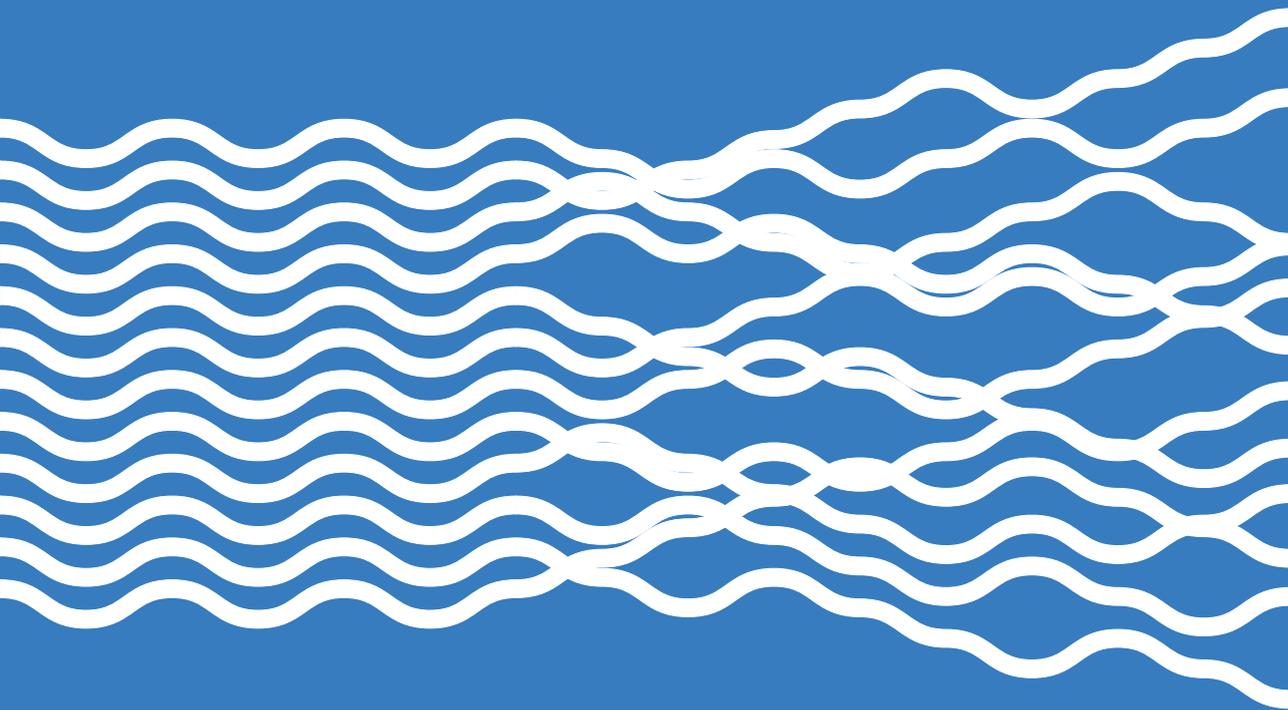


Book of Abstracts

 Sharing Society



International Conference

Sharing Society

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in the Transformation of Contemporary Societies**

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Reciprocity of News in the Context of Disaster. News Sharing, Blogs and Collective Actions over Time

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Recent scholarship on news and journalism has begun to engage questions about news sharing and reciprocity (Holton, Coddington, Lewis, and Zuniga, 2015), stressing the role of journalists as community builders, involved in the building of trust, bonds and social capital among readers and community members over time. How might we understand the role of reciprocity and news sharing as an emergent social phenomenon? Under what conditions might it emerge and thrive? How might reciprocity and news sharing inform the development of a broader collective news discourse? How might it inform physical world collective actions? To address these questions, I examined the emergence of news bloggers in the wake of a “natural” disaster (hurricane Katrina in New Orleans).

In the months and years that followed hurricane Katrina, with the city’s infrastructure in tatters and recovery and rebuilding efforts subject to widespread controversy, a number of unacquainted citizens took up the tools of social media to share news about the city. With this news, they created a collective discourse and eventually took part in a variety of physical world collective actions focused on addressing the recovery and rebuilding work. Both manifestations reflect a shared, dynamic meaning-system of culturally specific codes, more widespread moralities, and enduring emotional motivations. Drawing on interviews with news bloggers, analyses of their collective online discourse (blog content), and observations from their physical world collective actions, I uncover the role of reciprocity and news sharing in the creation of voluntary, ongoing social bonds and relations, and the mutual motives that sustained these relations over a multi-year period.

