifest themselves in television programmes. Moreover, I am interested in how these processes are related to the rise of the extreme right in Europe. At the beginning of the 21st Century, an interview-based research project was conducted across Europe. One of its main findings was that the imposition of neoliberalism, and with it changes in the mode of production, has forced subjects to "reconsider and re-evaluate their position in the social world" (Flecker/Hentges 2004: 141). This means that subjects have had to reassess their place in society, ascertaining anew what it means to 'do the right thing' and how their desires and interests correspond with the demands of society as regards the nature of 'appropriate behaviour'.

It was the political theorist Antonio Gramsci who further developed the Marxian concept of the 'mode of production'. Gramsci identified how technical-organizational changes within capitalism, together with the concepts of politics and ideology that emerge to 'manage' these changes, crystallize into a 'way of life' that informs how subjects come to see themselves and understand and interpret the demands placed upon them. Mode of production and way of life have to correspond in order for any kind of stable hegemony to arise, even if at the same time, these processes are continuously contested, both from above and from below. "No mode of production can consolidate without opening up new and fascinating possible courses of action in the design of subjects' lives; nor is a generalization of opinions, mentalities and lifestyles possible if they cannot be mediated by the technical and organizational requirements of a type of production that is able to create the means for them" (Barfuss 2002, 18).

Gramsci develops the concept in relation to the previous period of 'Fordism' in the 1920s. The orientation towards mass production and the assembly line as the leading

productive force necessitated particular abilities and dispositions. These dispositions, abilities and changed expectations are partially communicated through planned campaigns, political programmes, advertising and the media. Their connection to the requirements of a particular mode of production were nowhere more apparent than in Ford's commission. Set up by the company, this commission sought to ensure that workers' private lives were compatible with their working lives. The commission decided on whether workers could be admitted to the Ford Family on the basis of whether, for example, only one man and one woman were living together, households were clean and tidy, and whether migrant workers – most of them only recently having arrived in the USA – abandoned their own traditions and adopted those of their host country. These initiatives were accompanied by state, church and civil society campaigns for prohibition and against promiscuity: they complimented the high wages intended to ensure that people would willingly acquiesce to these new forms of work and that their physical and mental reproduction were taken care of. For this it was necessary to ensure that workers did not spend their money on alcohol and prostitutes. Gramsci stated that,

> The new industrialism wants monogamy: it wants the man as worker not to squander his nervous energies in the disorderly and stimulating pursuit of occasional sexual satisfaction. The employee who goes to work after a night of excess is not good for his work. The exaltation of passion cannot be reconciled with the timed movements of productive motions connected with the most perfected automatism (Gramsci 1974: 304/305).[1]

We will see later that whilst the specificity of these demands changes with neoliberalism, the objective is still to promote a particular way of life. The "dazzle that fills the space between reality and projection cannot be developed on the terrain of normative discourses alone" (Barfuss 2002, 93), it also requires a political imaginary, a cultural representation constituted by hegemonic apparatuses of a private sphere and of the media.

The philosopher Walter Benjamin analysed how the mass interest in the rise of film was premised on people's desire to put themselves and their work – or to see themselves and their work placed – centre stage. They wanted to converse with one another about these things, they took an an interest in themselves and therefore also in the conditions of their class (Benjamin 1974, 456). Different from the Soviet film industry in which people depicted 'themselves', that is, their labour process, the capitalist film industry directs its attention to the intimate world of celebrities, where staged kinds of 'participatory voting' and beauty competitions obscure the exclusion of the masses.

Gramsci observed that in this situation the USA had not managed to create a group of great intellectuals who could lead the people on the terrain of civil society (Gramsci 6, §10, 719), and that in the absence of traditional intellectuals the "massive development […] of the whole range of modern superstructures" (Gramsci 12, §1, 1510) had taken place. Thomas Barfuss argues that "the organic intellectual is thus joined by the celebrity and the celebrity system" (Barfuss 2002: 74). The latter has the function of contributing to the development of relatively consensual expectations: "the celebrity is not only a key figure of economic rationalization, but equally the expression of a rationalized Fordist civil society on the terrain of which desires are bundled and majorities are both produced and represented" (Barfuss 2002: 74).

Fordist television thus followed – at least, I can say this for Germany – a form of public broadcasting with close ties to political power. From the period following the Second World War to the period of the 1970s, television was particularly dominated by Hollywood films, international sporting events, current affairs and programmes with a national focus. A nationally focused perspective on reality is produced, with presenters and newsreaders zooming in on constructing an homogenous version of the here and now. So how has this evolved and changed with neoliberalism?

The Neoliberal Mode of Production and Way of Life

In many areas, the neoliberal mode of production has demanded a rethinking of one's own position in the world, expectations of work and free time, self-determination, success, social security and qualifications. The leading productive force of the assembly line has given way to the computer, production is transnationally organized, the factory is dispersed, and time is pressured. Qualifications expire as fast as software programmes and for many the idea of 'life-long learning' becomes a threat. Management techniques rely on relaying the pressure of the market onto every individual worker, and increasingly, workers are themselves responsible for the individual tasks of a particular job. The new forms of production rely much more heavily on intelligence, on the informal knowledge of experience, on creativity and even on the emotionality of the immediate producer. The precise sequence of the labour process is no longer externally determined in advance, and for the most part, employees are left to their own devices; the main concern is to achieve a given target or outcome. Employee knowledge is incorporated into the process, making the work more interesting and diverse for workers. The fascination with a particular task leads employees to work longer hours and to take work problems home with them, owing to their desire to find solutions. The ensuing generalization of these practices transforms how people live together. Especially – although not exclusively – in 'highly qualified' jobs these practices are responses to the demands for more self-determination and for more personal responsibility on the job (Hochschild 2002). However, forced to remain within parameters determined from the outside by the organization, this autonomy exists within narrow confines geared towards organizational competitiveness and capitalist valorization within the market. Therefore, employees are forced to internalize flexibility, efficiency and entrepreneurial thinking in their patterns of thought and behaviour. Extensive flexibilization through permanent change, precarious employment and freelance or self-employed existences produce a general precarization of work and life: an overall feeling of being free, flexible and exhausted. These new demands are mirrored in self-help and management literature, in a wide-spread entrepreneurial culture, in job descriptions and in the particular restructurings of the workplace: flat hierarchies, trust-based working time, the job family, the breathing factory and all of those other magical terms that seek to capture the flexibilization of workers, their wage structures, their working hours, their stress levels and management thereof, as well as their types of qualifications. Work-fare regimes in retrenched welfare states also form part of the process of 'educating the workforce'. In Germany, the most recent social security reforms are named after Peter Hartz. He was originally a manager in the auto-industry and an executive board member for Volkswagen. In his book "Job Revolution" he introduced a number of demands, values and instruments into the organization of the labour process that were later incorporated

into the reforms of the German welfare state. These include 'reasonability' (in relation to furthering one's qualifications, working in different places, doing different types of jobs, the kinds of hours one might be required to work and so forth) and voluntariness (coercive measures imposed by the welfare agent can be rejected but 'the client' will not receive any money).

Neoliberal television in general and Reality TV shows in particular respond to the aspiration of each person to be on film (Benjamin 1974: 455, 493). This is a desire that is no longer confronted, but is incorporated and subsumed under capitalist valorization. Yet these forms of self-knowledge of one's way of life are utterly removed from any understanding of class. The content of so-called 'reality' TV shows is certainly rooted in a sense of the real and also perceived as such, i.e. as 'real life' (Mikos et al. 2000: 133; Goettlich 2000, 185). However, reality TV shows must be seen as part of a particular kind of imaginary, as "sensuous mental images imbued with meanings that are at the same time immediately experienced perceptions, identifications and interpretations of reality" (W.F. Haug 1993b, 143). Reality TV and casting shows proliferated around the same time that the neoliberal workfare was imposed.

Following the principle of casting shows in which everyday life is staged, being a celebrity is rationalized in ways that correspond to a highly technological mode of production within the 'democracy of the market': everybody can become a star. Thousands of applicants jostle to obey the command to 'live your dream', all their desires and hopes fixated on the monetary prize and the life and work of a pop or media star.

Class Society Training: Big Brother

The introduction of Big Brother (in Germany) was accompanied by a debate within the public sphere about the way in which the minute documentation of everything the Big Brother housemates did seemingly compromised their human dignity and the state's role in protecting it. In almost all newspapers, magazines, broadsheets and tabloids alike, the relationship between the public and the private was discussed[2] in an unprecedented breadth, culminating in the decision of the broadcasting authority to turn the cameras off for at least one hour a day. Such contested "boundaries of the public" (Demirovic 1994: 690) are part of the conflict over hegemonic and contemporary ways of life. Conservative politicians and cultural commentators were seen as representatives of "out-dated" (cf. Barfuss 2002, esp. p. 11) ways of life broken by the 'youthful' and 'modern' willingness of contestants to subject themselves to the game of total surveillance and documentation. For the contestants it was entirely a matter of fact that they would submit to the neoliberal grasp in which the world of intimate feelings becomes unbound, no longer beyond the reach of the public that once posed a counterbalance to intimacy (cf. Sennet 1998).

From the outset, social differences were part of the show. At first they were articulated implicitly in tensions that played on contestants' divergent class backgrounds and levels of education. Later on in the show, the Big Brother (BB) house was divided into 'rich', 'normal' and 'survivor' areas. By means of a wire fence, the 'middle-class' apartment with its stuffy furnishing was separated from the rich 'World of Interiors Magazine'-style area, and contestants living in the poor area had to camp out in the open air under a simple shelter (the series also ran through the winter months).

In yet another configuration of the show, the BB house is transformed into a village,

with the separate areas now turned into ‘houses’; this strict segregation of the inhabitants into different areas is only suspended when they interact with one another in the marketplace or in the bar. Thus, the moment of tension is not only produced in a spatial separation, but also in the question of what each contestant can afford (e.g. the use of the village’s fitness centre). Furthermore, the contestants are allocated to one of three different ‘production areas’, each with a three-tiered hierarchy (a farm where the daily labour includes caring for the animals; a fashion agency producing t-shirts and other kinds of merchandise; a garage producing and repairing cars).

As part of the show, the attitudes at and towards work become the basis for nominations and the parameters for viewer voting: if the individual teams do not reach their targets, viewers are able to decide who should replace the sacked boss. They therefore participate in determining who is to ascend and who is to descend the ladder of social stratification. (This is further encouraged by questions in voice-over mode: “how long will this incompetence in the ranks of management be allowed to continue?”). All this enmeshes both viewers and contestants in a discursively constructed conflict over the criteria for justice, adequate ways of living and working, and appropriate ways of dealing with hierarchies. The contestants are supposed to come to terms with the rapid and drastic changes they face by deploying their authentic selves: housemates are repeatedly prompted to own up to whether they are actually being authentic in front of the camera. The assumption that contestants are portraying authentic behaviour increases – at least to a certain degree – one’s tolerance of what is happening. Behaviour that diminishes group cohesion – comparable to the demands of team work and small group competition in the neoliberal workplace – are ‘officially’ frowned upon. However, in reality – similar to the recent explosions of mobbing at work – they are the daily business of being able to express assertiveness within a competitive environment. Given that it is practically impossible to be authentic in a situation where everything one does is permanently broadcast, the purpose this actually serves lies in producing certain kinds of representations. The relationships between the contestants are mediated by the logic of the market embodied in the judgemental eye of the audience.

The key competencies inhabitants have to master as they try to navigate social inequalities, impoverishment and other changes they are subjected to, are adaptability and flexibility. The contestants do not know what might happen (unannounced matches, group punishments etc.), meaning that they have to be able to respond very quickly. Those who show discontent, or who are grumpy or uncooperative, risk being nominated by their cohabitants and ‘voted out’ by their viewers. It is important to be a ‘good sport’ in dealing with social inequality or “discomfort about the future” (P. Hartz 2001, 25 vgl. F. Haug 2003). This is also true of the expectations placed on people in a neoliberal society. The German social democratic party, the SPD, has also stipulated that inequality must be recognized ‘as a catalyst […] for possible individual (and) social development’ (Clement 2000 in: www.spd.de/events/grundwerte/clement).

Another kind of reality TV show that focuses on the class status of its participants is the so-called ‘make-over show’ (see Angela McRobbie 2008). Here, experts – usually belonging to the upper middle-class – meet participants who are predominantly from a working class or lower middle-class background. The individual styles of contestants are depicted as problems to be solved in a mix of good will, irony and degradation. Topics include the way they dress, how physically fit they are, how they furnish and

decorate their homes, their need/desire for cosmetic surgery and so forth. The individual serves as a projection of general goals and desires through the way in which particular contestants are shown up for having tastes that are out of date, or are chastised for being inadequate in some other way.

Here too, class mobility is individualized and is based on whether contestants really are trying hard enough and demonstrate a willingness to work on themselves. In this context, Bourdieu's observation that the acquisition of a higher class habitus is a strategy for social mobility is turned into a pedagogical programme. Given that the social position of the contestant remains the same throughout the show, the only way to explain why the promise of class mobility is not fulfilled is by concluding that the individual person is simply not good enough. They have either not yet figured out how to do the right thing or how to dress well or according to the latest fashion dictates.

Popstars

Despite the inclusion of waged labour in the BB world, real work plays a rather limited role. Nobody actually expects a former holiday rep to become a car mechanic. The show Popstars is different. Popstars really is about preparing contestants for a particular career. Here, the demands of the market (and its risks) are represented by an expert panel made up of competent individuals who 'know the market' – choreographers or other successful popstars, along with the head of the record label the successful candidates will end up working for. Contrary to the playful and experimental character of BB, this show is about 'serious work'; it focuses on what the contestants do, how they enhance their labour power and how they shape their product with their emotionality and individuality. Negative aspects (overtime, training to exhaustion and abuse) are legitimized by the overriding interest of the contestant in succeeding: If you want to be someone, if you really want to make your dreams come true, then you have to be prepared to go beyond your limits.

At public castings in a number of cities, thousands of contestants audition for the show. They only have a few minutes to get their personalities across and demonstrate their vocal skills and dancing abilities. In order to get to the next round, the successful candidates have to attend a series of workshops in which they are asked to perform different exercises (interpretations of songs, combinations of steps for choreographies, solo performances, group performances). From the second round onwards, the contestants are each given a coach who helps them develop their singing, their dancing and their presentation. The basic question is, 'what can you do with what we offer you?' They are subjected to exactly the same processes people receiving jobseeker's allowance or other kinds of unemployment benefit are confronted with in what Hartz has termed a 'steep learning curve' (2001, 52).

Performance pressure is repeatedly invoked in the show's moments of tension: in the uncertainty of whether a particular contestant will end up capitulating, in the justification for a bad performance in front of the panel, and as the motive for quarrels amongst contestants. The whole life of the contestant is at stake, and it is this notion that legitimizes the pressure. There is a double-bind to this pressure: it is the challenge to be mastered and it is the driving force spurring on contestants to try and achieve their best. A combination of voice-overs and interview sequences create the desired effect. For example:

> Voice-over: "The panel has given the contestant a difficult task" – Markus: "My day today has been an emotional roller-coaster. I was so worried that I wouldn't be able to do it." – D: Either you let yourself go or you show us what it's all about. Wake up, or else you'll be doing the others a favour and you'll be knocked out of the game."

Moments of conflict always end with the contestant internalizing the manipulations they are subjected to. At the core of these interpellations is the demand to decide to achieve. Correspondingly, whoever fails to make it did not really decide to make it. This is where we see the logic of 'activation', one of the main pillars of Germany's neoliberal social security system known as the 'Hartz legislation'. It rests on an "implicit accusation of benefit recipients as passive" (Urban 2004: 471).

There is a blatant similarity between the proposed recipe for success put forward by Popstars and the notions of self-management found in contemporary self-help literature. It is as if the programme were a translation of this management literature for those working-class people who do not consume self-help literature. What matters most is the emphasis on the individual's decision to achieve success and the ways in which this particular way of seeing things is rehearsed again and again in the mantras propagated by the coach. The rhetoric of the decision trumps any substantive problems contestants may have in their learning process. Importantly, contestants are subjected to aggression and abuse if they show signs of not (yet) having decided to achieve success.

Another Example: One contestant performed a song as sad that was supposed to be done in an angry way. His presentation was loudly interrupted by one of the panel members: "Mate, you're supposed to feel this shit, if you don't feel it, it won't work… somehow you're coming across totally wrong."

The conflict escalates during a later rehearsal in which D. – the coach who is referred to as the "drill instructor" – provides support. He provokes the contestant to the point where he punches the wall so hard his hand starts bleeding. The next shot is of the contestant being interviewed. He is in tears as the coach explains to the viewer:

> "He has just completely smashed up the place, all his anger has been released." At this moment there is a flashback to the conflict; D. has his arms around the contestant: "I had to be so hard on you, you were like a candle in the wind, you would have lost yourself and I don't see why I should give up on anyone here. I really care about you, somehow I have got to break you open." In a different interview with two other contestants, they explain: "We had both lost ourselves, we didn't know any more who we were, and we needed this kick up the backside."

This draws attention to another concern within the new workforce: putting one's emotions to work. The candidates are requested to produce 'authentic' emotions, although authenticity is by no means determined by their own interpretation ("you come across totally wrong"), but tied to the requests and judgements of the panel.

One of the techniques through which the conscious retrieval of emotion can be mastered is Neuro-linguistic Programming (NLP). NLP deploys a kind of self-conditioning of feelings and incorporates a number of different concepts, including techniques from the world of theatre, in particular, the 'method acting' of Stanislavsky and Strasberg. These methods are concerned with developing ways to render one's actual feelings productive when enacting a scene on stage. Their method does not teach you how to pretend to

be like the person you are playing in a particular scene. You determine what emotions you need and find ways to actually feel them, recalling past experiences to do so. You then train yourself to enact the required forms of expression by activating your bodily memory and reliving the feeling. Here, emotionality is an indispensable component of the product: one has to 'feel' an emotion to be able to 'show' it; but also, one has to know how to put one's feelings to use.

This new 'emotionality dispositive' weaves its way through management literature, coaching guides and concepts of cognitive therapy. With Fordism, emotions were supposed to be dampened through separation. Feelings were portrayed as detached and disassociated from a situation and from one's particular actions in that situation. Moreover, emotions were given a kind of mythical 'depth'. We can understand this as a technique of domination: if I were to connect emotionally to the situations I find myself in in my life and at work, I may want to find ways to change them. If emotions are ontologized as irrational and as something that 'exists in me', then I can sever the tie to such judgements about the present and the need for change. The maintenance of Fordism's regime of repressed sexual morality and relatively stupefying work within a paternalistic state relied on workers disregarding their emotions. They had to disavow their emotions as adequate indicators of wellbeing (or the lack of it) or as an appropriate basis for decision-making.

In contrast, the new mobilizing discourses bring all this to the surface – feelings are once again 'profane': worldly and always deployable. Here too, feelings should not be used to evaluate a situation, but they do need to be mobilized as the basis on which to act in accordance with externally set targets. They form part of the inventory of self-instrumentalization that facilitates the particular dispositions that are required, such as being active, being creative or being submissive. This also shapes new forms of restrictive motivation (Holzkamp 1983: 411 ff.): it is less about imposing static targets and coercing certain behaviours, and more about mobilizing subjects to take problems that are not theirs and make them their own. They are supposed to do so by using their creativity and individuality to assess the information available to them on the basis of which they should determine possibilities for valorization.

The promises the show Popstars makes turn television into a "mirror through which a world divided by deep rifts between rich and poor looks in anticipation to an imaginary of apparently limitless possibilities" (Barfuss 2002: 187). The ways in which ethnic and class stratifications overlay one's chances of success in life are skipped over effortlessly. It is precisely these formulaic repetitions of desired ways of thinking and being that serve to justify and explain a generalized 'disposition' of expectations, modes of learning and modes of working that emanate from the self.

Even the losers propagate the discourse that only those who continuously fight are able to realise their dreams: "I won't be discouraged from my dream", "I will continue to fight", "I will live my dream", the hundreds of failed teenagers assure us in tears after their singing and dancing abilities have been subjected to damning judgements. The permanent repetition of willingness to work hard lays bare the converse argument that failure is a result of a personal lack of effort. This is like an answer 'from below' to transforming the "security net of entitlement into a springboard of personal responsibility" (Schroeder/Blair-Paper)[3]. "Success is earned; if you don't have it, you did something wrong" (Broeckling 2000: 162). "Lurking [behind this] is thinly veiled and ruthless

competition" (Ibid.). Here the social conditions for success or failure are obscured, meaning that the projected image is able to "weave (an albeit) brittle thread between the 'integrated' – and one would like to add: the non-or no longer integrated – and the 'new human'" (Barfuss 2002: 90f.). The winners are spurred on to ever-greater heights while attempts are made to curb unrest in the ranks of the losers through "appeals to those at the bottom using the example of those at the top, as if there were equality" (F. Haug 2003: 615). Whoever tries to realize these new demands on the subject is presented with a structural infinity – and thus with exhaustion and depression. There are so many people who experience every day that there is something wrong with these promises. Moreover, the losers on Popstars might not reject the show's discourse, but the show itself has lost a lot of its popularity over the years.

How the Extreme Right Profits from a Current Lack of Political Representation

There are a number of changes that currently produce feelings of injustice and insecurity: the restructuring of labour relations in the context of privatization, new organizational cultures and the expansion of the low-wage sector, as well as the incorporation of market pressures into everyday realities. The social balance appears to be unsettled: The failure of the neoliberal promise is evident in people's everyday experience: despite hard work and painful subordination, those affected are not capable of reaching the position they feel they are entitled to, generating a sense of injustice and personal injury. The survey mentioned at the beginning of the present paper found that today many people experience what they view as the termination of a prior social contract of "hard work in exchange for social security, a certain living standard and recognition" (see Hentges et al. 2003). Many workers express their willingness to work harder and to achieve more, but they are forced to realize that their legitimate expectations regarding work, terms of employment, social status or living standards end in constant and repeated frustration: the termination of the contract is actually 'one-sided'. Consequently, a sense of injustice is projected onto other social groups – those who appear not to have had to subject themselves to the same arduous work regimes, those for whom there seem to have been better social provisions, or those who make other (illegal) kinds of arrangements for themselves: This resentment is directed 'upwards' to managers and politicians with high salaries and guaranteed pensions, and 'downwards' to people who live off benefits, or to refugees supported by the state. This disturbed balance is not just limited to the bottom segments of work and of society. Fears of precarization can have the same effect as actual experiences of precarization and exclusion (Doerre et al. 2004, 94). Furthermore, the demise of start-up programmes and the economic crisis have led many more people to encounter the danger and the reality of sudden decline. With the current crisis, the demand on the state to no longer concern itself with people who 'don't achieve anything' has increased in particular in the upper segments of (German) society.

In many European countries, it was social democrats who led the shift from welfare to workfare and the implementation of a new work ethic. In the 1990s, the move from social democracy to neoliberalism created a vacuum in terms of political representation, now partially filled – or at least exploited – by the extreme right. They present themselves as the advocates of 'good honest work' and 'hard-working people'. The

social distortions of neoliberalism are "translated as problems caused by migration" (Scharenberg 2006: 77). 'Foreigners' become the symbol of globalization, channelling the conflict into everyday understandings. In this way, problems that affect the whole of society can be rearticulated and made tangible. The 'homogeneity' of the nation stands in opposition to the problems that have been identified and as something that needs to be reclaimed. This projects an image of a collectivity that can overcome the real experiences of social division and particularization (cf. 78). The two-fold boundary of the nation in right-wing propaganda – above the elites and below are the excluded – finds resonance in the feeling that 'orderly and hard-working' people are morally superior and have been betrayed. The call to workers and to the nation speaks to the experience of collective fate and promises some kind of capacity to act. Additionally, the designation of national or sub-national units as the bearers of collective interests speaks to feelings of disempowerment on both an individual and on a collective level, e.g. regions – the Padanians as the true Finns – the working class, or the nation. National identity recovers the promise of social security and equality, solidarity and belonging. This appreciation unburdens people from worrying about whether they will 'belong' and whether they can fulfil the demands of 'activation'. At the same time, the principle of competition for increasingly scarce resources is used against those who appear not to belong. Right-wing extremism thus enables a contradictory movement within neoliberalism's demands on the subject: On the one hand, these demands are rejected and dissolve in right-wing extremist models of a welfare state rooted in conceptions of the nation; on the other hand, neoliberal forms of exclusion, brutalization and modes of subjectivation are taken up and used against those who are socially marginalized. This is conducive of a kind of 'thinking in forms' – oppositional in terms of its content, nonetheless (re)affirming competition and capitalist valorization.

Notes

1. The role of sexuality today is quite different. It is more liberated, discursive and it is subsumed under the market – to such an extent that Michel Houllebeque takes this up in his books with what I think is a conservative critique of neoliberalism: sexual productivity is correlated with labour power, where one becomes an expression of the other.
2. With BB, the TV channel RTL2 was able to increase its market share by a number of per cent, and in April 2000 – after series 1 had begun – the channel reported its highest market share since it was founded (Mikos et al., 2000: 153). The seeping of BB into everyday normality is even evident in theoretical discussions about the show, in that occupants of the house from the first series are referred to by their first names without any further explanation, given the widespread assumption that everyone knows who they are (Balke/Schwering/Staeheli 2000).
3. http://web.archive.org/web/19990819090124/http://www.labour.org.uk/views/items/00000053.html

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Doing the Right Thing

In the Wake of the Explosion of Journalism

Kristin Skare Orgeret

One thing is certain, the Icelandic Organizing Committee did a good thing in deciding on the topic for the 20th NordMedia conference this year: *Nordic Media Research – Doing the Right Thing?*. That was a very timely and opportune choice. In many of the presentations during this conference, both in the plenary sessions and in the divisions, we have seen how the thematic question of the conference has served as motivation for self-reflection. Are we doing the right thing in our different sub-fields of the larger field of media studies? Self-reflexivity and self-scrutiny of our own methods and approaches are important, and perhaps more today than ever.

The new media technology has definitely opened up the field of media and communication research in new ways. Digital media technology changes the media, as we used to know them as research objects, and this has interesting and important effects on our multifaceted research field. Alongside the convergence of previously distinct media technologies, there has also been a convergence in journalism of the roles of journalists and audiences. Where does this leave us as media researchers? In his new book that came out this summer with the telling title *The Explosion of Journalism – From Mass Media to Media of the Masses,* Ignacio Ramonet argues that we have all become 'prosumers', we are producing and consuming our media at the same time (2011). The explosion of social media may be illustrated by numbers: There are presently 650 millions subscribers to Facebook and 175 million to Twitter. Simultaneously, Ramonet describes a general feeling of "information insecurity", which may explain why only 27% of the French trust the media, an even smaller percentage than those who trust the banks.

The possible hegemonic shift between traditional media institutions and actors, media companies and practicians with a history of producing professional journalism in old media, and new media institutions, often with no prior affiliation with professional journalism, is core here. While the old traditional media were like suns in the centre of the system suns that decided on the gravitation of most communication and information around them, Ramonet argues that today's media are more like space dust, with a strong capacity to agglutinate, or stick together, to make giant platforms of information in no time. The challenge now seems more to be finding out what the *media* are or where they are. How do we best trace, follow and interpret the developments? Just look at last weekend's North London riots, where Facebook certainly played a role as the first online gathering of people mourning the death of Tottenham resident Mark Duggan. However,

the most powerful and up-to-the-minute rallying appears to have taken place on a much more hidden social network: BlackBerry Messenger. BlackBerry is the smartphone of choice for the majority (37%) of British youth, and unlike Twitter or Facebook, many Blackberry messages are untraceable by the authorities, which is why, in large part, BlackBerry Messenger has come to play an important role in youth activism in some Middle Eastern countries, such as the Emirates.

The Arab Spring and Cute Cats

The series of uprisings in oppressive dictatorships in the Middle East and Northern Africa, and the role of social media in them, are central to the recent developments. As Clay Shirky reminds us, the use of social media tools such as text-messaging, e-mail, photo sharing, and social networking does not have a single preordained outcome (2011, 29). Shirky quotes his colleague Ethan Zuckerman, who says, "Don't underestimate the value of cute cats". Here he is referring to the fact that, as people use social media to exchange images of cute cats and the like, those media actually become politically harder to shut down.

> The government can't go around shutting down pop culture Web sites because they're potential sites of politicization. And yet they are potential sites of politicization. So, I think that the lesson there is that an environment in which the citizens of a country can talk to one another about anything they like, is actually a better environment for them talking about politics than specifically designing political forums which are easier to monitor and easier to shut down. (www.theworld.org/2011/01/the-political-power-of-social-media/)

There is clearly a need for more empirical research on the role of the Internet and social media as a potential tool of freedom of expression in different local settings, not least at this stage, in the wake of the Arab Spring. Social media were used for mobilization, organization and information on the political unrest, and together with more conventional media played a part in informing broader national and international publics about what was going on. However, we still know little about the role of both social media and other media in the 'revolutions' in North Africa and the Middle East. Traditional media should also be looked into. In Tunisia for instance, it is considered important to analyse the relatively new private radio and television stations, as well as Arab satellite media, in addition to the role of social media in the revolution. How mainstream media news feeds are influenced by information provided by social media environments is a central question that deserves further investigation, in relation to both the Arab Spring and other phenomena.

Simultaneously, a trend away from broad public arenas may be witnessed. Arguably, there has been a growth in 'echo-chamber' tendencies in online communities, where members of specific interest groups tend to use the Internet to exclude views that contradict their own beliefs and theories. Cass Sunstein warns against this development in his book entitled *Republic.com 2.0* (2007) and argues that it may lead to cyberbalkanization, where a wide range of publics only discuss issues internally and never with each other. Such a development may in the long run injure democracy, as different groups avoid contact with one another while gathering in increasingly segregated communities.

Since the era of the Enlightenment, tensions between different views have been seen as crucial to the continuous development of good sense and the enhancement of human intellectual powers, which in turns benefits the common good. What will happen to the affirmative effects of freedom of speech on the discovery of truth if only those who agree participate in the discussion? It seems obvious that in such closed constellations extreme views may more easily gain ground. Although it is still much too early to say anything certain about what led Behring Breivik to commit terrorist acts in Oslo a few weeks ago, the echo-chamber theory may be part of a possible explanation for how his extremist views grew unchallenged**.**

Another dimension here is that as we talk a lot about the Internet, we seldom ask who actually controls it, Today, in 2011, the Internet is a network of 36,500 networks. However, it is not obvious exactly how many networks and what different types of networks make up the Internet, and the Internet topology is changing due to the dynamics between dominant players. Who controls the deep structures of the Net and what does this imply for questions of freedom of expression?

Doing the Right Thing? Structure of Research Divisions and Groups

During the NordMedia conference this year, there have been discussions about the division system that was brought into being prior to the 2009 NordMedia conference in Karlstad. The previous working groups (24 of them in Helsinki 2007) were left for a new system of 12 specific divisions. The new division system has now been tested at two successive Nordic conferences, and it is about time to evaluate and reflect upon what came out of the changes. One aspect that seems clear is that the 'top-down' decision-making process concerning which groups or sub-fields should continue as divisions was dissatisfactory. Research groups will obviously be changing, growing, splitting up and even sometimes diminishing and closing down, but these processes should ideally happen as naturally as possible, based on the wishes of the members constituting each entity. One of the ideas behind the new structure was that the divisions should not be centred around a specific medium. However, as Film History, Fiction in Film and Television as well as the Visual Culture groups disappeared, many Nordic media researchers specializing in film feel they have lost their research network's history and the alliance they naturally belonged to, leaving them without an obvious new group in the Nordic conference structure. Hence, there would seem to be a need for the next conference in Oslo, in two years, to consider the creation of a new division that can accommodate Nordic researchers within the field of film/visual studies.

Another group that ceased to exist is the one that was entitled Feminist Media Policy in Helsinki 2007, and earlier often referred to as the Gender Group. Here there seem to be more diverging views on whether or not closing down this group was a good thing. Many would argue that in an ideal world gender should be included as a general perspective in much media and communication research and therefore should not constitute the focus of one particular research group. The question is whether the non-existence of the gender group leads to a situation where gender as a possible dimension disappears from our researcher 'radars'? In this NordMedia conference, we have seen some examples of stimulating gender research. At the same time, it is significant when Nordicom director Ulla Carlson, perhaps the person in the best position to judge the Nordic media research

scene, expresses her worries about the lack of focus on gender issues in current Nordic media research. We might wonder whether this is a result of a situation in which Nordic media research reflects the branch we are supposed to be studying. In an interview last year, one of the editors in the Norwegian Broadcasting Corporation (NRK) stated:

> We don't focus so much on gender anymore. The real and important challenge we face as a public broadcaster today is how to include the 'New multicultural Norway' in our news and general programming. (interview, editor NRK, June 2010).

Are we as media researchers only able to keep one thought in our minds at a time too? Inspiration from the 'intersectionality' field of research may be useful in analysing how social and cultural categories intertwine. The framework suggests that power structures of gender, ethnicity, political orientation, class, and the like, do not function independently, but must be understood together (see, e.g., Andersen and Hill Collins 1992/2007). Such a multifaceted approach makes it clear that it could be counterproductive to ignore the gender dimension, when for instance focusing on multicultural or political perspectives.

The diminishing focus on gender is paradoxical in light of the fact that there is still systematic exclusion of women in the media. Under-representation, insufficient media coverage, and the prevalence of stereotypical information are all cited as obstacles to equal enjoyment of freedom of expression (see, e.g,. La Rue et al. 2010). The Global Media Monitoring Project, the largest and longest longitudinal study on gender in the world's news media, in its study for 2009, concludes that women are grossly underrepresented in news coverage in contrast to men worldwide (see www.whomakesthenews.org). On one specific date, 10 November 2009, 1281 newspapers, television and radio stations as well as Internet news were monitored in 108 countries worldwide. The results indicate that on that day only 24% of news subjects, or rather people in the news, were female. Even in the Nordic countries, the gender differences remain highly significant in the news media. Thirty-one percent of voices in the news were female in Norway on this particular day. As persons interviewed or heard in the news, women remained stuck in the 'ordinary' people categories, in contrast to men who continued to dominate the 'expert' categories. Only 19% of the Norwegian expert sources were women.

If we are to encourage new and important perspectives, gender must be included as a dimension in media and communication research. The recent terrorist attacks in Oslo and on Utøya also spotlight questions related to the mediation of gender perspectives and ideals of masculinity in the Nordic welfare states. It appears that the terrorist was as much against female equality and female power as he was against his other main object of hate, namely multiculturalism. Scholars have shown how racist ideologies are almost exclusively misogynist and anti-feminist as well, hence it makes sense to include gender as a parameter when examining the acts of terrorism in Oslo/Utøya.

New Wine in Old Bottles or the Other Way Around?

As the world keeps spinning and new technology permeates all aspects of society, many old distinctions become problematic or just less relevant: the distinction between mass media and personal media as well as between media institutions and business organizations may be illustrating examples. Also the dichotomies between state and civic society,

between the global south and the global north, and between citizens and consumers have changed into more hybrid concepts.

The notion of the public sphere, which has traditionally been a core concept in studies of media in liberal societies, is an example of how a changing context generates a need to redefine concepts. The notion of 'public' often refers to the division between citizen and consumer. Within many theories, the 'public' is often seen as isolated from the commercial sphere, where viewers as consumers are addressed as individuals in the private sphere. At present, however, it might be useful to reconsider this dichotomy. The concept of a public has a normative status within media theories. Traditionally the concept has had a great deal to do with 'what is public', presupposing a deliberate audience coming together as a public. Dayan (2001) argues that whereas the concept of 'public' traditionally has positive connotations, the concept of 'audience' is constructed as its "dark doppelganger" and often turns out to be a "bad object" (2001, 746). According to Dayan, media publics are both sociable and performative; they are apprehensive to "strike some sort of a pose" as a public (2001, 744) and capable of translating their preferences into actions. His argument has not become less valuable since it was written a decade ago. The active public is largely what characterizes the situation today. As I have argued elsewhere, the citizen-versus-consumer dichotomy's implications for the definition and construction of the public itself, and the internal social hierarchies it conceals, often go unnoticed (Orgeret 2009). The dichotomy imposes a neutralizing logic on differential identity by establishing qualification for publicness as a matter of abstraction for private identity. Hierarchies of gender, class and ethnicity are also easily hidden in the shadows when the spotlight is exclusively on the citizen-versus-consumer dichotomy. While the consumer traditionally belonged to the market, and the citizen belonged to a collectivity defined by the principles of universalism and equity (Habermas 1989), the concepts have become increasingly intertwined. Hilmes (2007) argues that, contrary to the idea of traditional writings, 'public service for citizens' can suppress some forms of expression and marginalize some groups, whereas 'commercial media for consumers' can be politically and socially empowering under certain circumstances. Furthermore it is argued that new communicative dynamics lead to new critical thinking about public and private spheres, as well as the shifting linkages between them (Youngs 2009, 128). At the same time, new media must also be understood in light of media history. Old and new media are related to each other, feed into each other, and are inspired by each other's modes of expression.

Who Are We?

Interdisciplinarity has always been a characteristic of our field, and a broad range of theories are alive and working our field of media and communication studies. It is a double edged sword, as it may undermine the power of the field, but it can also open the door to fruitful multi-dimensional research. And to meet the increasing complexities of the field – of the world around us – we are certainly in need of some intersectional approaches. We must be able to maintain several lines of thought at the same time and combine different methodologies to obtain more nuanced descriptions and discussions of reality.

A couple of years ago, Lars Nyre, editor of the Norwegian Journal of Media Research (*Norsk Medietidsskrift*), wrote that "after 20 years we should now have finished the

discipline-creating debates about who we are as media researchers" (2009, 98). Today, it is my impression that we have come close to reaching that goal. While our field of media and communication studies some years ago was characterized by a division (and sometimes even overt quarrelling) between researchers from the humanities and researchers from the social sciences, that gap seems less important today. In fact our dual background in many ways has become our strength. For many of us, it is absolutely normal to live and practice in the borderland between the humanities and the social sciences. That space, which has been created by a wide range of traditions coming together, is exactly where we belong. The possibility of operating in this crossroads of quantitative and qualitative methods was what brought many of us to media studies in the first place. This is the double edge: What our field lacks in long and deep-rooted traditions, and perhaps sometimes in a clear focus, it gains in having a cross- and interdisciplinary soul.

At the same time, we must not ignore the danger of getting too self-absorbed and forgetting the broader, transnational perspectives. Parts of the world and groups of people are still systematically ignored by the media's structures of ownership and power. Universal concepts such as freedom of speech manifest themselves differently in various local settings. There is still a great deal to discover from transnational research projects, to learn from cooperation with media scholars working in different settings, also outside the Nordic countries, and from sharing and discussing. As Terhi Rantanen has shown, when we do comparative research, we understand that we need to compare a variety of media across borders, including minority and diasporic media, in order to do justice to their diversity within a particular nation-state and to see their similarities and differences inside and across national borders (2008, 39).

It has been argued that, in Norway, media studies appear to be very national**.** Trine Syvertsen (2010) refers to the University of Oslo's study of its ex-students (kandidatundersøkelsen 2008), and how journalism and media studies candidates (MA in 2005-2007) seem to be less concerned about international issues than are students in the social sciences and humanities. Syvertsen concludes that media studies in Norway appear to be very Norwegian. It may seem as though students who recently finished their MA in media studies are not particularly interested in 'the world out there' Syvertsen says (2010, 73), and that the studies rather emphasize than challenge this. However, if we take a closer look at the Master's theses recently written in the field of media and communication studies, also at the University of Oslo, and published through the DUO library system (www.duo.uio.no), we see a somewhat different picture. Of the 36 MA theses from 2010 published in DUO, 21 had a clear Norwegian focus, whereas 15 were international/comparative in nature. If we look at Nordicom's overview of Norwegian PhD theses from 2009, among the 18 registered, 11 have a clear Norwegian perspective, whereas 7 are internationally or more comparatively oriented.

And if we look at the papers presented at the NordMedia conference this year, national research and projects with an international profile coincide. Here again the point of view from which this is observed must be taken into consideration. My impression, that many Nordic media researchers are highly interested in international and transnational perspectives, is of course coloured by the fact that at this conference I have mostly been taking part in Division 5: Media, Globalization and Social Change. My departmental affiliation might also strengthen this impression, as the Department of Journalism and

Media Studies at Oslo and Akershus University College has a distinct international profile, with many researchers interested in the world 'out there'.

And finally, it is of course fully possible to be interested in the world out there and (at times) keep a closer, local or national research focus simultaneously. Many Nordic media researchers participate in international conferences, publish internationally, and share their findings with colleagues from a wide range of different cultures and countries. Furthermore, the world is increasingly 'coming to us' too, and several interesting current Nordic media research projects are looking at media and migration, new cultural complexities and diaspora media in the Nordic countries.

So – Are We doing the Right Thing?

The explosion of the media field implies that knowledge on media, mediation and symbolic power cannot be ignored, and we see that media and communication researchers have gained in power and in access to power structures during recent years.

Now we need to use that power well. Some of *your* research and knowledge have direct effects on new laws and political decisions in the Nordic countries. As members of diverse national and international commissions and committees, our somewhat diverse Nordic media research family is progressively playing a role in developing our societies, which has consequences for the future. But also in our own smaller research projects, we need to be aware of our potential and actual power. We need to reflect on what we find important and to dare to delve into difficult and challenging questions to make sure that some topics do not disappear from our societies' conscience.

We are definitely doing the right thing in meeting like this in a Nordic setting. This is in fact quite unique in an international context as well: Media researchers from five countries meeting every second year. Hence, the Nordic media research network is met with interest outside the Nordic countries, with more than 2000 subscribers to *Nordicom Review* in 140 countries worldwide. Our network provides a unique platform for exchange, comparison, self-reflection and interaction. I would like to take this opportunity to congratulate Nordicom, for the essential job it does in supporting this network and documenting the research carried out within our field.

As media researchers, we are responsible for bringing informed arguments to the public debate about the media's role, not least because media and communication issues are topics that most people have an opinion on, without necessarily having the ability to base these opinions on good and reliable research findings. We must continue our work to provide research that can help those in power understand the pros and cons of specific scenarios. We make some crucial choices already at the stage of sketching new research projects, as what we focus on as researchers has the possibility to make an impact. Christina Kaindl's keynote speech here at the conference showed the challenge of connecting to some difficult issues, such as how the extreme right is able to gain by the fact that some experiences are poorly represented in the media, politics and civil society. The recent terror attacks in Norway may have actualized the need to problematize and articulate that which is unspoken. There are many questions just waiting for us to ask them. And certainly there is not *one* right thing to do, but scores of them. Let's do the right things!

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Doing the Right Thing

Media and Communication Studies in a Mediatized World

Stig Hjarvard

"Doing the right thing?" was the general theme – and question – of the NordMedia 2011 conference in Iceland and it provided an interesting opportunity for the research community to call for thorough self-reflection about the present status of the field and the future development of media and communication studies. The field of media and communication studies in the Nordic countries has not only been growing quantitatively in terms of numbers of university study programs, researchers, and published articles (Koivisto and Thomas, 2008; Nordenstreng, 2011), but also has expanded in a qualitative sense: the field has matured through theoretical, historical, and methodological contributions and has broadened its scope and embraced the whole palette of new media and communication phenomena in almost all spheres of society. Today, media and communication studies deal with everything from early documentary film to geo-tagging in mobile media, from political campaigning to web-based learning.

The story of media and communication studies must no doubt be labeled a success story: within a limited number of decades, the field has managed to develop from a small and fragmented research area with almost no institutional foundation to a major research discipline with a solid institutional basis in most universities. This is not merely due to our own efforts and excellence, I hasten to say. A combination of the growing importance of media in society and the buzz and glamour of the media industry and technologies has enlarged media and communication departments' symbolic capital and in many cases made them extremely attractive in the eyes of students and thereby ensured a steady growth in departments' economic funding in an increasingly market-driven higher education system. Media is no longer a fringe subject in universities, but has become a key research and teaching discipline often providing an economic surplus that allows universities to provide subsidies to older and less successful subject areas with declining student interest. In other words, we have moved from the periphery to the center of academia.

So our response to the question posed by the conference theme from an institutional point of view certainly could be answered in the affirmative: Yes, we are doing the right thing! However, I will not go further down the road of self-acclamatory speech on behalf of our research field, but rather engage in a less festive, yet important discussion of emerging problems in our field. I will focus on two developments concerning the field of media and communication studies that so far have supported each other, but increasingly may come into conflict with one another: the *institutionalization* of the field of media

and communication studies and the *mediatization* of culture and society. The growing importance of media in culture and society has generally provided the *raison d'être* for the institutionalization of the field in higher education and key questions concerning the role of media in public life (power over political communication, socialization of attitudes and behavior, representation and interpretation of culture, etc.) have provided the emerging discipline with a series of common themes, despite the often very different theoretical and methodological approaches.

Today, the processes of institutionalization and mediatization may not work to the same extent in tandem and support continuous development towards a coherent and shared discipline of media and communication studies. The mediatization of culture and society may potentially fragment the institutional framework of the field by broadening the range of possible research interests to the point where there are no connections left between the various parts. Furthermore, mediatization will gradually make it more and more obvious to other disciplines that they should address the role of media in culture and society and thereby they will come to compete institutionally with our own discipline. Mediatization, however, may also provide an opportunity to re-address some of the fundamental issues that helped constitute the field of research in the first place, but now considered in a new cultural and social context of intensified mediatization. Changing the focus from mediation to mediatization may help keep track of some of the key questions and topics that may still render media and communication studies a candidate for a research discipline, and not just a plethora of disconnected topics. In the following, I will briefly outline the two processes of institutionalization and mediatization and then discuss the possible conflicting developments at stake.

A Half-baked Discipline

Media and communication studies as a research field is, obviously, defined by its specific subject matter, the media and non-mediated forms of communications. As such, it differs from major academic disciplines like sociology or biology that deal with more general and fundamental aspects of human society or nature. Media and communication studies, therefore, was not born as a genuine discipline, but rather as a cross-disciplinary venture bringing together people from a variety of existing disciplines and subject areas. As one of the American pioneers Wilbur Schramm observed in 1959, communication research "is one of the great crossroads where many pass but few tarry. Scholars come into it from their own disciplines, bringing valuable tools and insights, and later go back, like Lasswell, to the more central concerns of their disciplines" (Schramm, 1959: 8). The mix of disciplines involved has varied considerably from country to country, but in general the social sciences, the humanities, psychology, and technology studies have played a role in the development of the field. In the Nordic countries, the humanities have played a more prominent role compared to European and especially North American countries, but also within the Nordic countries there have been differences. In Denmark and Norway, the humanities have had a more prominent position in the field compared to Sweden, where the social sciences and psychology have had a somewhat greater influence on media studies. In Finland, independent journalism and mass communication studies were established within universities at an earlier point compared to the other Nordic countries (Carlsson 2007).

A common feature of Nordic research furthermore has been its focus on mediated forms of communication. For instance, Nordicom publications for all practical purposes have been concerned with media, and in earlier times exclusively mass media. Non-mediated forms of communication like speech or non-verbal communication have received very little attention and been researched outside the Nordic community of media research. This is, however, beginning to change, because the proliferation of various forms of interpersonal and networked media makes such a separation of research domains unproductive. As all forms of communication, one-to-many, one-to-one and many-to-many, have become not only mediated, but also intertwined with various forms of speech and non-verbal communication, there has been a renewed dialogue between the two formerly separated domains.

The general success of media and communication research has not only made the field larger, but also transformed the field itself. Besides the various fashion trends in theories and methodologies, there has also been a qualitative differentiation and reorganization of the field. This is certainly not a particularly Nordic development, but part of a much wider international tendency. In an overview of communication studies in the United States, Craig and Carlone (1998: 78) observe that the explosive quantitative growth is only one part of the story, because "the field has grown perhaps as much by redefinition and expansion of its subject matter as by quantitative accumulation. Central to this evolution has been the increasing salience and richness of the term 'communication' itself". From a media studies perspective, the term "media" has acquired a similar semantic richness as the study of mass media, like press, radio, and television, has evolved into a much more complex research agenda concerning an expanded and differentiated digital media ecology.

Another important consequence of the expansion of the field is a decline in general perspectives. As Donsbach (2006: 447) noted in his presidential address to the International Communication Association, ICA, in 2005, "research questions become smaller and more remote all the time". As more and more researchers enter the field and compete for distinction, the more detailed studies we get of any particular phenomenon. This may, at least in principle, be considered a sign of maturity in the research field, since more and more questions are subject to thorough investigation and not only cursory attention. However, if such detailed studies are not framed within broader theoretical perspectives and general hypotheses, for instance due to a lack of consensus about key issues in the field, they may contribute to a fragmentation, rather than consolidation, of knowledge. Ulla Carlsson, who has headed the Nordicom cooperation for several decades, clearly sees a lack of unity and states that the research area of "media and communication is variegated in the extreme, and few syntheses embrace the field as a whole [..]. Specialization, which is not always solidly founded in theory or methodology, may cause the field to disintegrate into small groups, each a discursive community unto itself" (Carlsson, 2005: 545).

The strong institutionalization of the field in terms of a growing number of media and communication departments and study programs has to some degree worked as a counterbalance to fragmentation and forced the field to transform itself into a research discipline with a defined corpus of preferred theories, methodologies, and dominant foci of interest. In actual university politics, to institutionalize very often means to become a discipline. In order to establish curricula for study programs and negotiate funding for

research with the dean or chancellor, you need the authority of a well-defined research discipline. As Koivisto and Thomas (2008: 225) argue, however, the disciplinary unity in the case of media and communication studies is more due to institutional pressures than achieved through "intellectual and scholarly means". In effect, media and communication studies may still be a half-baked discipline. Through institutionalization it has been able to construct the external characteristics of a discipline, but it still lacks some of the internal coherence of traditional disciplines with elaborated and widely accepted theories, concepts, and methodologies. We should be careful, of course, not to overestimate the internal consistency of major disciplines like biology or sociology. They are also subject to a high degree of differentiation, and new sub-fields and cross-disciplinary research areas emerge both inside and on the borders of older disciplines as well.

The paradox is that media and communication research is getting more differentiated, specialized and, to some extent, involved in more interdisciplinary work at a point in time when the researchers themselves have become more similar in terms of their formal educational backgrounds. The field of media and communication research was founded by people from a wide variety of disciplines with no formal education in media and communication. Today, the majority of researchers do not come from other disciplines, but have formal degrees in media and communication studies. A survey among ICA members in 2005 revealed that almost 2/3 of the members graduated with degrees in communication studies, and ¾ of the younger researchers had been studying in the field they are teaching today (Donsbach, 2006: 440). To my knowledge, this development reflects the situation in the Nordic countries as well. As a result, younger researchers may have a stronger sense of the field's characteristics than do their predecessors, but they may be less capable of deploying theories and methodologies from other disciplines for the study of media and communication.

A New Context: Mediatization

In conjunction with major transforming processes of high modernity, like globalization, urbanization, and individualization, modern societies are increasingly being influenced by mediatization. Mediatization generally refers to the process through which core elements of a social or cultural activity (e.g., politics, religion, and education) become influenced by and dependent on the media. As a consequence, the activity is to a greater or lesser degree performed through interaction with various media, and the symbolic content and the structure of social and cultural activities are influenced by the *modus operandi* of the media, i.e., their institutional, aesthetic, and technological affordances (Hjarvard, 2008a, 2008b; see also Lundby, 2009). Mediatization implies a change not only in the degree of media influence on cultural and social affairs, but also in the very way we may conceptualize the media-society relationship. Mediatization involves a double-sided development in which media emerge as semi-autonomous institutions in society at the same time they become integrated into the very fabric of human interaction in various social institutions like politics, business, or family.

This provides a new context for understanding media and their social and cultural importance. Media are not outside society exerting an effect on society, but their importance may increasingly be understood by their very presence *inside* society: being simultaneously a semi-autonomous institution and integrated into other social institutions. In the

research tradition of effect studies, media were often studied as independent variables exerting an influence on dependent variables like human opinion or behavior. From a very different – and to some extent opposite – perspective, reception studies emphasized the powerful media user as an independent agent who could make use of media for his or her own purposes. In both cases, the media were explicitly or implicitly considered an external factor – either exerting influence from the outside or being instruments that human agents are free to use or not to use. These approaches to media research of course may still have some validity when studying more isolated instances of mediated communication, e.g., diffusion of specific messages or the use of a particular medium for specific purposes. But as a framework to understand the general influence of media in society, they have become outdated.

The conception of media as being an external factor from the outset may have been theoretically flawed, but it may nevertheless have reflected the fact that individual media in earlier times were not to the same extent part of a general and converging media system, but emerged as separate communication technologies to be used for a variety of cultural and social purposes. For instance, more than a century ago, the press came to serve the political institution as the "party press" and as such the press had not yet emerged as a media institution in its own right and politics had not yet become mediatized in its internal functioning. In a way, the political party and its affiliated social movements were the political medium of those days, and not the press as such. The press was one among other communication channels for political messages. Today, news media have become semi-independent institutions that co-construct the political agenda through interaction with political actors (Cook, 1998) at the same time as the political institution itself has become mediatized and influenced by various forms of media logic (Strömbäck, 2008). Historical transformations – including the process of mediatization – force us to consider the influence of media on social and cultural affairs in a new way; i.e., media have become institutionalized in society, and thereby exert an influence vis-à-vis other institutions, at the same time they have become embedded within other institutions and thereby become appropriated for various new practices.

The process of mediatization has already expanded the field of media and communication studies and this is likely to become even more pronounced in the future. When media become part of nearly all kinds of cultural and social activities, the proliferation of still more specialized research fields seems overwhelming: from environmental communication to educational media, from science communication to marketing in social media. On the one hand, this looks promising for the future of media and communication research, but on the other hand, media and communication topics are beginning to migrate into other fields and disciplines, such as health communication in medicine and political marketing in political science. Increasingly, other study programs are equipped with a media and communication component that covers certain aspects of special interest for the field in question.

The growing specialization both within media and communication studies and in other research fields certainly may be useful in many ways, but it also implicates a fragmentation and instrumentalization of the field. Many sub-fields have developed in response to the emergence of particular media technologies and are predominantly involved in applied research. In other disciplines, the study of media and communication comes to serve the rationale of the particular sub-field in question and may lose sight of general

questions concerning the media-society nexus. Other disciplines cannot be expected to address fundamental questions concerning media's role in culture and society and will usually think of media in a more narrow sense, i.e., as channels of communications. From their perspective, media are often considered from a prescriptive and instrumental point of view: e.g., how to use educational media as tools of learning or how media may help to increase awareness about major health problems. Even social sciences like sociology and political science are reluctant to take up the broader media issues, leaving media and communication studies as the sole candidate to perform that task. As Peter Golding lamented after reviewing the social sciences' lack of interest in these matters: "If research into the social aspects of the media is not being done within the mainstream of the social sciences, who *will* do it?" (Golding, 2005: 540; emphasis in original)

From Mediation to Mediatization

The fragmentation and instrumentalization of the field are inevitable, and are healthy signs of the importance of media and communication questions in almost all spheres of society. But precisely because of this, we need to deepen our understanding of fundamental and – in my opinion – discipline-defining questions concerning the role and influence of media in contemporary society. One important way to achieve this, I suggest, is to refocus our attention *from mediation to mediatization*. Let me first start by making the distinction between the two clear. Mediation denotes the concrete act of communication by means of a medium and the choice of medium may influence both the content of communication and the relationship between sender and receiver. The process of mediation itself, however, usually does not change culture and society. By contrast, mediatization refers to a more long-lasting cultural and social transformation, whereby society's institutions and modes of interaction are changed as a consequence of the growth of the media's influence. In short, mediation is about communication and interaction through a medium, mediatization is about the role of media in cultural and social change. Some researchers do not make a clear distinction between the two terms, and some, for instance Silverstone (2007), use the term mediation in a way that resembles the present definition of mediatization. The above-mentioned distinction, however, seems to have achieved a certain acceptance, and allows us to distinguish between the analysis of instances of mediated communication and the analysis of the role of media in cultural and social transformation (see also Livingstone, 2009: 27ff).

With a shift in focus from mediation to mediatization, we may evoke a renewed interest in fundamental questions concerning how media come to influence patterns of power, interaction, and representation in culture and society, but now considered in a new light. The new context is not simply the advent of new media, although this is of course an important component. We are now living in a new media ecology in which new media have not only achieved an important position, but the entire media system has been subject to change. Old mass media have been renewed and found different niches in which they thrive and interact with various forms of networked media and interpersonal communication. The new context is also the paradoxical, double-sided development in which media have become institutionalized as semi-autonomous actors, as well as integrated into the everyday practices of other institutions. In the vocabulary of Anthony Giddens' (1984) structuration theory, media are simultaneously being *disembedded* from

social institutions (e.g., the party press is succeeded by independent news media) and *reembedded* into the workings of institutions (e.g., the professionalization of political communication in political parties).

A focus on processes of mediatization may help us continue the development of our field into a discipline. It will orient the field to a set of key questions that have already been examined in the past, but which need to be developed further and not least considered in a new context. Mediatization studies imply a holistic approach in which we consider various dimensions of the media-culture-society nexus, for instance by looking at the influences of media in their capacity to be simultaneously channels, languages, and environments (Meyrowitz, 1993). Like the study of globalization or individualization, the research on mediatization does not entail a fixed set of theories or methodologies, but is an agenda for scientific enquiry. Such an agenda is not a call for more inward-looking studies concentrating on the media themselves. Mediatization studies address the transformation of a variety of social and cultural institutions and phenomena, and in order to examine these processes we need to talk to other disciplines such as political science, sociology of religion, and educational studies. However, as Craig (2008) has rightly observed, if we as media and communication scholars want to engage in interdisciplinary dialogue, we must be able to bring something to the table from our own disciplinary viewpoint "that adds real value to the interdisciplinary enterprise" (Craig, 2008: 687). In my opinion, mediatization studies may assist our field to develop theories and analyses that will help us do exactly this.

Mediatization, finally, does not imply that media come to influence the various spheres of society in the same way, so each of these need to be studied in empirical detail. Mediatization processes may share certain key characteristics across various cultural fields and social institutions, but they do not homogenize these fields and institutions. As Hepp (2009: 154) has aptly phrased it, the value of mediatization theory lies in its ability to "link these different detailed studies to a more general analysis of media power within cultural change". There is not one recipe for doing the right thing in media and communication studies, and there are, of course, many ways to help advance the field other than focusing on mediatization. In view of the growing fragmentation of the field, a focus on mediatization may, nevertheless, help us to make sense of the proliferation of media in various sectors of culture and society (which is partly responsible for the very fragmentation of the field itself), while we at the same time concentrate our attention on a set of issues that has been pivotal for the development of the field in the first place. In the previous decades we have been successful in building the external foundations of a discipline. In order to be equally successful in the coming years, we may need to pay more attention to what constitutes the inner dimensions – theories, methodologies, and empirical foci – of our still half-baked discipline.

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Doing the Right Thing

Passion, Politics and Plurality

Margareta Melin

Doing the right thing was the theme I was asked to reflect upon as a kind of *Vote from the Swedish jury* on a final reflexive plenary panel putting a P on the NordMedia11 conference in Akureyri, Iceland. My mission, which I chose to accept, was to peer at keynote plenaries, panels and papers presented at the conference and make presumptions concerning possible pure paths for Media and communication researchers.

This topic could become a case of preposterously pompous point-scoring. To avoid this, I enlisted the help of many a pal and conference participant and together we scouted the Nordmedia11 conference for interesting panels and papers that could enlighten the theme of doing the right thing. This was an easy task.

Using this co-operative scouting as a basis, here I will present thoughts on how we – as Nordic, media researchers – can do the right thing. I will focus this reflection on three issues, three Ps: Passion, Politics and Plurality. This might sound predictable and too PC but is really a personal pondering.

Passion

Passion, the first of the three Ps is perhaps the most important. The academic world seems to me to be in a process of losing its passion. Let me give you two prevalent examples.

Swedish media and communication studies are now going through a process of quality assessment. I do not question quality assessment as such. Quite the contrary, I believe that the internal process of questioning one's own practices is necessary and productive, and can indeed itself ensure quality and serve as the starting point for creative processes. Furthermore, I believe that colleagues critiquing each other can induce new ways of seeing the familiar, as does Norwegian educationalist Gunnar Handal (1999), who argues for the use of *critical friends* to improve and assure quality in everyday educational practices.

The problem with the Swedish quality assurance process is, thus, not its existence, but its overall political position of seeing quality as a result. And result means honours, dissertations/degree work. The problem arises when *results* per se, and not learning processes or quality assurance, are being rated (HSV 2011). And policed.

Another policing issue is that Nordic scholars are all haunted by pressures of publish-or-perish! And not just anywhere! Books, political debates in newspapers, national

journals – where we can write and express ourselves in our own language – are out! Anglo-Saxon peer-reviewed periodicals are in!

Universities all over the Nordic countries are competing to create scoring systems. Again, the problem is not the system, but the pre-supposed principles of *what* kind of publishing in *which* periodicals are preferable. This has implications on several levels. There are disciplines whose publishing tradition relies heavily on monographs, and analysis of particular Nordic media, literary or theatre topics are not easily publishable in Anglo-Saxon journals. But such work imparts important knowledge in a Nordic context.

Another problem is that the so-called "third role" of universities, i.e. to communicate with the public, to popularize research and to cooperate and collaborate with the relevant professional industry, which requires media other than academic peer-reviewed journals. These media in turn may also require a different linguistic style, but just as much time and professional competence. Still they give no publishing points.

On a personal level this has career implications. A professor pal of mine pronounced the other day that he had realized that the point-scoring policy at his university had rendered his yard-long list of publications perfectly worthless. With books and articles about Swedish topics, published in Swedish or in Nordic journals, his aggregated publishing points have become almost worthless over night.

My main point is, however, that for many Nordic scholars, expressing oneself in a language one has not mastered completely is difficult. Grammar and academic jargon are easy enough to manage, but the fine-tuned precision of wording and idiomatic style is more problematic. And that is what makes writing passionate and texts a pleasure to read.

I propose, therefore, that we try not to forget our passion! We must not let the process of policing and point-scoring stand in the way of us doing the research we feel passionately about – that is important, fun or interesting. My point here is not to over-problematize, but to see positive trends. And at the Nordmedia11 conference, I have seen plenty of those. I have heard and read passionate presentations and papers.

…as to the status for female journalists in the Nordic countries and the world. Maria Edström (2011) and Tarja Savolainen and Henrika Zilliacus-Tikkanen (2011) presented papers based on the Global Report on the Status of Women in News Media (International Women's Media Foundation, 2011). They discussed the fact that Nordic countries are at the top of the class, and problematized the patriarchal structures still underlying Nordic newsrooms.

…about a Swedish city going digital into Second Life. Stina Bengtsson (2011) delves into development and failure of the virtual city of Malmö through a discussion on consumer culture, civic engagement and the logic of capitalism.

…about motherhood being constructed through blogs. Karen Hvidtfeldt Madsen (2011) problematizes parenthood by looking at blogs belonging to couples and singles as part of an increasingly commercial consumer culture, where conception, pregnancy and parenthood are constructed in public weblogs, and where pregnancy and giving birth are renegotiated.

…about social media as sites of social change and global exchange. Political media activism or public disobedience in North Africa was discussed theoretically as an imperative means for civic society and culture in the process of political liberation and democratization for citizens in oppressed states (Krona and Bergknut 2011).

All these presentations and papers were relayed with curiosity, interest and passion, with powerful and prominent research results.

That is doing the right thing!

In the different divisions, I also heard commentators giving passionate positive critique and igniting interesting debates, as well as coming up with new research questions. They also gave presenters practical input about turning papers into publications. This is academic practice at its best, when constructively critical friends (Handal 1999) passionately discuss research results produced through a passion-driven research process.

That is doing the right thing!

Politics

The second concern is Politics. I am a feminist researcher and to me all research, all knowledge, is political – whether researchers like it or not. Feminist philosophers have long propagated for the personal as political, and for the fact that knowledge is always situated in time, in space, in bodies. Every object and each person is a bearer of knowledge (cf. Haraway 1991). This means, of course, that my personal ponderings in the present article are really political point-making, and that the collaborative conference scouting was carried out only at certain sessions, which signifies our particular perspectives. It also means that we, as media and communication researchers or as private persons, cannot free ourselves from our bodies, from our thoughts – and hopefully not from our passion.

To me this means assuming responsibility for one's research and knowledge and the consequences of both. It means being reflexive, being aware of one's power as a researcher and always taking an ethical perspective into every project. For example, reflecting on the powered relationship between the researcher and the researched could (and I believe should) result in the researcher placing her-/himself on the same plane as the researched. That way the research object becomes a subject and the researcher a subjective person – with reflexive responsibility for the political knowledge produced (cf. Melin 2008).

This is *not* pointless PC:ness, but for media and communications researchers doing research on – and with – people and the public, this is fundamental to the validity of research. This is also not old news. These philosophical and ethical problems are continuously and critically considered and debated, for example in the Nordmedia division *Theory, Philosophy and Ethics of Communication*, where issues such as the importance of epistemology in communication theory (Kirtiklis 2011), conceptions of democracy (Karpinen 2011), and the concept of conjuncture and media and communication studies (Koivisto 2011) were discussed. Philosophical disputes were debated in other divisions. Hallvard Moe and Anders Larsson (2011), for example, discussed new possibilities for the study of online public communication and pointed to the fact that media and communication researchers need to critically assess the practices of new methodological tools, as well as to ethically renegotiate the borders between private and public.

That is doing the right thing!

Recognizing politics of knowledge does not only mean reflecting on research ethics and design. It also means studying problems with political potential. Because with this political knowledge, we have a duty to influence and *to change*! We should not sit com-

fortably in our ivory tower, leaning against distantly and objectively created pillars of statistics, but work *with* and place ourselves *in the midst.*

And ask questions.

But why?

What are the consequences of my research?

What happens when we do the right thing?

Whose right thing is it anyway?

At this conference, I have heard and read papers and listened to discussions that dealt with truly political agendas and asked political questions.

How do we – as researchers – act to change the patriarchal structure of journalism?

Plenty of papers in different divisions debated patriarchal power in particular – with an aspiration to change (e.g., Edström 2011; Savolainen & Zilliakus-Tikkanen 2011; Melin 2011). Johanna Mäkelä (2011) expanded these discussions to include gendered political communication and how the media, in the present changing political cultures, focus on women in political decision-making positions. She showed that the position of politicians in political parties is clearly defined by visibility in the media as well as how gender affects the quality of publicity.

What's this social media hype all about?

Plenty of papers about the new media landscape were presented, asking political questions that went beyond the technology-driven and hipster-consumer hype. Social media, like Google, Twitter, Flckr, Facebook, were probed and scrutinized in interesting ways.

Can social media tools in fact be seen as a social innovation per se? This is a question that Pernilla Severson (2011) asks, and in her paper she tries to understand social media practices in a civicness context. By using Twitter both as a study object and a method, her result shows the intricate ongoing weaving of connecting practices, and she discusses social media not only in terms of in-vogue dynamic communities, but turns towards traditional feminist thinking and argues that Twitter turns the personal into the political.

Christian Fuchs (2011) critically analyzed the political economy of Google, and posed questions about how Google's commodity production, distribution and consumption process works. Google bases its economy on prosumer commodity, i.e. a combination of consumers unpaid work and WWW content creators.

In an analysis of social media criticism and accountability based on textual analysis of internet newspapers with comments and blogs, Göran Svensson (2011) turned to Wikileaks and asked *who* is watching the new media watchdogs? How do social media reflect on their own performance while appraising the performance of other media?

What should journalists actually be for in a new media world?

Changing power relations between producer and consumers (what Fuchs (2011) calls prosumers), between professionals and private amateurs, was the focus of several papers. One example of this is Helle Sjøvaag's (2011) critical paper. Her perspective was to ask what happens to news producers' professional ideals when they are forced to balance between the demands of journalism as an institutional agency, on the one hand, and the structural forces currently presenting the profession with ideological confrontations, on the other.

And what are the media or journalism anyway?

The so-called new media turn not only the producer-consumer, but also the professional-amateur relationship upside down. This potentially put into question the very practice of journalism, which is the perspective of Christina Neumayer's (2011) paper. She argues for an alternative understanding of online media, basing this on a study of anti-fascist protests in East Germany 2010-2011. By doing so she asks critically if the so-called social web provides spaces for critical perspectives and counterpublics, or whether this leads to so-called mainstream slogans for the mobilization and polarization of radical political perspectives?

How can we rethink "proper" journalism from an other perspective?

Asking political questions about new media in a Nordic media and communication context does not mean asking questions about Nordic issues. Indeed, to understand the new media scene, it is important to take a different perspective, that is, to learn from others, which in the NordMedia11 conference meant peering – not towards the west – but south and eastwards. In the NordMedia division *Media, Globalisation and Social Change,* political perspectives from developing countries were plentiful, and perhaps the most piercing political papers elucidating the so-called new media were presented in this division.

Because the media spotlight was turned on the Northern African process of political liberation this spring, it was quite predictable that there would be papers written from this perspective (cf. Krona & Bergknut 2011). The public's political use of new media in other non-western parts of the globe, however, has been less publicized. Several papers went south of the Sahara. Ekström, Høg Hansen and Boothby (2011) discussed how the use of social media in Tanzania has progressed from oral storytelling and traditional pavement radio. They explored how popular media practices cope with people in power, by engaging with and constructing rumour, public memory and civic spaces.

There were, however, also papers on the political use of so-called "old media", and how these could bring about political change. This was considered by Helge Rønning (2011), who asked questions about the legitimacy of power and the possibilities for opposition in Africa. Moreover, Hilde Arntsen (2011) looked at whether humour political twist could be seen as freedom of expression and a path towards political commentary.

That is doing the right thing!

Plurality

The third problem is Plurality.

Kjartan Ólafsson commenced the conference saying that a good conference depends on how good the participants are. How true that is!

My first NordMedia conference was in Trondheim in 1993. At that point, the participating Media researchers had their disciplinary home in political science, literature studies, psychology, sociology and musicology, and journalists and PR officers from the media industry attended the conferences.

Since then, Media and Communication Studies, Media and Culture Studies and Journalism have become proper academic subjects. And these have, by necessity, gathered

force, and distinguished themselves from others – narrowed the field. Thus, there has been a period during which we all have been media and communication or journalism researchers. This has indeed been a dominant process in Sweden, and has been seen as a positive development as well as one of the primary purposes of the past decade of FSMK, the Swedish National Media and Communications Research Organisation.

Then look around! At this conference there are *also* art historians, interaction designers, law professors, philosophers, and there are researchers from the Baltic countries, from Russia, the Netherlands, The US, Austria, Greece, Germany and Bangladesh. The three most recently appointed Media- and communications professorial chairs in Sweden are from Austria, England and Canada. We are going interdisciplinary and international. But still, look around! We are an ocean of white faces with but a few exceptions.

Why is this trend of plurality important?

John Peters suggested in his plenary session at this conference that we should study the blind spots. I believe some spots are so blind to us that we cannot see them without help. We need new perspectives, new research questions, in order to gain new understandings of the media and communication field that is so familiar to us. And we do not need to probe into post-colonial theory to realize that doing research *with* and not *on* people in the developing world generates more valid knowledge.

Going interdisciplinary is, hence, another way of both expanding and making our research more valid. Thus, a journalism *and* a law professor together can produce thought-provoking new knowledge; the purpose of Maria Edström's *and* Eva-Maria Svensson's (2011) paper was to study the debate between the pro-freedom and the freedom-under-responsibility parties on the issue of giving commercial adverting the same protection as political speech. They problematized what consequences strengthening the legal base for commercial interests in the media would have for freedom of speech.

This is doing the right thing!

In Jyväskylä in 1997, a discussion took place on where media studies are (were) going. The set-up was to pit old professors versus new hot-shot scholars. And the debates were heated! One man from the audience (I can't remember whom) stood up and asked passionately, "So if you say the media are not just the press, TV, radio…. soon you want to start research on…on postcards!" Johan Fornäs (then one of the young hot-shots, now reputable professor) answered: "Yes, and wouldn't that be interesting!"

I haven't seen any post-card studies, but in this conference I have seen analyses of far more media than the press, radio and TV. As our ways of mediating communication change through new technology, we need to continuously rethink our objects of study. At the same time, we must not get hung-up on so-called *new* media. Innovations and technological products come and go. And old media can give new knowledge.

The paper I personally presented at the conference could be an example of plurality, playing with the patriarchally powered spaces of journalism, art and academia, at the intersection between old media (text and textile) met new media (sms, digital sewing-machines). The research party behind the paper consists of interaction design, art history, journalism, and media and culture studies scholars, PhD students and senior researchers – artists with different forms of expression: relational, performance, music, and textile. Taking this patchwork of professions and practices as a point of departure, we explored what happens in the seams between two particular platforms of storytelling: the editorial board and a sewing circle placed in an art gallery. Thus, by using something known and

placing it in a different context, in a different space, we challenge the very practice of the editorial board, of journalism. We call the method used "an editorial sewing circle", and this should be seen as feminist action research, and an intervention into established rooms, concepts and practices. The presented paper was published in two parts: a collaborative textual part and a collaborative textile part. The former lies comfortably in the hands of our fellow academics. The textile text is, however, yet another way for us to cross dichotomies and to challenge powered doxas (Bourdieu 1998). With all these methods, we have thus been both working within the power and creating new action spaces (Melin, Ståhl, Lindström, and Rosenqvist 2011).

That, I believe, is doing the right thing!

Postscript

I will put a P to these proceedings by pausing to address a question my colleague, interaction designer Amanda Bergknut, posed at the conference: "Why do you media researchers just ask if you are doing the right thing? You also need to ask if you're doing the thing right!"

To do the thing (media and communication research) right, I believe we need to turn back to the politics of research. We must not forget that we are researchers with responsibilities, and we need to probe into philosophical, epistemological, and ethical problems and constantly carry this with us when we do research.

We need to pose pertinent, political, passionate questions that are fun and interesting to probe into.

We need to step down from our ivory tower and do research *with* people. And we need to involve a plurality of people coming from a wide variety of perspectives and places in the production of knowledge.

We should open up to new practices, allowing doing to inform thinking and thinking to inform doing.

Passionate, political media research from a plurality of perspectives!

That is doing the right thing, and the thing right!

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Doing the Right Thing

Movin' on Up – at a Price

Juha Koivisto

In our book Mapping Communication and Media Research: Conjunctures, Institutions, Challenges (Tampere 2010), Peter Thomas and I monitor developments in several countries and present some general conclusions. In this presentation I will focus on some of these conclusions.

As Craig and Carlone have maintained, this field has witnessed an "explosive growth" that is almost unrivalled by any other field in modern universities (1998, 67). In our book we present some impressive figures, statistics and graphics depicting this growth, with curves pointing higher and higher.

However, the expansion of the field has led to what some scholars in Germany have described as the 'Unübersichtlickeit' of the field, perhaps best translated into English as a 'lack of clarity', or the inability to gain a comprehensive overview of the entire field, with its internal unity and contradictions. Similar voices are increasingly heard in other countries as well. In the US, Craig and Carlone felt the need to confess that "we no longer understand the field very well ourselves" (Craig and Carlone 1998, 67). They concluded that the field has "amorphous", perhaps even menacing "contours" (Craig and Carlone 1998, 68). Pfau (2008, 598) cited Craig's (2003) statement that field's core and intellectual focus remains "radically heterogeneous and largely derivative"; "Nonetheless", commented Pfau, "the communication discipline's growth continues unabated" and is "accompanied by fragmentation and increasing specialization". In the UK, Boyd-Barrett has argued that any overview of contemporary communication and media research has "to accept at the outset that the 'field' of communication media research is somewhat nebulous" (Boyd-Barrett 2006, 235).

Japan provides perhaps the most extreme example of the difficulty of establishing even a sense of a 'field' of communication and media studies. There, media and communication research has been and still is dispersed in different universities and into different disciplines, rarely having a department or faculty of its own. Consequently, in Japan the 'field' is in reality constituted only at the level of academic and scholarly associations that create a space for dialogue for researchers who can now be understood – in retrospect, precisely on the basis of their participation in these associations – as working in the same 'field'.

French communication and media research presents an even more heterogeneous picture, despite its firmer institutional bases. The combination of information, docu-

mentation, and library sciences with communication and media studies, including all of its various approaches, can make the field seem like a patchwork when viewed from an international perspective. Should the French scholars of Infocom move into the international Anglo-American world, they would probably be dispersed among such disciplines as information science, media studies, communication science, cultural studies, sociology, political science, literature studies and semiotics (cf. Jeanneret 2001, 5).

Indeed, there has been an ongoing protracted debate regarding the precise status of communication and media research. Is it a 'discipline' in a strict and traditional academic sense, or a more loosely defined 'field', an amalgamation or maybe only modus vivendi or variety of disciplinary approaches? This is an old debate – perhaps the foundational debate – of academic communication and media research. As Donsbach notes,

> This identity crisis has been with us for as long as we have existed in academia. When claims were made to establish communication (then called 'press research' or 'Zeitungsforschung') alongside sociology in the German academic system, the president of the German Sociological Association , Ferdinand Toennies, said at the association's 1930 annual conference , 'Why would we need press research within sociology? We don't need a chicken or duck science within biology'. His point really hit communication researchers hard and still does today (Donsbach 2006, 439).

Neither a 'discipline' nor even a clearly demarcated 'field', communication and media research seems to be followed by a permanent question mark.

The fundamental 'vehicles' for creating coherence in the field – which have been used historically, particularly in the USA but also in many of the other countries, to a greater or lesser extent – have been the concepts of 'communication' and more recently 'media' and 'mediatization'. Indeed, they are the terms most commonly used as 'umbrella categories' to group together different strands of the field.

However, there are various problems with notions of both 'communication' and 'media'.

There are many variations of the 'technical' model of communication, conceived a 'transmission' by a 'sender' of a 'message' that then encounters a 'receiver', but they all share the feature of abstracting from the ensemble of social practices and contested social production and circulation of meanings they entail. A similar reduction – though in a somewhat 'milder' or 'softer' form – occurs also in more humanistic or hermeneutic approaches to communication that focus solely on shared 'language', 'codes' 'discourses' or 'culture', etc. Yet meaning as such – the act of signification and its social diffusion and acceptance – pervades all social relations. In both cases, the very attempt to specify the concept of communication, in order to define a discrete field of academic inquiry, results in making it more – not less – amorphous and incapable of providing a distinct object of academic study.

The concept of media functions as a 'meta-concept' for a means of communication and the communicative relations that structure it. It thus allows 'communication' to return to its previous wider meaning, while it isolates and valorizes the particular instrumentalist sense that had been ascribed to communication in the sense of a regulated system of transmission. In fact, there can be no communication without corresponding

'media' that constitute its 'material or social form', just as there can be no society or culture without communication. Thus, when investigated rigorously and coherently, 'media' turns out to be a concept just as wide as that of communication, potentially capable of including a range of practices and institutions that are not limited to the transmission of 'information', 'meanings' or 'codes', but which also includes such generalities as language (conceived as a medium for the creation of human community) or even money (conceived as the concrete medium for establishing a relationship of exchange of values). As in the case of an 'instrumentalist' or 'technical' – or 'hermeneutic' – concept of communication, the more widespread 'common sense' notions of 'media' (or 'mediatization') usually end up obscuring precisely that which they should have clarified, namely, the social reality that underlies the various institutional forms assumed in concrete historical conjunctures. Its usefulness in establishing a rigorous and critical field of social scientific research, beyond temporary and ultimately inessential questions of institutional concurrence, should therefore be treated with some caution, if not scepticism.

Every attempt to establish a theoretical foundation for the field, in terms of basic concepts, soon runs up against its own limits and contradictions; indeed, even the notion of a 'field' itself, insofar as it presupposes a basic conceptuality, is revealed to be much more problematic than it appeared at first sight. Indeed, we argue that the 'field' is defined on a social and institutional level, not at the level of 'basic concepts' or disciplinarily, and not even in terms of a supposed common object of study. After examining different possible conceptual tools ('discourse', 'institution', Bourdieu's 'field theory'), we propose Antonio Gramsci's notion of a 'hegemonic apparatus' as a particularly efficacious concept that has the potential to include conceptually all the elements we believe are necessary to comprehend the articulations of contemporary communication and media research in different countries, in their national particularity and international interactions. The materials gathered in our study show clearly that the short-term pressures and temptations to compromise in instrumentalist versions of scholarly inquiry are many and that they have been growing in the neo-liberal regime. Equally, however, a closer analysis of the different constellations in which communications and media studies is conducted has indicated that they are not written in stone: they are the historical products of identifiable political and social processes. The critique of these processes, including the proposition of alternative forms of institutional organization and paradigms of intellectual investigation, is a legitimate and necessary element of the overall field of forces that go to make up communication and media studies and research in its present form.

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Group 11. Theory, Philosophy and Ethics of Communication

Chair: *Mats Bergman* (FI)
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20th Nordic Conference on Media and Communication Research August 11-13, 2011, Akureyri, Iceland

Programme

Thursday 11th August

15:00-18:00	Registration
18:00-19:30	Kjartan Ólafsson, chairman of the organizing committee. Stefán B. Sigurðsson, Rector of the University of Akureyri Music
18:30-19:30	**Keynote Presentation** John Durham Peters: *Communication Infrastructures Old and New*
19:30-20:30	Opening reception

Friday 12th August

08:00-09:00	Registration
09:00-12:00	Session 1
13:00-14:00	**Keynote Presentation** Christina Kaindl: *Doing Better. Struggles Around New Subjectivity in Media*
14:00-17:00	Session 2
18:00-19:30	Incursion, guided tours and light refreshments.

Saurday 13th August

09:00-12:00	Session 3
12:00-13:00	Lunch
13:00-15:00	**Round Table on Nordic Media Research** Moderator for the round table, Þorbjörn Broddason, Iceland Speakers: Juha Koivisto, Finland, Kristin Skare Orgeret, Norway, Stig Hjarvard, Denmark, Margareta Melin, Sweden
15:30-17:00	National meetings
19:30-23:00	Conference dinner and closing

NordMedia 2013 Welcome to Oslo!

2013 marks the 40th anniversary of the NordMedia conference. In 1973, the first NordMedia conference took place in Oslo, and we are happy to bring the conference back to the Norwegian capital for the first time ever since. The 2013 conference will be hosted by the Department of Journalism and Media Studies at Oslo and Akershus University College of Applied Sciences, which is located downtown Oslo. The conference dates are 8-11 August.

We promise you interesting discussions on important topics, new divisions, and an exciting social program including an original venue for the 40th anniversary conference party.

Conference Theme

The conference will be devoted to a timeless, yet currently much debated topic, namely the relationship between media and democracy. The conference title is "Defending democracy. Nordic and Global diversities in Media and Journalism". This theme points to the central role the media play in democracies and processes of democratization. However, democracy is not necessarily a precondition that allows journalism and media to play a significant role in societies. This ambiguous relationship between journalism/media and democracy has today been further complicated by the increasing importance of unedited, personal and social media. Traditional media institutions, and with them professional journalism, are no longer by default the main stewards of freedom of expression and hence democratic principles in a modern society.

Equally important is the fact that Nordic societies and hence the Nordic media are becoming increasingly globalized. The Nordic countries today represent a diversity of different cultures, social groups and ethnicities, and they are characterized by increased migration and transnational interaction and cooperation. The media field's political economy and the increasing diversity of the various media practices and media cultures are also more and more influenced by global trends. This makes it essential to view media and journalism's relation to democracy and free speech in a transnational perspective, which not only includes the Nordic countries, but also other parts of the world.

Keynotes and Panelists

To discuss this theme the conference organizers will invite internationally renowned media scholars and practitioners who are particularly interested in the relationship between media, journalism, democracy and free speech – for example:

- *Stephen JA Ward* (Canada/USA), James E. Burgess Professor of Journalism Ethics and chair of the School of Journalism and Mass Communication, the University of Wisconsin-Madison.
- *Natalie Fenton* (United Kingdom), Professor of Media and Communications at Goldsmiths, University of London. Fenton chairs the Goldsmiths' Leverhulme Media Research Centre and Centre for the Study of Global Media and Democracy.
- *Kamel Labidi* (Tunisia), chairman of the Tunisian Human Rights Commission, and president of the National Authority for Reform of Information and Communication (INRIC) in Tunisia.

Division Structure

The NordMedia 2013 conference will extend the number of divisions from 11 to 14 (new divisions in **bold**):

1. Environment, Science and Risk Communication
2. Journalism Studies
3. Media and Communication History
4. Media, Culture and Society
5. Media, Globalization and Social Change
6. **Media and Migration**
7. Media Literacy and Media Education
8. Media Organizations, Policy and Economy
9. Media and Technology
10. **Media Aesthetics and Visual Culture (or similar)**
11. **Film Studies**
12. Organization, Communication and Society
13. Political Communication
14. Theory, Philosophy and Ethics of Communication

In addition, the NordMedia2013 conference will allow for the establishing of temporary working groups. Please consult the web site for additional information.

PhD Pre-Conference

We intend to organize a pre-conference for PhD-students on 6-7 August 2013. The theme of this pre-conference will be in line with the conference theme, and a call for participants will be announced together with the general call for papers to the conference. Please consult the NordMedia2013 web site for additional information (see below).

Deadlines

These are the deadlines to be aware of (might be revised – please consult web site for updated information):

- 15 October 2012: Proposals for temporary working groups
- 15 February 2013: Abstract submission
- End June/beginning July 2013: Paper submission

More Information

Please consult the NordMedia2013 website – http://www.hioa.no/ NordMedia-2013 – where updated information will be available. Call for conference papers/panels/posters will be announced in October 2012.

Please do not hesitate to contact the chair of the organizing committee, Steen Steensen (steen.steensen@hioa.no), or the vice-chair Anne Hege Simonsen (anne.hege.simonsen@hioa.no), if you have any questions.

See you in Oslo!

Pågående forskningsprojekt

från Nordicoms databas NCOM

www.nordicom.gu.se/?portal=mr

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Dokumentalist: Diba Markus

- ***Digitalt humaniora laboratorium (DigHumLab)***

DigHumLab bliver en national distribueret og bredt forankret forskningsinfrastruktur, der har til formål at indsamle, behandle og distribuere digitalt forskningsmateriale rettet primært mod humanistisk og dele af samfundsvidenskabelig forskning. DigHumLab vil give forskere og studerende mulighed for at søge i, analysere, organisere, linke, sammenligne, dele og kombinere ressourcerne med analyseværktøjer, der løbende udvikles til infrastrukturens laboratoriefaciliteter. Typer af ressourcer, der vil blive inkluderet i DigHumLab, er hhv. tekst, lyd (tale, musik, sound og soundscapes), billede (fast, temporalt), fysiske objekter (3D) samt kombinationer heraf (f.eks. transskriberet tale og multimodale data). DigHumLab vil endvidere omfatte laboratoriefaciliteter, der understøtter den eksperimenterende humanistiske og samfundsvidenskabelige forskning med tilhørende udvikling af databasefaciliteter og metadatastrukturer.

Bag Dighumlab står et nationalt konsortium af foreløbig fire universiteter, som i samarbejde med Statsbiblioteket og Det Kongelige Bibliotek skal fremme adgangen til digitale forskningsresurser, udvikling af forskningsværktøjer, opbygning af uddannelse og forankring i internationale netværker inden for Digital Humanities. DigHumLab vil således fungere som dansk knudepunkt (node) i henholdsvis CLARIN (Common Language Resources and Technology Infrastructure) og DARIAH (Digital Research Infrastructure for the Arts and Humanities).

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Internetadresse: http://www.fi.dk/viden-og-politik/strategier-og-handlingsplaner/infrastruktur/den-danske-roadmap-for-forskningsinfrastruktur
Periode: 01.01.12 – 01.05.16
Finansieringskilde: Det Strategiske Forskningsråds Programkomite for Strategiske Vækstteknologier

- ***CoSound – Kognitive systemer til interaktiv berigelse af lyd***

Vores produktivitet og velfærd afhænger af levering af medieinformation gennem forskellige platforme, såsom TV, sociale og mobile medier. Forretningsmodeller inden for musik- og lydsektorerne er udfordret, men online tilgængelighed af medier og social adfærdsdata skaber et stort potentiale for strategisk forskning, som kan lede til nye produkter og services. I forhold til billeder og tekst udgør audiodata en særlig udfordring, da de sanses og opfattes som en abstrakt, følelsesmæssig strøm. På trods af, at kognitive repræsentationer af lyd er veludviklede, er de vanskelige at italesætte, beskrive og dele blandt ikke-eksperter. Det fulde potentiale inden for audio er således endnu ikke fuldt realiseret m.h.t. at berige menneskelig kommunikation, underholdning og vores kulturarv. Den stærke danske position inden lydteknologi samt de innovative løsninger i dette projekt kan frigøre potentialet. CoSound er et multifagligt strategisk forskningsprojekt ledet af DTU med deltagelse af forskningsinstitutioner, kommercielle partnere og slutbrugere. Visionen er at udvikle en fleksibel platform, der kombinerer brugergenereret indhold og automatiseret analyse af audiodata og skaber beriget information, hvilket giver brugere mulighed for at fortolke, organisere, dele og skabe. Projektet vil demonstrere mulighed for nye lydteknologiske produkter og tjenesteydelser til den kommercielle sektor, public-service og formidlingssektoren samt i uddannelse og kulturel forskning.

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Internetadresse: http://www.imm.dtu.dk/english/research/isp/news.aspx?guid=%7Bfb25fcc3-206b-4e10-8b65-7a18186a2e8b%7D
Periode. 01.01.12 – 31.12.15
Finansieringskilde: Det Strategiske Forskningsråd, Programkomiteen for Strategiske Vækstteknologier

- ***Digitale omgivelser: Aspekter af den æstetiske oplevelse i computerstyrede tidsrum***

  Vi er omgivet af digitale medier. Computerskærme, mobiltelefoner, mp3-afspillere, kameraer og digitale netværk fylder op omkring os. Computerens udbredelse påvirker os derfor ikke længere blot ved den måde, vi hver især bruger den som et 'personligt' medie. Computersystemer er blevet en integreret del af vores fysiske omgivelser, som påvirker den måde vi i oplever verden på gennem vores sanser. En udpræget tendens i nutidens digitale kunst og elektroniske musik er at undersøge denne problemstilling ved at give fænomenet 'digitale omgivelser' et konkret sanseligt udtryk. Disse kunstværker indtager ikke længere en fast plads foran os, men er blevet noget, der bevæger sig rundt i omgivelserne i nøje afstemte forløb. Kunstværket er blevet et computerstyret tidsrum, man kan bevæge sig ind i og lade sig omgive af. Ved at nærstudere virkemidlerne i en række toneangivende eksempler på digitale omgivelser i kunsten og den elektroniske musik, giver forskningsprojektet 'Digitale omgivelser' et nyt bud på, hvad det vil sige at lade sig omgive med og af computersystemer.

  Projektet har på den måde direkte relevans for vores forståelse af nutidens – og fremtidens - liv i almindelighed. For hvad betyder det for vores opfattelse af de fysiske omgivelser – af rummet og tiden – når omverdenen er digitalt organiseret og synkroniseret? Hvad betyder det for vores forhold til os selv og andre mennesker, når den fysiske verden, vi befinder os i, er blevet til digitale omgivelser?

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  Projektperiode: 1.9.2011 – 1.5.2014
  Finansieringskilde: Det Frie Forskningsråd, Kultur og Kommunikation (FKK)

- ***En verden i lyd. En undersøgelse af lydkunstens brug af medier***

  Lydkunsten arbejder med lyd på nye måder. I "4 Rooms" (2006) anvender Jacob Kirkegaard lydoptagelser fra forladte bygninger omkring det nedsmeltede atomkraftværk i Tjernobyl til at italesætte katastrofen, mens Anne Niemetz og Andrew Pelling i "The Dark Side of the Cell" (2004) inviterer os til at lytte til levende cellers lyde ved hjælp af kompliceret nanoteknologi. Disse værker er ikke tale, men fortæller os alligevel noget. De er ikke konventionel musik, og dog bruger de lyd som kunstnerisk udtryk. De benytter ikke den form for reallyde, som vi kender fra film, selvom de refererer til lyde i verden omkring os. Værkerne er først og fremmest lydlige udsagn, som bruger de medier, der er til rådighed i et moderne medielandskab til at skabe betydning med lyd som centrum. Overfor sådanne værker mangler vi imidlertid analyseredskaber, da teoridannelserne om talens, musikkens eller filmlydens virkemåder ikke umiddelbart lader sig overføre. Dette projekt sætter sig derfor tre hovedopgaver:

  1) Empirisk: Det undersøger, hvordan aktuelle lydkunstværker bruger medier i nye konstellationer for at italesætte aktuelle emner og begivenheder.

  2) Teoretisk: Det bidrager til at etablere en teoretisk ramme for at forstå lydkunstens brug af medier.

  3) Kulturelt: Det er en undersøgelse af den mediebetingede moderne lydkultur, og af hvordan vi forstår og formidler vores omverdenserfaring gennem lyd. Der er således ikke tale om en lydteknisk eller en musikvidenskabelig undersøgelse i snæver forstand.

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  Internetadresse: http://pure.au.dk/portal/da/projects/en-verden-i-lyd-en-undersoegelse-af-lydkunstens-brug-af-medier(a3be910c-bda8-4d3c-9ef5-8f147d4a9fd0).html
  Projektperiode: 01.02.2012 – 01.05.2015
  Finansieringskilde: Det Frie Forskningsråd, Kultur og Kommunikation (FKK)

www.nordicom.gu.se/?portal=mr

Finland
Dokumentalist: Päivi Lukin

- ***Developing a Crisis Communication Scorecard (CrisComScore)***

This collaborative research project, funded by the Seventh Framework Programme of the European Commission(FP7) contributes to the area of Security and has the following project description: 'Communication strategies of public authorities (including media strategies) before, during and after crises concerning risks, security threats and measures'. The proposed aim of the research team was to develop a crisis communication scorecard in order to bridge theory and practice.

The researchers of the project pursued to improve crisis communication, by identifying critical factors in media relations and relations with civilians and miscellaneous groups (survivors, casualties, deceased victims, family to workers, first responders and affected communities) before, during and after crisis situations. These crises may be the result of acts of nature, or acts of man (both intended, such as terrorism, or unintended, such as major accidents and infrastructure failure). They studied communication strategies in various recent cases and analysed the reception of information in stressful situations.

The resulting instrument can be used to improve preparedness in all crisis phases. It is not meant to be used during a crisis as a reference, but rather to build better preparation for such situations, by stimulating dialogue on quality criteria for crisis communication and increasing understanding of communication processes in stressful situations. It serves as an audit for the preparedness phase, helps evaluate crisis exercises, and supports learning after a emergency situations.

The following institutes participated in the research project: University of Jyväskylä, Finland (coordinator); Norwegian University of Science and Technology, Norway; Ben Gurion University of the Negev, Israel; University of Tartu, Estonia; and Emergency Services College Finland, Finland.

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Website of the project: www.crisiscommunication.fi
Publications produced during the project teams can be found via the web site
Source of funding: European Commission, the Seventh Framework Programme
Project period: 01.01.2012 – 31.12.2013

- ***Aggressive Discussion in Social Media and Journalism – Restricting Freedom of Speech?***

The starting point for the project is the concern that aggressive discussion spreading in the media may restrict freedom of speech. The problems caused by aggressive speech are twofold. Firstly, diversity of opinions and arguments is possibly narrowed down in a sphere of hatred and fear. Secondly the question arises, whether freedom of speech can and should be restricted, if people or groups are offended or threatened when this freedom is used.

The research collects information on the following questions:

1) Is aggressive discussion culture restricting diversity of voices in news journalism?

2) Do stigmatising and hostile expressions circulate from online discussions to news journalism?

3) What kind of editorial and moderating practices are news media and other central websites applying on online discussion in Finland and elsewhere in Europe?

4) Is freedom of speech in the internet restricted by editorial and moderating practices?

The material of the research consists of interviews of journalists, specialists, active online writers and moderators, and discussions in news media and online, in addition to public and media companies' internal guidelines for journalistic and moderating practices. The material is collected from Finland, Sweden, the Netherlands and Great Britain.

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Source of funding: Helsingin Sanomat Foundation
Project period: 01.01.2012 – 31.12.2013

- ***Mapping and Understanding Sustainable Business Models for Journalism (SuBmoJour)***

New forms of content production and social interaction have significantly changed the media landscape and people´s communication behaviour. The overlap between traditional mass media forms and diverse modes of user generated content is expanding. This has provoked a wave of research and speculation about the future of possible new modes and models for journalism. At the same time, the business models of traditional media companies are going through profound transformations. Old ways of making business don´t necessarily work anymore, and new, sustainable models are badly needed.

SuBmoJour project will be realized in two phases. The first phase consists of planning and building the Jbusinessmodels101.com database. The database will present business models that are profitable, or are soon becoming profitable. The Jbusinessmodels101.com database will serve as a tool of research and development, as an open innovation database and as a how-to quide about creating revenue models for publications.

In the second phase, we will study with in-depth case studies the economical and social conditions of journalism in order to understand what the context of these business models is. The project will carry out case studies in the USA, Europe and Japan. The work concentrates on three interrelated themes, 1) business models and production concepts, 2) work processes, and 3) journalistic identities.

SuBmoJour is a collaboration project of three universities, USC Annenberg, J-School of Waseda University and Tampere Research Centre for Journalism, Media and Communication COMET at the Tampere University.

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Pekka Pekkala
USC Annenberg

Website of the project: http://www.uta.fi/cmt/en/research/comet/projects/submojoureng/submojour.html
The SuBmoJour Database: http://www.submojour.net/
Partner: Helsingin Sanomat Foundation
Project period: 01.01.2010 – 31.12.2012

www.nordicom.gu.se/?portal=mr

Norge
Dokumentalist: Ragnhild Mølster

• *Nettdebatten etter 22. juli*

Terrorangrepet i Norge 22. juli 2011 har ført til et styrket fokus på nettdebatten i den norske offentligheten. Det ble raskt klar at gjerningsmannen var en aktiv deltaker i ulike innvandringskritiske debattfora på nett. Han hadde også klippet og limt store deler av sitt ca. 1500 sider lange «kompendium» fra ulike innvandringskritiske nettsteder. Dette førte til en offentlig debatt om debattkulturen på nett. Flere nettsteder gjorde inngrep i nettdebatten umiddelbart etter terrorangrepene: Svært mange av de store nettavisene stengte sine debattfunksjoner midlertidig i tiden etter 22. juli. De fleste av disse midlertidige endringene ble omgjort etter noen uker, men noen debattfora, som Aftenpostens diskusjonsforum «Debattsentralen», forble stengt på permanent basis. Da VGNett gjenåpnet kommentarfunksjonen på sine nettsider var det med et nytt system basert på innlogging via Facebook, slik at brukeren (i utgangspunktet) må kommentere under fullt navn.

Dette prosjektet tar sikte på å kartlegge disse endringene fra to perspektiver: Redaksjonenes og brukernes. prosjektdeltakerne intervjuer redaktører og moderatorer i et knippe norske mediehus, for å undersøke hvordan tilretteleggingen og kontrollen med nettdebatten har endret seg etter 22. juli. Dernest vil de gjøre en spørreundersøkelse og et knippe dybdeintervjuer blant brukerne av de samme nettstedene, for å undersøke hvordan disse endringene oppleves fra brukernes perspektiv. Forstår brukerne hva slags prinsipper som ligger til grunn for redaksjonenes kontroll med debatten? Tidligere forskning har vist at det er grunn til å tro at moderatorenes virksomhet i mange tilfeller fremstår som lite transparent og etterprøvbar for brukerne (Ihlebæk og Ytreberg 2009). Foreløpige observasjoner viser også at svært mange brukere i nettdebatten trekker frem oppfatninger om utilbørlig sensurering av politiske synspunkter, noe som synes å indikere at mange brukere er mistenksomme overfor moderatorene og redaksjonenes intensjoner med nettdebatten. Det er åpenbart at dersom en stor del av brukerne i nettdebatten tror at debatten er gjenstand for sterk politisk motivert sensur, er forutsetningene for en god dialog ikke til stede. Det synes derfor svært viktig å kartlegge i hvor stor grad deltakerne i nettdebatten forstår moderatorene, og vice versa.

Prosjektet utføres ved Universitetet i Oslo.

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Finansieringskilde: Rådet for anvendt medieforskning (300 000 NOK)
Prosjektperiode: 01.05.2012 – 31.12.2012
Referanser: Ihlebæk, K. A., og Ytreberg, E. (2009). "Moderering av digital publikumsdeltakelse: Idealer, praksiser og dilemmaer". *Norsk medietidsskrift*, *16*(1), s. 48-64.

• *Social Media and Agenda-Setting in Election Campaigns*

Social Media and Agenda-Setting in Election Campaigns (SAC) is an international research project based at the Department of Media and Communication. The project aims to analyze the impact of social media on election campaigns from a cross-media and cross-national perspective. Based on empirical studies the research project aims to discuss how the dynamics between social media and mainstream media in political agenda setting imposes changes on the public sphere. A key goal is to examine to what degree traditional power hierarchies and elite domination is challenged by the new forms of communications emerging in the intersection between social media and mainstream media. The main aim is to analyze the impact of social media on election campaigns from a cross-media and cross-national perspective. *The cross-media perspective* implies that social media is studied in rela-

tion to mainstream media, and thus included in an inter-media agenda setting. A goal is to investigate to what degree journalists in different nations relate to and incorporate social media as editorial raw material. *The cross-national perspective* refers to an international comparison between four countries: Australia, Norway, USA and Sweden. A key goal is to analyze how politicians in countries of different sizes and with different election systems use social media as a tool of political communication.

The project will combine theoretical perspectives and empirical findings from studies in the field of political communication, with the recent growing interest in participation and user-generated media, which have accompanied the rise of social media and digital technologies. Methodologically, the project combines qualitative and quantitative studies, including social network analysis based on large datasets, content analysis of mainstream media, and interviews with news editors in print and broadcast media. The research project is divided into five work packages:

1. USA: Cross-media campaigning in the Congressional and Presidential Election Campaigns, 2012.
2. Australia: Cross-media campaigning in the Federal parliamentary Election campaign, 2013.
3. Norway: Cross-media campaigning in the Parliamentary Election campaign, 2013.
4. Sweden: Cross-media campaigning in the Parliamentary Election campaign, 2014.
5. Cross-national comparisons, 2012-2015.

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Uppsala university, Department of Informatics and Media

Hallvard Moe
University of Bergen, Department of Information Science and Media Studies

Kevin Wallsten
California State University, Long Beach

Finansieringskilde: Norges Forskningsråd (NFR)
Prosjektperiode: 02.01.2012 – 31.12.2015

www.nordicom.gu.se/?portal=mr

Sverige
Dokumentalist: Karin Poulsen

- ***NEMO – Nya medier och demokrati***

Projektet avser att bygga upp en utåtriktad forskningsmiljö kring nya medier och demokrati. NEMO ska producera vetenskaplig forskning och samverka med det omgivande samhället, där Helsingborgs Dagblad är en central partner.

Projektet har fyra övergripande problemställningar:

- Offentlighetsperspektiv, till exempel vad nya medier innebär för traditionella medieorganisationer
- Organisations- och ledningsperspektiv, till exempel hur strategier för användning av nya medier utvecklas i organisationer
- Individperspektiv, till exempel vilka drivkrafter som ligger bakom användning av nya medier
- Marknadsperspektiv, till exempel hur informationsutbyte om varor sker på en digitaliserad marknad

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Projektperiod: 01.01.2012 – 31.12.2014
Finansiering: Anne-Marie & Gustaf Anders Stiftelse för medieforskning (9 000 000 SEK)

- ***Rörlighetens eliter. Medialiseringen av social tillhörighet och nära relationer bland mobila klassfraktioner***

I projektet kommer tre elitgrupperingar att studeras med hjälp av kvalitativa metoder. Dessa grupper är valda för att representera tre olika sociala fält i samhället: (1) det sociopolitiska fältet (med fokus på diplomati och internationellt bistånd); (2) det ekonomiska fältet (den internationella affärseliten) och (3) det akademiska fältet (elitpersoner inom forskning och universitetsväsende). Inom vart och ett av dessa fält (formulerade utifrån Bourdieus fältteori) studeras olika hushållskonstellationer, vilka i sin tur delas in i två kategorier: (a) mobila hushåll (där en eller flera personer har arbeten som kräver omfattande internationell rörlighet) och (b) återvändande migranter (hushåll som återvänt efter längre period utomlands). Kvalitativa intervjuer kommer att genomföras med såväl de enskilda resenärerna som deras närstående (utifrån angivna familje-, vänskaps- och kärleksrelationer). Intervjuerna kompletteras dessutom med skriftliga utsagor i form av bl a resedagböcker. Målet är att på detta vis kunna skapa en nyanserad bild (i fenomenologisk mening) av de emotionella och sociala processer som ackompanjerar global rörlighet i privilegierade sammanhang, och särskilt kunna identifiera enligt vilken logik (och med vilka förtjänster och begränsningar) olika medier utnyttjas för att knyta an till människor och platser. Jämförelser kommer härvidlag att göras mellan de olika fälten, liksom i relation till genus, i syfte att klargöra i vilken mån olika maktstrukturer skapar olika sociala betingelser – det vill säga i vilken mån ”fältets logik” spiller över på privatsfären. I förlängningen kommer projektet att generera ett unikt inifrånperspektiv på globaliseringen med fokus på några av dess mest tongivande aktörer. Det kommer att ge en problematiserad bild av nätverkssamhällets maktrelationer i allmänhet, och betydelsen av olika mediala resurser i synnerhet vad gäller att forma ett socialt hållbart liv.

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Projektperiod: 01.01.2012 – 31.12.2014
Finansiering: Vetenskapsrådet (5 844 000 SEK)

- ***Medialisering av svensk utrikespolitik – en jämförelse i tid och rum***

  Ett resultat av den tilltagande medialiseringen av samhället är att politiken alltmer utgår från en medielogik. Projektet syftar till att komparativt studera i vilken grad och på vilket sätt antagandet om att politiken antagit en medielogik får empiriskt stöd vid en analys av europeiska staters utrikespolitik. Mer specifikt studeras om graden av medielogik i utrikespolitiken samvarierar med graden av konsensus- respektive konfliktkultur, samt vilka olika uttrycksformer medielogiken tar sig. För utrikespolitiken innebär medialiseringen en dramatisk utveckling. En möjlig utrikespolitisk förändring som följer är en personifiering som medför att individers rättigheter, säkerhet och livsöden kan antas få större utrymme på bekostnad av staters intressen som stått i centrum i traditionell utrikespolitik. Stämmer teorin om medialisering står vi inför en process som därmed har kraft att förändra de mest grundläggande utgångspunkterna för staters utrikespolitik. Studien är komparativ, såväl i tid som rum. Över tid studeras medialiseringens genomslag under de senaste 20 åren. I rummet jämförs i en första del centrala utrikespolitiska tal i EU:s alla 27 medlemsstater genom en kvantitativ innehållsanalys. I en andra fördjupanden del jämförs den parlamentariska arenan, regeringsarenan och diplomatarenan i Storbritannien, Sverige och Finland med hjälp av policyanalys, intervjuer och idéanalys. Detta är tre stater som varierar på konsensus/konfliktdimensionen.

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  Anslagsförvaltare: Linnéuniversitetet Växjö
  Projektperiod: 01.01.2011 –
  Finansiering: Riksbankens Jubileumsfond (2 575 000 SEK)

- ***Habitus och högre utbildning. Ett forskningsprojekt om medier, smak och kulturell dissonans***

  Detta forskningsprojekt syftar till att förstå förändringar i användning av, och preferenser för, medier och annan kultur i relation till samhällens makrostrukturella organisation. Empiriskt bygger projektet vidare på en redan genomförd studie av estniska och svenska studenters användning och preferenser för medier och kultur ifrån 2002. Givet den snabba förändringsprocess som länderna, särskilt Estland, varit inbegripet i under de senaste decennierna, kan vi analysera förändring i smakmönster och preferenser på mikronivå, relaterat till makrodimensioner av medieregleringen, finansiering och -politik.

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  Projektperiod: 01.01.2012 – 31.12.2015
  Finansiering: Östersjöstiftelsen (2 100 000 SEK)

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Ny litteratur

från Nordicoms databas NCOM

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Litteratur från Nordicoms databas NCOM

Danmark
Dokumentalist: Diba Markus

Fra metateori til kommunikation

Pernille Almlund & Nina Blom Andersen (eds.), København, Hans Reitzel, 2012, 293 p., ISBN 9788741254449.

Kommunikationsvidenskabelige studier kan med fordel trække på sociologiske og metateoretiske perspektiver. I bogen præsenteres læseren for forskellige teoretiske tilgange og begreber, der hver især er frugtbare, når man skal analysere forskellige kommunikative problemstillinger. De teoretiske tilgange viser, hvor forskelligt analyser kan gribes an, og at refleksion på et metateoretisk niveau bidrager både til analyserne og til diskussion af resultaterne. Læseren præsenteres for udvalgte teorier og begreber fra teoretikere som Pierre Bourdieu, Jürgen Habermas og Niklas Luhmann og fra teoretiske retninger som dialogisk kommunikation, praksisteori, aktionsforskning, feministisk teori m.fl. – hele tiden holdt op imod og anvendt i forhold til kommunikation og medievidenskab. Bogen henvender sig til undervisere og studerende på videregående uddannelser inden for kommunikation, film- og medievidenskab.

Networked Disruption

Rethinking oppositions in art, hacktivism and the business of social networking

Tatiana Bazzichelli, Aarhus, Aarhus Universitet, Institut for Informations- og medievidenskab, 2011, ph.d.-afhandling.

The objective of this research is to rethink the meaning of oppositional practices in art, hacktivism and the business of social networking. By identifying the emerging contradictions within the current economical and political framework of Web 2.0, hacker and artistic practices are analysed through business instead of in opposition to it. Shedding light on the mutual interferences between networking participation and disruptive business innovation, this research explores the current transformation in political and technological criticism. After the emergence of Web 2.0, the critical framework of art and hacktivism has shifted from developing strategies of opposition to embarking on the art of disruption. Disruption becomes a two-way strategy in networking contexts, a practice to generate criticism, and a methodology to create business innovation. Connecting together disruptive practices of networked art and hacking in California and in Europe.

Virkelighedsbilleder

Den moderne danske dokumentarfilm

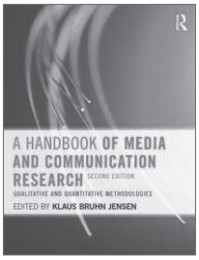
Ib Bondebjerg, Frederiksberg, Samfundslitteratur, 2012, 500 p., ISBN 9788759316290, ISBN (elektronic) 9788759397459.

Virkelighedsbilleder er den første samlede fremstilling af den danske dokumentarfilms historie med vægt på perioden efter 1960, men med bredt historisk perspektiv til både den tidlige danske og internationale dokumentarfilm. Fremstillingen har de filmiske genrer, instruktører og institutioner i centrum, men bogen fortæller også kultur- og socialhistorie. Bogen analyserer dokumentarfilmens vilkår og udvikling i lyset af samfundsudviklingen, filmpolitikken og filmkulturen generelt – fra traditionsrige nationale institutioner som Statens Film Central fra 30'erne til den moderne, digitale og globaliserede filmkultur. Bogen analyserer desuden en lang række væsentlige dokumentarfilm med vægt på stil og genre og på filmenes skildring og fortolkning af udviklingen i danskernes og det danske samfunds historie. Gennem analysen af dokumentarfilmene skildrer bogen udviklingen i periodens hverdagsliv, politik, kultur og historie, og den tegner et billede af et samfund, hvor udviklingen går fra mere traditionelle nationale billeder til globale billeder.

A Handbook of Media and Communication Research

Qualitative and Quantitative Methodologies (2. ed.)

Klaus Bruhn Jensen (ed.), London, New York, Routledge, 2011, 431 p., ISBN 9780415225885



A Handbook of Media and Communication Research presents qualitative as well as quantitative approaches to the study of media and communication, integrating perspectives from both the social sciences and the humanities. Taking methodology as a strategic level of analysis that joins practical concerns with theoretical issues, the Handbook offers a comprehensive and in-depth review of the field and a set of guidelines for how to think about, plan, and carry out media and communication studies in different social and cultural contexts. The second edition has been thoroughly updated with reference to the development of the Internet, mobile, and other digital media. Each chapter addresses shifting configurations of established media organizations, media discourses, and media users in networked practices of communication. The introduction and one further chapter probe changing conceptions on mass and interpersonal, online and offline communication -- in research as in everyday life. Three new chapters have been added to exemplify different forms of research employing multiple methods to study multiple media in multiple contexts.

Dansk tv-satire

Underholdning med kant

Hanne Bruun, København, Books on Demand, 2011, 213 p., ISBN 9788771146509.

Hvad er satire for en form for humor, og er det underholdning? Hvordan har satiren udviklet sig i dansk tv og hvorfor? Hvorfor gør tv-satiren grin med almindelige mennesker, og hvad blev der egentlig af den politiske satire i dansk tv? Hvorfor bliver tv-satiren næsten altid sendt på DR2? Det er nogle af de spørgsmål, som Dansk tv-satire. Underholdning med kant besvarer. Den belyser og diskuterer tv-satirens programudvikling siden 1968, og den fremhæver den danske tv-satires særlige karakteristika. Den ser på, hvordan tv-satiren er blevet produceret, og den beskriver og modstiller to produktionskulturer, der har præget dansk tv-satire og dermed de programmer, seerne er blevet tilbudt. Bogen er det første, større samlede bidrag om en dansk tv-satire. Den bygger på en omfattende genreanalyse af den danske satiretradition i spændingsfeltet mellem tradition og fornyelse. Den bygger desuden på interviews med producenterne af tv-satiren, fra tekstforfattere og komikere til redaktører og kanalchefer. På den baggrund diskuteres konsekvenserne af udviklingen for dansk public service-tv's underholdningsprofil og de udfordringer, programtraditionen står overfor i et konkurrenceudsat mediemiljø.

Histories of Public Service Broadcasters on the Web

Niels Brügger & Maureen Burns (eds.), New York, Peter Lang, 2012, 232 p., ISBN 9781433111754.

This edited volume details multiple and dynamic histories of relations between public service broadcasters and the World Wide Web. What does it mean to be a national broadcaster in a global communications environment? What are the commercial and public service pressures that were brought to bear when public service broadcasters implemented web services? How did "one- to-many" broadcasters adapt to the "many-to-many" medium of the internet? The thematic or- ganisation of this collection addresses such major issues, while each chapter offers a particular historical account of relations between public service broadcasters and the World Wide Web.

Det interaktive museum

Kirsten Drotner, Berit Anne Larsen & Anne Sophie Warberg Løssing, Christina Papsø Weber (eds.), Frederiksberg, Samfundslitteratur Press / NORDICOM, 2011, 213 p., ISBN 9788759316047.

Interaktion med publikum er en kerneopgave for museerne, som i disse år lægger vægt på at udvide og forandre denne interaktion. Det interaktive museum dokumenterer, diskuterer og perspektiverer, hvordan digitale medier er afgørende katalysatorer for disse ændringer. Bogens kapitler giver teoretiske og praktiske redskaber til at analysere og forstå nye fysiske og virtuelle interaktionsformer inden for en række forskellige museumstyper – fra kunstmuseer til science centre. Målgruppen er især grundfagsstuderende på universiteter, seminarier og højskoler. Bogen rummer dog mange interessante perspektiver for alle, der interesserer sig for at forstå grundlæggende forandringer i nogle af grundpillerne for samfundets kultur og kommunikation. Forfatterne er centrale udenlandske og danske forskere og formidlere inden for museumsområdet. Redaktørerne er alle erfarne forskere og formidlere med indsigt i museumsinteraktion.

Framing the Net

How Discourse Shapes Law and Culture

Rikke Frank Jørgensen, Roskilde, Roskilde Universitetscenter, 2012, 298 p., ph.d.-afhandling.

The dissertation addresses the internet as a topic for policy making, and as a tool for social change. Drawing on current policy examples as well as cross-disciplinary scholarship the author suggests a metaphorical framework where the internet is conceptualized as infrastructure, public sphere, media and culture respectively. The metaphors represent different dimensions of internet use and each frame specific policy themes and claims related to the internet's potential to facilitate social change. In the second part of the dissertation two of the metaphors are applied to case studies. The public sphere metaphor is used to study how groups in Uganda utilize new and old media to strengthen the livelihood and public participation of local women, whereas the culture metaphor is used to study the social practices by which the German Wikipedia community seek to advance the public domain of information.

Concluding the work, the author points to some of the current challenges facing internet policy makers and scholars, not least the role and powers of private parties in the internet era.

Serious Games in Education

A Global Perspective

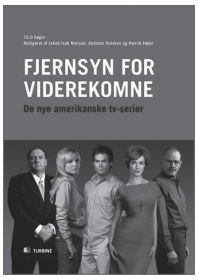
Birgitte Holm Sørensen, Bente Tobiesen Meyer & Simon Egenfeldt-Nielsen (eds.), Aarhus, Aarhus Universitetsforlag, 2011, ISBN 9788779347052.

Bogens emne er digitale læringsspil (Serious Games) som et fænomen i den globale uddannelseskultur. Læringsspil har i de senere år fået stigende opmærksomhed såvel i forskningsverdenen som i undervisningsverdenen, hvor der bl.a. har været fokus på, hvilke læringsprocesser og -resultater digitale læringsspil kan understøtte. Bogen udfylder et behov for forskningsresultater samt teoretisk og metodisk refleksion på dette område.

Bogen stiller følgende spørgsmål: Hvordan kan læringsspil forstås og designes, hvordan etablerer de sig på forskellige måder i læring og undervisning lokalt, og hvordan kan spil som en læringskultur undersøges i et globalt perspektiv? Bogen trækker på data og erfaringer fra forskningsprojektet Serious Games on a Global Market Place (2007-2011, støttet af Det Strategiske Forskningsråd), hvor en række læringsspil var genstand for analyse og udvikling.

Fjernsyn for viderekomne – de nye amerikanske tv-serier

Jakob Isak Nielsen, Andreas Halskov & Henrik Højer (eds.), Aarhus, Turbineforlaget, 2011, 304 p., ISBN 9788770907088.



De moderne amerikanske tv-serier befolkes af en række karakterer, vi ikke traditionelt forbinder med amerikansk tv. Fra HBO's Tony Soprano til AMC's Walter White og Showtimes Dexter. Med opblomstringen af diverse kabelstationer indledtes der i 1990'erne en ny guldalder for amerikansk tv-dramatik. Det brede publikum blev gradvist erstattet af nichepublikummer, og mainstream-serier blev udkonkurreret af en skæv og grænsesøgende tv-dramatik. Med serier som The Wire, Breaking Bad, Mad Men og Lost er amerikansk tv trådt ind i en ny æra præget af komplekse fortællestrategier, virtuose stilgreb og vidunderligt fejlbarlige karakterer. Fjernsyn for viderekomne behandler en række af tidens centrale amerikanske tv-serier og byder læseren indenfor i et amerikansk tv-landskab, der har ændret sig mærkbart. Det er ikke bare tv, men TV at its best.

Relating People on Film

The Relational Depiction of Human Action and Interaction in Contemporary Multi-protagonist Films as an Approach to Cinematic Storytelling and why Both Have Largely Been Overlooked

Samuel Ben Israel, Odense, Syddansk Universitet, Institut for Litteratur, Kultur og Medier, 2011, 200 p., ph.d.-afhandling.

The present study deals with contemporary multi-protagonist films as an alternative approach to cinematic storytelling at the intersection between narrative theory, social theory, and philosophy. Although a single main character or hero is still the norm within worldwide cinema, we have witnessed an upsurge of narrative fiction films with several equally prominent characters since the early 1990s and such films are probably more common today than ever before. In spite of this, only a handful of scholars have apparently noticed multi-protagonist films and taken them on as an object of study with regard to their narrative aspect. Parallel to this, the films have often been met with criticism from journalistic reviewers for a perceived lack of "psychological realism" and/or for allegedly hampering "emotional involvement."

The study deals with three overall issues concerning multi-protagonist films: (1) how multi-protagonist films have been dealt with within popular and academic reception, especially relative to traditional notions of film narratives; (2) how the depiction of human action and interaction in multi-protagonist films is relational; and (3) the ideological and ethical implications of this.

Empowerment Radio

Voices building a Community

Birgitte Jallov, Empowerhouse, 2012, 236 p., ISBN 9788799509805.

'Empowerment radio – Voices building a community' sets out to demonstrate why community radio during the past decade has repeatedly been recommended as a powerful catalyst for development – 'the missing link' between development support being provided and change actually taking place. This book has been written with a desire to share powerful insights and experiences that can help get a genuine community radio off the ground – and keep it on air. It offers a step-by-step presentation of the central conceptual and practical aspects that are essential for creating Empowerment radio: A sustainable, community-run, well managed, simple and effective platform for the community's voices, with space for debate on issues of importance that range from urgent ad hoc problems, over continued debate on community development, and onward toward a celebration of the local culture.

Oplevelsesdesign

Tilrettelæggelse af unikke oplevelseskoncepter

Christian Jantzen, Mikael Vetner & Julie Kirstine Linderoth Bouchet, Frederiksberg, Samfundslitteratur, 2011, 286 p., ISBN 9788759315774.

Denne bog viser, hvordan forretningskoncepter kan tilrettelægges, så de tilbyder kunderne mulighed for udviklende oplevelser. Dette sker ved hjælp af en række eksemplariske cases: fra Heineken Experience til indkøbscentre i New York og Wien, fra McDonalds til Madeleines Madteater, fra Prada og Apple Store til Mercedes og Autostadt. Bogen tilbyder således begreber, teorier og analytiske værktøjer både til de læsere, der vil blive bedre til at forstå, hvad gode oplevelser er, og til de praktikere, som vil arbejde mere systematisk med tilvejebringelsen af udviklende oplevelser.

The Paradox of Personalization

Public Service Broadcasters' Approaches to Media Personalisation Technologies

Jannick Kirk Sørensen, Odense, Syddansk Universitet, Institut for Litteratur, Kultur og Medier, 2011, 341 p., ph.d.-afhandling

This dissertation discusses the relationship between public service broadcasting and media personalisation technologies. As the name indicates, public service broadcasting addresses the public, or rather a particular public sphere which the institution creates through its programming policies. Media personalisation technologies indicate – through the emphasis of the word personal – that they serve the interests of individuals. Thus, in marketing texts they are often presented as emancipatory tools that facilitate the individual user in protecting his or her attention. As a consequence of a saturated media market, this attention has often become a scarce resource. The media personalisation technologies construct the user as a critical and choosy customer, who thanks to this technology, becomes a sovereign customer.

Big Brother 2.0

Danmark som overvågningssamfund

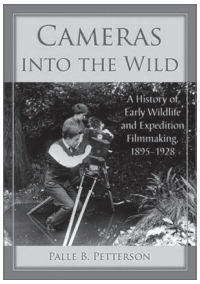
Peter Lauritsen, København, Informations Forlag, 2011, 147 p., ISBN 9788775143191.

Overvågningssamfundet præsenteres næsten altid som noget, der er lige rundt om hjørnet. Og selvom overvågning i form af diverse borgerregistre, skarpere satellitbilleder og kameraer på gader og pladser er blevet kraftigt intensiveret gennem de senere år, vil ingen tilsyneladende stå ved, at vi lever i et overvågningssamfund. Overvågningen er i dag så massiv, at dens konsekvenser er uoverskuelige. En form for frivillig selvovervågning, hvor folk, f.eks. på Facebook, udleverer personlige informationer ganske frivilligt, er opstået. Men hvordan skal vi gebærde os i et samfund, hvor personlige informationer ikke er helt så private, som de måske en gang var, og hvad gør overvågningen ved os og den verden, vi lever i?

Cameras Into the Wild

A History of Early Wildlife and Expedition Filmmaking, 1895-1928

Palle Bøgelund Petterson, Jefferson NC, McFarland & Company, Incorporated Publishers, 2011, 236 p., ISBN 9780786461660, ISBN (elektronic) 9780786485956.



The cinematographers and directors who shot film in wilderness areas at the turn of the 19th century are some of the unsung heroes of documentary film-making. Apart from severe weather conditions, these men and women struggled with heavy and cumbersome equipment in some of the most unforgiving locales on the planet. This groundbreaking study examines nature, wildlife and wilderness filming from all angles. Topics covered include the beginnings of film

itself, the first attempts at nature and expedition filming, technical developments of the period involving cameras and lenses, and the role film has played in wilderness preservation. The individual contributions of major figures are discussed throughout, and a filmography lists hundreds of nature films from the period.

Playing Computer Games

Somatic Experience and Experience of the Somatic

Henrik Smed Nielsen, Aarhus, Institut for Informations- og Medievidenskab, Aarhus Universitet, 2011, ph.d.-afhandling

At spille computerspil er en aktivitet, der kræver spillerens fysiske tilstedeværelse foran skærmen; en tilstedeværelse, hvor 'simple' tryk på controlleren vækker spilverdenen til live og forandrer oplevelsen af tid og sted. Afhandlingen belyser og diskuterer de kropslige aspekter i denne oplevelse.

Med udgangspunkt i en teoretisk undersøgelse af begreber som 'kropslighed', 'oplevelse' og 'teknologi' diskuteres fire konkrete spiloplevelser. Disse spiloplevelser inkluderer stillesiddende og bevægelsesorienterede interfaces samtidig med, at der fokuseres på de visuelle, taktile, lydlige og gestiske aspekter af relationen mellem spiller og spil.

På baggrund af disse undersøgelser konkluderes det, at den særlige kropslige oplevelse, som computerspillet skaber, ikke bare er en tilfredsstillelse af sanserne, så man glemmer, at man 'bare' spiller. Computerspillet handler i ligeså høj grad om en udpegning af spillerens position foran skærmen og dermed også en oplevelse af, at man 'spiller' som og med sin krop.

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Finland
Dokumentalist: Päivi Lukin

Koko illan ilo?

Kolmoskanava ja television kaupallistuminen Suomessa [Pleasures all night long? Channel Three and the commercialization of television in Finland]

Heikki Hellman, Helsinki, Suomalaisen Kirjallisuuden Seura, 2012, 440 p., ISBN 978-952-222-339-5, (Historiallisia Tutkimuksia; 258), (Kansallisen audiovisuaalisen arkiston julkaisuja).

Channel Three (1986–1992) was Finland's first full-size commercial television channel. The Channel reformed television's entertainment programmes and introduced Formula 1 racings and NHL ice hockey matches to Finnish viewers.

What kind of party-political and communication political battles preceded the birth of Channel Three? The book is based on interviews, media coverage and archival sources aiming to open the doors into the cabinets of the Finnish communication policy.

Julkisuus ja demokratia

[Publicity and democracy]

Kari Karppinen & Janne Matikainen (eds.), Tampere, Vastapaino, 2012, 326 p., ISBN 978-951-768-384-5.

The book brings together a range of contributions by Finnish communication researchers on the changing roles of media and the public sphere in society. The relationship of democracy and the public sphere is discussed both theoretically and empirically. Besides new research, the book also aims to introduce new perspectives to media policy debates. The articles in the book discuss, among others, the concepts of public opinion, social imaginary and freedom of speech. The institutional changes in the public sphere are discussed from the perspective of journalism, citizens and organizations. Finally, the book brings up the need to democratize media policy itself, with focus on issues such as citizens' communicative rights, participation and diversity. The book has been published as a 'festschrift' in honor of professor Hannu Nieminen's 60th birthday.
Kuinka meitä kutsutaan?

Kulttuuriset merkityskamppailut nyky-Suomessa [The cultural struggles in contemporary Finland]

Anu Koivunen & Mikko Lehtonen (eds.), Tampere, Vastapaino, 2011, 240 p., ISBN 978-951-768-374-6.

Where is Finland heading? Whose goals and values determine the future directions? What kinds of interpellations do neoliberal globalizers, defenders of the welfare state inheritance or neo-nationalists propose for the Finns? How are their alternatives articulated? What is the role of media here?

According to the writers these struggles cannot be understood unless their cultural dimensions are taken in close scrutiny. Various interpellations are built on certain ideal conceptions of Finland and Finns. Whose interpellations the citizens listen to is closely linked to in what kinds of "usness" they identify with. Hence culture is an increasingly pivotal factor in struggles concerning the futures of Finland.

Paikallisradiosta musiikkiradioon

Tapaustutkimus eteläpohjalaisen Radio Paitapiiskan toimintakulttuurin ja musiikinvalintaprosessin muutoksista vuosina 1985-2006 [From local radio to music radio : a case study of the changes in Radio Paitapiiska's production culture and music selection process 1985-2006 in South Ostrobothnia, Finland]

Maija Kontukoski, Tampere, Tampere University Press, 2012, 226 p., ISBN (elektronisk) 978-951-44-8749-1.

The study seeks to explain how the production culture of the Finnish commercial radio and the process of choosing music changed 1985-2006. From the methodological perspective this is a case study and the analysis focuses on Radio Paitapiiska in the town of Kurikka in South Ostrobothnia, Western Finland. Radio Paitapiiska was founded and owned by a local family enterprise Kurikka Lehti Ltd until 2003, when Radio Paitapiiska became a part of a locally owned radio group called Kevyt Kanava Ltd. The changes in the production culture are examined through the lens of music selections and the ways choices were made during different periods. during its existence Radio Paitapiiska had five different heads of programmes, and they all had their personal influence

on the radio station's overall process of choosing music. In this study the process of choosing music is examined from four different viewpoints: individual, ideological, economic and technological factors have had various effects on Radio Paitapiiska's music selections at different times. By analysing the influence of these factors it is possible to better understand how the gatekeeping process of musical content in a local commercial radio station was arranged and how it was developed.

National Champions in Combat

Nokia, Ericsson and the Sensemaking of Business News

Carl-Gustav Lindén, Helsinki, University of Helsinki, 2012, 355 p., ISBN 978-952-10-5228-6, ISBN (elektronisk) 978-952-10-5229-3, (SSKH Skrifter 32; 32).

The late 1990s was a time of strong economic growth in Finland and Sweden where two large companies, Nokia and Ericsson, ruled the world of telecom and brought considerable tangible and intangible benefits to their home countries. For business journalists their expansion became a source of thousands of stories explaining and celebrating their international success. But when the dot.com-bubble burst in early 2000 it also became obvious that behind this boom was another story of inflated stock market values, over-optimism and imminent structural change in the telecom market.

This research focuses on how business journalists in Finland and Sweden compared Nokia with Ericsson in the first decade of the 2000s as this change took place. The research perspective is social constructionism and the thesis includes interviews with actors business journalists and corporate communicators as well as analysts to understand how they made sense of this development.
Elämää Facebookin ihmemaassa

Sosiaalinen verkkosivusto käyttäjiensä kokemana [Life in the wonderland of Facebook: a social network site as experienced by its users]

Seija Ridell, Tampere, Tampereen yliopisto, Viestinnän, median ja teatterin yksikkö, 2011, 254 p., ISBN 978-951-44-8678-4, ISBN (elektronisk) 978-951-44-8679-1.

The study attempts to come to grips with how the users experience sharing in and (inter)acting on the world's currently most popular social network site Facebook. Starting from the theoretical observation that digital networked technologies have created environments in which new kind of social situations arise between people, the study proceeds to ask how the established norms and codes of conduct are transgressed and new ones evolve in Facebook communication, and how these transformations are experienced by the platform's users. Through a quantitative-qualitative analysis of over 2100 responses in an online survey, conducted among Finnish Facebook users in February–March 2010, the study seeks to answer also how the users present themselves, interact and act on the platform and how they shift between diverse roles or positions (such as the position of presenter, audience, public or circulator).

On the basis of the study, users' relation with Facebook is strikingly contradictory, since exactly the same things are experienced as good and as bad. Moreover, the dominant mode of action on Facebook is audiencing, which at the same time has specific characteristics as compared to audience activities in 'meat spaces'. For example, the affordances of network technology foster intricate entanglements of interpersonal and media audience positions, and generate new forms of forced audiencing.

Joukkoviestimet 2011

Finnish mass media 2011

Tuomo Sauri, Helsinki, Tilastokeskus, 2012, 165 p., ISBN 978-952-244-338-0, (Kulttuuri ja viestintä 2012).

Finnish Mass Media is the twelfth volume in Statistics Finland's series of comprehensive statistical compendia on the mass media sector in Finland. The book provides a comprehensive statistical overview of the media scene in Finland. The report is organised into chapters on mass media economy and consumption; newspapers and magazines; and online media services.

The sectors of books, films, and video and audio recordings are only examined as part of an overall review of the economy and consumption of mass media. The statistics figures on these sectors, which in the past were included in this report as separate chapters, are now given in compilation publications of statistics on culture, such as Cultural Statistics 2011.

There is also a separate chapter with international comparative data. Review articles on each mass media sector complement the statistical overviews. Data have been collected for the publication from a number of sources. In addition, Statistics Finland's own data have been exploited including the Business Register and industrial statistics.

Women as Leaders in Public Discourse

Communication, Gender and Leadership

Taija Townsend, Espoo, Aalto University School of Economics, 2012, 167 p., ISBN 978-952-60-4448-4, (Aalto University publication series. Doctoral dissertation ; 2/2012).

As an investigation on communication, gender and leadership, the research project examines how women leaders operating in the political and business domains are characterized in public discourse. The project comprises five empirical case studies, which have been carried out as independent investigations. The focus is on the char-

acterization of two high-status women leaders, namely Hillary Clinton and Nicola Horlick, and the manner in which they are portrayed in news reports and the way they portray themselves in autobiographies. Drawing on the findings of the five case studies, the research project addresses the following question: How are characterizations of women leaders socially constructed in public discourse? To answer the question, the study analyses the data from a linguistic perspective on discourse where language forms are taken as the starting point for discourse analysis, and the linguistic structuring of words, phrases and sentences are examined in relation to their context, i.e. their linguistic function, textual content and/or situational and socio-cultural setting. The analysis draws attention to linguistic communication processes and the idea that meanings of social phenomena are generated at all levels of language use.

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Norge
Dokumentalist: Ragnhild Mølster

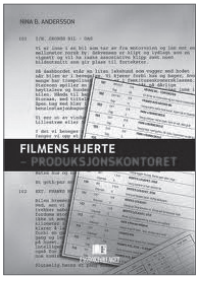
Fjernsynsvalgkampen
Programtyper, deltakere og maktkamp 1961–2009

Sigurd Allern, Oslo, Pax Forlag, 2011, 400 p., ISBN 9788253032184.

Valgsendingene i norsk fjernsyn har gjennomgått en markant forandring siden de første sendingene gikk på lufta i 1961. I løpet av et halvt århundre har vilkårene for den offentlige samtalen endret seg dramatisk både når det gjelder forholdet mellom partier og velgere og medienes roller som kanal, arena og aktør. Det har foregått et viktig maktskifte mellom journalister og politikere. Mens de første valgsendingene var parti og politikerstyrt, ble sendingene gradvis preget av journalistikkens profesjonalisering. I dag insisterer NRKog TV2 på å bestemme både hvilke partier som skal delta i programmene og hvilke politikere som får representere partiene. Allern drøfter partienes rett til deltakelse, og belyser utviklingen av programformatene.

Filmens hjerte
Produksjonskontoret

Nina B. Andersson, Bergen, Fagbokforlaget, 2011, 261 p., ISBN 978-82-450-1145-6.



Filmens hjerte – produksjonskontoret handler om praktisk film- og TV-arbeid. Å realisere de gode filmhistoriene er en balansegang mellom kunstneriske og økonomiske krav, og ethvert prosjekt krever et organisatorisk apparat som ivaretar begge deler. I sentrum av dette arbeidet ligger produksjonskontoret. I boken presenteres de ulike fagfunksjoners roller, arbeidsoppgaver og ansvar. Leseren får en grundig innføring i de verktøyene som produsenter, lineproducere og produksjonsledere bruker i alle fasene av et prosjekt, fra idé til ferdig film. Boken har også en omfattende liste med ord- og begrepsforklaringer.

Den andre norske filmhistorien
Eva Bakøy & Jo Sondre Moseng (eds.)*,* Oslo, Universitetsforlaget AS, 2011, 216 p., ISBN 9788215018966.

Filmens historie er gjerne synonymt med spillefilmens historie. Her – i filmhistoriens randsoner – finnes film i ulike former, korte og lange, både fiksjon og dokumentar. Noen er laget for en bestemt målgruppe, som ungdomsfilm, døvefilm og husmorfilm, andre har en bestemt agenda; slik for eksempel skolefilm, opplysningsfilm og arbeiderfilm har hatt. Andre løfter fram en bestemt tematikk, som ekspedisjonsfilm og filmer av og om innvandrere og diaspora-tematikk. Den kunstneriske kortfilmen og animasjonsfilmen skiller seg derimot ut fra resten i teknikk og kommunikasjonsmåte. På en helt annen måte enn underholdningsfilmen, møter vi i denne boka filmer som ønsker å gjøre en forskjell, som vil informere, opplyse men også utvikle filmen som kunstart. Til sammen gir dette en mer helhetlig forståelse av den norske filmbransjens utvikling og av filmens betydning i samfunnet.

Journalistikkens vekst og fall?
Om journalistikkens profesjonsmakt

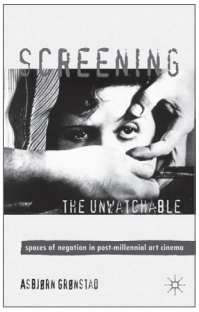
Paul Bjerke, Kristiansand, IJ-forlaget, 2011, 267 p., ISBN 978-82-7147-349-5.

Bør journalistprofesjonen ha monopol på nyhetsutvelging? Bør kildene i større grad slippe til i nyhetsmediene på egne premisser? Bør presseetikken inneholde strengere begrensninger mot journalisters rett til å bryte allmennmoralen? Dette er noen av de sentrale journalistiske dilemmaer boken prøver å gi svar på. Journalistikken som fag og profesjon er under press fra flere hold. De tradisjonelle forretningsmodellene svikter. Amatørpublisering og bruken av ikke-journalistiske, sosiale nettmedier er i sterk vekst. Og det er betydelig skepsis blant lesere, lyttere og seere til journalistikkens behandling av kjente politikere, næringslivsledere og kulturprofiler. Etter 150 år i framgang møter den norske journalistiske profesjonen seriøse utfordringer.

Screening the Unwatchable

Spaces of Negation in Post-millennial Art Cinema

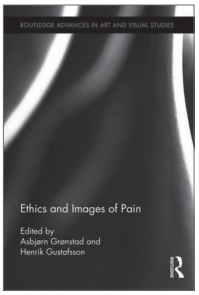
Asbjørn Grønstad, Basingstoke, Palgrave Macmillan, 2012, 232 p., ISBN 9780230248946.



Screening the Unwatchable traces the rise of extreme art cinema across a range of films from Lars von Trier's The Idiots to Michael Haneke's Caché. Reviving the debate about the role of negation and aesthetics, the book argues that the recent turn in contemporary art cinema toward transgressive subjects provides a unique opportunity to reframe the concept of spectatorship in ethical terms. A key insight offered is that the gravitation toward previously taboo topics betrays an attempt to portray issues involving the body, sexuality and gender in a more truthful manner. At the same time, these films also seem to push the limits of representation to an unprecedented level, provoking feelings of discomfort and disorientation in the spectator. Asbjørn Grønstad explains why such disturbing experiences may still convey values essential to our shared visual culture.

Ethics and Images of Pain

Asbjørn Grønstad & Henrik Gustafsson (eds.), London, Taylor & Francis, 2012, 256 p., ISBN 978-0-415-89382-4.

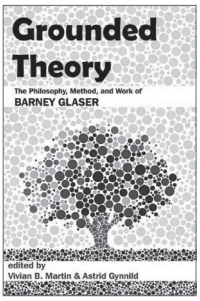


Few phenomena are as formative of our experience of the visual world as displays of suffering. But what does it mean to have an ethical experience of disturbing or traumatizing images? What kind of ethical proposition does an image of pain mobilize? How may the spectator learn from and make use of the painful image as a source of ethical reflection? Engaging with a wide range of visual media, this interdisciplinary collection of essays by scholars of visual culture offers a reappraisal of the increasingly complex relationship between images of pain and the ethics of viewing. The essays in the collection introduce a phenomenological context in which to make sense of our current ecology of excruciating images, one that accentuates notions of responsibility, empathy, and imagination.

Grounded Theory

The Philosophy, Method and Work of Barney Glaser

Astrid Gynnild & Vivian B. Martin (eds.), Boca Raton, Florida, USA, BrownWalker Press, 2012, 313 p., ISBN 978-16-12335-15-5.

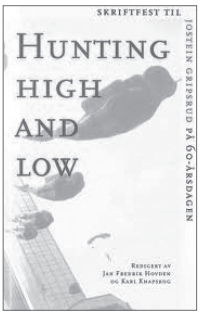


This anthology provides a collection of articles on classic grounded theory, as developed by sociologist Dr. Barney G. Glaser. Organized in four sections, teaching grounded theory, techniques, history and philosophy, and advanced approaches, the 19 chapters fill gaps and correct misunderstandings about the method. Chapters on the merits of classic grounded theory over other versions, the historical and philosophical influences on the method, and advice for Ph.D. students doing classic grounded theory dissertations will be useful to novice and experienced researchers. How-to chapters on the use of focus groups, online interviews, and video for data collection expand data possibilities, while articles on formal theory, software, and testing concepts with structural equation modeling will challenge the more experienced.

Hunting High and Low

Skriftfest til Jostein Gripsrud

Jan Fredrik Hovden & Karl Knapskog (eds.), Oslo, Spartacus – Scandinavian Academic Press, 2012, 860 p., ISBN 9788230400906.

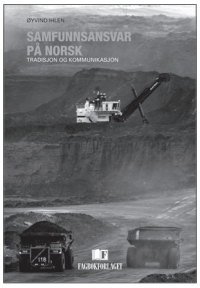


Jostein Gripsrud (født 1952) er professor i medievitskap ved Institutt for informasjons- og medievitskap, Universitetet i Bergen. I dette festskriftet i høve 60-årsdagen til Jostein Gripsrud har ei lang rekke sentrale forskarar frå inn- og utland levert bidrag med stor spennvidde og originalitet, i ein antologi som både speglar mediefagets breidde og jubilantens mange sentrale bidrag innan fagområdet.

Samfunnsansvar på norsk

Tradisjon og kommunikasjon

Øyvind Ihlen, Bergen, Fagbokforlaget, 2011, 197 p., ISBN 978-82-450-1036-7.

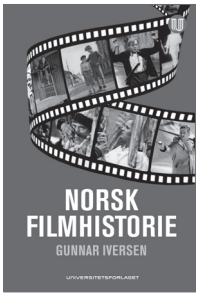


Næringslivet har både positive og negative konsekvenser for samfunnet. Med begrepet bedrifters samfunnsansvar (corporate social responsibility) kan vi si noe om hvordan næringslivet forvalter sin rolle vis-à-vis samfunnet. Boka tar for seg hvordan denne relasjonen håndteres i Norge. Hva menes med samfunnsansvar i en norsk kontekst? Hvordan forstås og kommuniseres samfunnsansvar av våre hjemlige bedrifter og i mediene? Hvordan skiller samfunnsansvar på norsk seg fra samfunnsansvar utenlands? Forfatteren tar for seg disse spørsmålene i lys av en rekke aktuelle eksempler. Samfunnsansvar ses også i en historisk sammenheng og diskuteres på bakgrunn av den omfattende litteraturen på feltet.

Norsk filmhistorie

Spillefilmen 1911-2011

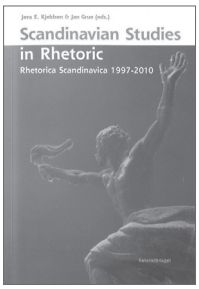
Gunnar Iversen, Oslo, Universitetsforlaget AS, 2011, 210 p., ISBN 9788215019437.



Norsk filmhistorie er en samlet framstilling av den norske spillefilmens historie, fra produksjonen virkelig startet i 1911 og fram til i dag. Gunnar Iversen gir oss lange linjer, korte glimt, analyser og fortellinger fra filmens verden. Vi får innblikk i sjangerutvikling, bransjeutfordringer, filmpolitikk og rammebetingelser, men i denne boka er det filmene selv som spiller hovedrollen. Norsk film er inne i en spennende tid og har opplevd et stort løft de siste årene, fra publikum og bevilgende myndigheter, og i form av prestisjetunge priser i utlandet. Veien fram til dagens situasjon er imidlertid en spennende fortelling, full av overraskelser og skuffelser, glemte mesterverk og tider preget av motgang.

Scandinavian Studies in Rhetoric

Jens E. Kjeldsen & Jan Grue (eds.), Retorikforlaget, 2012, 368 p., ISBN 978-91-86093-09-9.

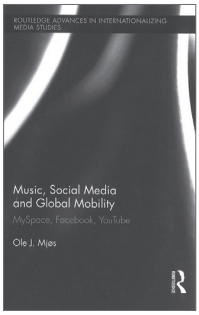


Rhetorica Scandinavica has functioned as a sower of academic seeds. As the journal has grown, rhetoric courses and programmes have multiplied across Scandinavia. The journal is the major source of native-language literature in the field, and articles frequently find a place on curricula. Thus, Rhetorica Scandinavica has had a significant impact on the study of rhetoric in the Scandinavian countries. The 18 articles in this book are just a few highlights from 13 years – a total of over 225 peer-reviewed articles – of Rhetorica Scandinavica publications. They have been chosen to introduce some aspects of the study of rhetoric as it is performed in Scandinavia to a readership that is unfamiliar with the three Scandinavian languages.

Music, Social Media and Global Mobility

MySpace, Facebook, YouTube

Ole Johan Mjøs, London, Routledge, 2011, 178 p., ISBN 978-0-415-88274-3.



This book is about the relationship between media, communication and globalization, explored through the empirical study of electronic music practitioners' use of the global social media. To understand the significance of the emerging nexus between social media and music in a global context, the book explores various aspects of production, distribution and consumption among electronic music practitioners as they engage with global social media, as well as a historical, political and economic exposition of the rise of this global social media environment.

www.nordicom.gu.se/?portal=mr

*Norsk pressehistorie (*2. ed.)

Lars Arve Røssland, Helge Østbye & Rune Ottosen, Oslo, Det Norske Samlaget, 2012, 260 p., ISBN 978-82-521-7770-1.

Boka gir ei oversiktleg framstilling av norsk pressehistorie frå dei første avisene i 1760-åra og fram til i dag. Forfattarane tek for seg pressestruktur, endringar i stofftype og vinkling, og profesjonaliseringa av journalistyrket og pressa generelt. Målet med boka er å vise korleis dagens pressestruktur har vakse fram, og hovudvekta i framstillinga er lagt på etterkrigstida, med avpolitisering av pressa, meir marknadsretta journalistikk og sterkare eigarkonsentrasjon. Den reviderte utgåva har óg nytt stoff om utanriksdekking, nynorskpressa, bruk av illustrasjonar og lay-out, og nettaviser. Norske forhold blir sett inn i ein internasjonal kontekst, og ytringsfridommens skiftande kår er eit tilbakevendande tema gjennom heile framstillinga.

Children and the Internet

Risk, Regulation, Rights

Elisabeth Staksrud, Oslo, Universitetet i Oslo, Institutt for medier og kommunikasjon, 2012, 243 p., Ph. D.-avhandling.

What is online risk? How can we best protect children from it? Who should be responsible for this protection? Is all protection good? Can Internet users trust the industry? Can researchers trust children? Can children trust researchers? These and other fundamental questions are discussed in Staksrud's thesis.

Politiske meningsmålinger

Ragnar Waldahl, Oslo, Pax Forlag, 2011, 200 p., ISBN 9788253034423.

I stadig større grad leverer politiske meningsmålinger premissene for den politiske debatten – de brukes som en fasit på folkets dom over saker, politikere og partier, særlig i forbindelse med valgkamper. Dette gir stor makt til dem som utfører og bestiller meningsmålingene. Samtidig mangler både journalister og offentlighet innsikt i meningsmålingenes begrensninger og muligheter, og hvordan de brukes og misbrukes. Denne boken har er en generell introduksjon til, og diskusjon av, sentrale metodiske aspekter ved politiske meningsmålinger, medienes bruk av dem, og målingenes demokratiske betydning, med særlig vekt på partibarometrene.

That's the Way it is?

Medienes rolle i proteståret 1968

Werenskjold, Rolf, Universitetet i Oslo, Institutt for medier og kommunikasjon, 2011, 524 p., Ph. D.-avhandling.

Avhandlingen reiser flere grunnleggende problemstillinger som drøfter 1968 som fenomen, medienes rolle i protestene og effektene av mediedekningen.

Women's Magazines and Their Readers

Experiences, Identity and Everyday Life

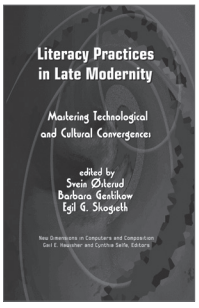
Brita Ytre-Arne, Bergen, Universitetet i Bergen, Institutt for Informasjons- og medievitenskap, 2012, 220 p., ISBN 978-82-308-1969-2, Ph. D.-avhandling.

In this thesis Ytre-Arne explores women's magazine reading as a media experience. She asks how regular readers of women's magazines experience these publications, and how these experiences can be related to readers' everyday lives and to their sense of identity.

Literacy Pactices in Late Modernity

Mastering Technological and Cultural Convergences

Svein Østerud, Barbara Gentikow & Egil G. Skogseth, New York, Hampton Press, 2012, 272 p., ISBN 978-1-61289-067-8.



This book opens with an historical perspective on literacy, arguing that literacy has gradually reached new social classes in Europe. Literacy has also become a more complex due to technological innovation. Whereas literacy has historically been defined as the ability to read and write printed words and images, the emergence of digital media has contributed to new understandings and combinations of modalities in texts, including animations, graphics, and audio. In this book, literacy is understood as a fairly established set of social practices that people draw on in encounters with quite specific challenges and technologies. The twelve chapters explore communication processes in which voice, data and media merge.

Annan ny litteratur

Artikler

Allern, Sigurd; Pollack, Ester: The marketplace of scandals. In: *Scandalous!: The mediated construction of political scandals*. Allern, Sigurd; Pollack, Ester (eds.). Nordicom, Göteborgs universitet, 2012, p. 181-190, ISBN 978-91-86523-27-5.

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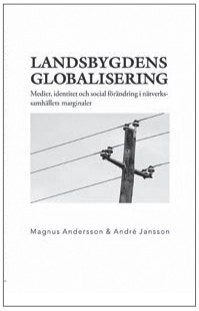
Sverige
Dokumentalist: Roger Palmqvist

Landsbygdens globalisering

Medier, identitet och social förändring i nätverkssamhällets marginaler

Magnus Andersson & André Jansson, Göteborg, Daidalos, 2012, 189 p., ISBN 978-91-7173-359-7.



Landsbygdens globalisering handlar om den svenska landsbygdens omvandling i ett medialiserat, rörligt och symbolbemängt samhälle. Medier spelar en avgörande roll för landsbygdens framtid. Å ena sidan ökar medierna förbindelserna mellan stad och land och ruckar därmed på geografiska gränser, å andra sidan formar de människors föreställningar om stad och land, centrum och periferi, framtid och historia.

Med en nationell enkätundersökning och lokala fallstudier i Skåne och Värmland som grundval studerar författarna det medialiserade spänningsfältet mellan lokalt nedärvda levnadsmönster och en alltmer mångfacetterad och sammanlänkad omvärld. Landsbygdens globalisering argumentar med utgångspunkt i dessa studier för att den mångfald och hetero-genitet som social och geografisk mobilitet ger upphov till rymmer en potential till social förändring. När det etablerade och det historieförankrade möter andra erfarenheter kan en ny social hållbarhet och nya visioner om landsbygden (och olika landsbygder) uppstå. I det sammanhanget är kommunikationens nya tekniker och nätverk centrala. Dessa åstadkommer inga förändringringar i sig själva, men som plattformar och arenor för kommunikation skapar de förutsättningar för transformativa möten och handlingar.

Cultural Technologies

The Shaping of Culture in Media and Society

Göran Bolin (ed.), London, Routledge, 2012, 210 p., ISBN 978-0-415-89311-4.

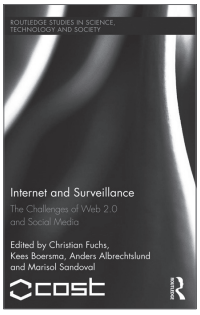
The essays in this volume discuss both the culture of technology that we live in today, and culture as technology. Within the chapters of the book cultures of technology and cultural technologies are discussed, focusing on a variety of examples, from varied national contexts.
The book brings together internationally recognised scholars from the social sciences and humanities, covering diverse themes such as intellectual property, media and architecture, satellite debris, server farms and search engines, art installations, surveillance, peer-to-peer file-sharing, the construction of techno-history and much more. It contains both historical and contemporary analyses of technological phenomena as well as epistemological discussions on the uses of technology.

Contents: *Introduction: Cultural Technologies in Cultures of Technology* (Göran Bolin), *Reflections on the Algorithmic Turn in Contemporary Media Systems* (William Uricchio), *The Compact Disc and Its Culture: Notes on Melancholia* (Eric Rothenbuhler), *When Satellites Fall: On the Trails of Cosmos 954 and US 193* (Lisa Parks), *Hype and the Making of History* (Jostein Gripsrud), *Preserving, Enclosing, Processing: The Importance of Archives for Cybernetic Capitalism* (Peter Jakobsson and Fredrik Stiernstedt), *Search Engines in Practice: Structure and Culture in Technical Development* (Elizabeth Van Couvering), *Peer-to-peer File-sharing Systems: Files, Objects, Distribution* (Mats Björkin), *The Intellectual Properties of Marie Curie* (Eva Hemmungs Wirten), *Epistemology, Culture, and Technology* (Sandra Braman), *The Skeptical Spectator* (John Ellis), *Media, Architecture, and the Production of Space* (Staffan Ericson), *TV Audiences and Surveillance: The Leading Edge of Disciplining Viewers* (Toby Miller), and *The Promise of Technology: Developing New Forms of Audience Research* (Joke Hermes).

Internet and Surveillance

The Challenges of Web 2.0 and Social Media

Christian Fuchs, Kees Boersma, Anders Albrechtslund & Marisol Sandoval (eds.), New York, Routledge, 2011, 332 p., ISBN 978-0-415-89160-8.



The volume is dedicated to Internet surveillance in the age of what has come to be termed "social media" or "web 2.0″ (blogs, wikis, file sharing, social networking sites, microblogs, user-generated content sites, etc). The Internet has been transformed in the past years from a system primarily oriented on information provision into a medium for communication and community-building. The notion of "Web 2.0", social software, and social networking sites such as Facebook, Twitter and MySpace have emerged in this context. With such platforms comes the massive provision and storage of personal data that are systematically evaluated, marketed, and used for targeting users with advertising. In a world of global economic competition, economic crisis, and fear of terrorism after 9/11, both corporations and state institutions have a growing interest in accessing this personal data.

Here, contributors explore this changing landscape by addressing topics such as commercial data collection by advertising, consumer sites and interactive media; self-disclosure in the social web; surveillance of file-sharers; privacy in the age of the internet; civil watch-

surveillance on social networking sites; and networked interactive surveillance in transnational space. This book is a result of a research action launched by the intergovernmental network COST (European Cooperation in Science and Technology).

Contents: *Introduction: internet and surveillance* (Christian Fuchs, Kees Boersma, Anders Albrechtslund, and Marisol Sandoval), *Theoretical foundations of internet surveillance studies: Critique of the political economy of web 2.0 surveillance* (Christian Fuchs), *Exploitation in the data mine* (Mark Andrejevic), *Key features of social media surveillance* (Daniel Trottier and David Lyon), *Jean-François Lyotard and the inhumanity of internet surveillance* (David W. Hill), *Critical internet surveillance studies and economic surveillance* (Thomas Allmer*), Case studies, applications, and empirical perspectives of internet surveillance studies: A critical empirical case study of consumer surveillance on web 2.0* (Marisol Sandoval), *Disciplining the consumer: file-sharers under the watchful eye of the music industry* (David Arditi), *Socializing the city: location sharing and online social networking* (Anders Albrechtslund), *What do it professionals think about surveillance?* (Iván Székely), *Fields, territories, and bridges: networked communities and mediated surveillance in transnational social space* (Miyase Christensen and André Jansson), *When transparency isn't transparent: campaign finance disclosure and internet surveillance* (Kent Wayland, Roberto Armengol, and Deborah G. Johnson), *Privacy, surveillance, and self-disclosure in the social web: exploring the user's perspective via focus groups* (Monika Taddicken), *How does privacy change in the age of the internet?* (Rolf H. Weber), and *Conclusion: Postface: internet and surveillance* (Kees Boersma).

Döden i medierna

Våld, tröst och fascination

Anja Hirdman (ed.), Stockholm, Carlssons, 2012, 237 p., ISBN 978-91-7331-481-7.

För de flesta av oss idag är vår erfarenhet av död och döende i hög grad präglat av medierna. Där ser vi människor dö – i nyheter och i fiktionen. Där beskrivs i bilder och ord, vi ser märken på kroppen och där möter vi även de efterlevandes sorg. Dödens plats i medierna har aldrig varit så omfattande som nu. Nyhetsmedierna rapporterar från alla delar av världen, deckare och underhållningsprogram frossar i död och döende. Boken visar genom ett brett spektrum hur döden och döendet hanteras i olika media.

Antologin innehåller följande kapitel: *De von Sydowska morden. Ideologiska och politiska förklaringar av ond bråd död* (Madeleine Kleberg), *Döden i nyhetstappning. Sorgejournalistik som vägledning och gemenskap* (Anette Forsberg), *Döden i vitögat. Kriget genom kameran* (Astrid Söderbergh Widding), *Den triviala döden. Deckargenren och Morden i Midsomer* (Anja Hirdman), *Döden som bevis. Obduktioner och kroppar i kriminaltekniserier* (Sofia Bull), *The Passion of the Christ. med döden förtrampade Han döden* (Tytti Soila), *Medier i medier. Det okända och döden som ett annat sätt att vara* (Eva Kingsepp), *Att önska dö. Samtal om självmord på internet* (Michael Westerlund) och *Bloggarna och döden* (Yvonne Andersson).

Utanför nyhetsmallen – public journalism efter fem år med Södra Sidan

Erfarenheter av samarbetet med tidningen Södra Sidan, tips till arbetsledare samt rapport om finsk forskning

Torbjörn von Krogh (ed.), Stockholm, Stiftelsen Institutet för mediestudier, 2011, 230 p., ISBN 978-91-978894-5-2.

Den vedertagna nyhetsvärderingen förminskar ofta medborgarna, inte minst i storstädernas ytterområden, till passiva offer som är utsatta för våld och kriminalitet. Petter Beckman, Rouzbeh Djalaie och redaktionen för tidningen Södra Sidan i Skärholmen vill ge en bredare bild av livet i området och letar efter lösningar tillsammans med läsarna. De praktiserar sedan fem år public journalism, som nu sprids vidare med Norra Sidan i Kista. Här berättar de om sina drivkrafter och erfarenheter av en annorlunda journalistik. Vad fungerar bra – och mindre bra? Dessutom medverkar redaktionsledaren Anna-Karin Lith, med stor erfarenhet av läsarmedverkan och medieforskaren Laura Ahva som skrivit en avhandling om public journalism i Finland.

Managementmoden och popularitetssvängningar

En studie av Lean-konceptet i svensk populärpress 1990–2008.

Elin Larsson, Göteborg, Handelshögskolan vid Göteborgs Universitet, 2012, 68 p.

This study takes its departure from an observation of a lifecycle pattern of the Lean concept in Swedish print-media that diverged from the typical bell shaped pattern of management fashion lifecycles identified in previous research. A full bell-shaped lifecycle pattern was identified for the period of 1990–1997. However, in 2004 a restart of a fashion cycle emerges, i.e. the concept enters a new phase of popularity. As of 2009, the concept is still in the upswing phase of its (second) fashion cycle. This observation prompted a systematic investigation of the phenomenon.

A content analysis of all articles related to the Lean-concept published in Swedish newspapers and maga-

zines available through three databases was conducted. The analysis focused on similarities and differences related to design and rhetoric of the Lean-concept between the two upswing phases. The geographical context in which the Lean-concept is presented is more distinctly Swedish in the second upswing phase. This development is not only attributed to a growth of articles presenting the Lean-concept in a Swedish context, but also to a striking decline in articles presenting the Lean-concept in an international context. In fact, the international element is only marginally present in the second upswing.

Den didaktiska fiktionen

Konstruktion av förebilder ur ett barn- och ungdomslitterärt perspektiv 1400–1750

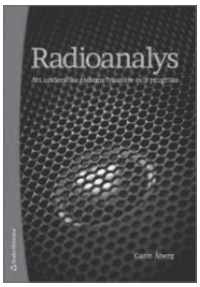
Lotta Paulin, Stockholm, Acta Universitatis Stockholmiensis : Almqvist, 2012, 319 p., ISBN 978-91-86071-87-5, (Stockholm studies in history of literature; 54). (Skrifter utgivna av Svenska barnboksinstitutet; 117). Doctoral dissertation.

This thesis investigates the construction of role models, more specifically literary didactics and constructions of subject positions, in literary works with exemplary stories in Swedish 1400–1750, from the perspective of literature for children and young adults. Childhood concepts, didactic concepts and subject positions presented to the reader are analyzed from the point of view of dominance and dissonance between different characters and messages. A number of themes have been chosen for a comparative study, for example: ideas about identification, the construction of subject positions and ideals for girls, the responsibility of adults, subversive tendencies, obedience or autonomy, the immoral role model as exemplary, conflicts between different childhood concepts, adults and children as role models. A central conclusion is that there is variation when it comes to the subject positions that are constructed for children and young adults, mainly through role models. There are examples of authoritative teachings that demands the subordination and obedience of the reader/recipient, as well as encouragement of questioning and even contra conventional subject positions.

Radioanalys

Att undersöka radions lyssnare och program

Carin Åberg, Studentlitteratur, Lund, 2012, 122 p., ISBN 978-91-44-07240-1.



Boken behandlar olika sätt att analysera radioprogram och radiolyssnare. Den ger också inblick i radions historia och utveckling.

Författaren går igenom hur radions lyssnare och program undersökts från olika perspektiv och med olika metoder från 1930-talet och fram till idag i syfte att ge uppslag till undersökningar av dagens radio och radiolyssnande.

Här görs även en översiktlig genomgång av radiomediets produktionstekniska utveckling och historia med fokus på Sverige, men med utblickar till resten av världen. Avslutningsvis presenteras några ansatser till att analysera radion som det ljudmedium det är, med ljudet i centrum.

Nya skrifter från Nordicom

Läsarnas marknad, marknadens läsare

En forskningsantologi

Ulla Carlsson & Jenny Johannisson (eds.) Nordicom, 2012, 344 s., - ISBN 978-86523-42-8.

Nordicom har på Litteraturutredningens uppdrag utarbetat en forskningsantologi – Läsarnas marknad, marknadens läsare – som i förstone utkom i SOU-serien (SOU 2012:10). Den trycktes i en liten upplaga och för att tillgodose de förfrågningar som har kommit till Nordicom utges antologin på nytt. Några nya artiklar har också tillkommit.

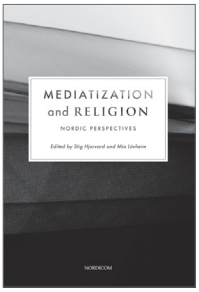
I antologin medverkar en rad forskare som har sin bakgrund i så skilda discipliner som sociologi, statsvetenskap, företagsekonomi, medie- och kommunikationsvetenskap, pedagogik, litteraturvetenskap, historia, nordiska språk samt biblioteks- och informationsvetenskap.

Antologin utges i samarbete med Institutionen Biblioteks- och informationsvetenskap/Bibliotekshögskolan, Högskolan i Borås och Swedish Cultural Policy Observatory (SweCult), Linköpings universitet.

Mediatization and Religion

Nordic Perspectives

Stig Hjarvard & Mia Lövheim (eds.) Nordicom, 2012, 210 p., - ISBN 978-86523-23-7.



This book presents new research on the changing relationship between the media, religion and culture from a Nordic perspective, while engaging with the theory of the mediatization of religion. In contemporary society, news journalism, film and television series, as well as new digital media, provide critical commentary on religion while also enabling new forms of religious imagery and interaction. Religious leaders, communities and individuals reflexively negotiate their presence within this new mediatized reality. In an increasingly globalized Nordic context, the media have also come to play an important role in the performance of both individual and social identities, and in the representation and development of social and religious conflicts. Through empirical analysis and theoretical discussions, scholars from film and media studies, the sociology of religion, and theology contribute to the development of the theory of the mediatization of religion as well as to the broader research field of media, religion and culture.

Nordicom-Sveriges Mediebarometer 2011

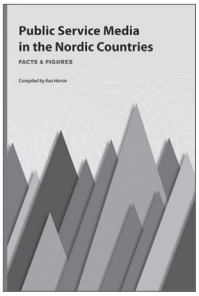
MedieNotiser nr 1, 2012, 134 s., - ISBN 978-86523-37-4.

Nordicom vid Göteborgs universitet genomför varje år en studie av svenskarnas medieanvändning. Årets Mediebarometer visar bl a att smarta telefoner bidrar till ökad användning av Facebook och datorspel, att användningen av sociala medier är betydligt mer passiv än aktiv och att det råder både stabilitet och förändring i användningen av traditionella medier.

Undersökningen Mediebarometern är en årlig räckviddsundersökning, som avser att belysa hur stor andel av den svenska befolkningen som en genomsnittlig dag under respektive år har tagit del av ett antal enskilda medier: radio, TV, text-TV, video/dvd, bio, CD, mp3, datorspel, morgontidning, kvällstidning, vecko-månadstidning/tidskrift, reklam samt medieanvändning på Internet och i mobiltelefonen.

Public Service Media in the Nordic Countries

Eva Harrie (compiled by) Nordicom, 2012, 165 p., - ISBN 978-86523-37-4.



Public Service Media in the Nordic Countries offers a wealth of information on the Nordic media landscape, with special focus on public service media. The five countries – Denmark, Finland, Iceland, Norway and Sweden – have similar media systems and a long tradition of public service broadcasting, including strong support for it and public service models that have developed characterized by the fact that the countries are small and have relatively small populations.

This publication marks the start of Nordicom's project, Nordic Public Service Media Map, which is a part of the globalisation strategy of the Nordic Council of Ministers, and the statistics presented here provide a framework for the series' forthcoming publications, which will look more into the Nordic public service model.

The aim of this volume is to provide an objective and detailed description of the media landscape in each country as well as a coherent overview of the Nordic region. The time span is the past decade in the light of digitalisation trends, with time series starting mostly during the year 2000.

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