Results indicate that people shared news in an effort to express personal frustrations with social problems, drawing on immoral and anticivil codes and referents to frame news on the federal and city governments’ handling of recovery and rebuilding work. People used this news to alleviate the fear and anxiety of unknowns associated with the recovery and rebuilding periods. In so doing, news sharers earned validation and moral pride by providing important information for those in need, while news users alleviated fear and anxiety by consuming news that helped make the unknown more known. Together, they built a shared system of mutual support and dependency around news that was to manifest in a variety of symbolic and material ways, and sustain itself for several years after the city flooded.

Keywords: news, reciprocity, blogs, bonds, collective actions

The Maker Movement as Collaborative Collective Action. The Cases of Espacio Open and Hirikilabs

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The objective of this paper is to analyze the Maker Movement as an example of “collaborative collective action” in the realms of innovation, creativity, craftsmanship and entrepreneurship. I do so by focusing on two case studies conducted in the Basque Country: Espacio Open and Hirikilabs, in Bilbao and Donostia-San Sebastián, respectively.

The maker movement represents a technology-based extension of DIY culture that revels in the collaborative creation of new devices as well as tinkering with existing ones. As evidenced by its name, the Maker movement calls for shifting from consumption to creation, and for putting knowledge into action by learning and using practical skills. “Active learning”, or learning through doing, is key to the movement, and so is the Do-It-Yourself-With-Others (DIWO) approach. The latter extends the Do-It-Yourself (DIY) mindset to social contexts, and advocates for informal, peer-led, networked, and collaborative learning and making. Following the path of hacker culture, the Maker movement promotes the “open source” philosophy in basically every

aspect: it believes in opening spaces (such as makerspaces or FabLabs), software, hardware, knowledge, manufacturing, and events (ranging from large ones, like the Bay Area Maker Faire, to smaller ones in towns and even schools). Finally, the Maker movement has the values of creativity and innovation at its very core, both as paths to self-expression, self-fulfillment, and joy.

My research is based on two case studies conducted in makerspaces located in the Basque Country during the years 2018-19: Espacio Open and Hirikilabs. Espacio Open defines itself as an “accelerator of social and creative projects aiming to reformulate the link between citizens and industrial patrimony.” It is located in the Old Cookie Factory, in the post-industrial neighborhood of Zorrozaurre, Bilbao, and operates as a socially conscious company running both the Bilbao Maker Faire and the Bilbao Fab Lab. Hirikilabs, in turn, presents itself as a “digital culture and technology lab working on the social, critical, creative and collaborative use of new technologies for citizen empowerment.” It is located in Tabakalera, a former tobacco factory, and currently an International Center for Contemporary Culture in Donostia-San Sebastián. As part of Tabakalera, HirikiLabs is funded by the city, regional and Autonomous Community governments. The cases have been selected based on a theoretical sample, following two main criteria: 1) grassroots vs. top-down/institutional embedding; and 2) business/entrepreneurial vs. educational model. Data comes from in-depth interviews, the analysis of secondary data (e.g. brochures, internal documents, etc.) and netnography.

The paper will show that, as presented in these cases, the Maker Movement has developed methodologies of work and daily practices that generate new ways of satisfying individual and collective needs, while following the goals of equality, justice and horizontality and, simultaneously, attempting to reconstruct the commons. At the same time, the Maker Movement is crafting a sense of community, and a distinctive and quite performative identity that emanates from and simultaneously informs their system of values and collective praxis. These multiple facets are contemplated in the concept of “collaborative collective action.”

Keywords: creativity, innovation, open source, active learning, DIWO



Sharing the Understanding of the Future. Generational Perspectives on Work in the City of Milan

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The recent ‘Great Global Recession’, triggered in 2007 by the subprime mortgage crisis, has made evident the radical transformations that are affecting contemporary social structures and dynamics in the field of work and professional careers. Drawing on recent qualitative research among young people in Milan, we have analysed the transformations of the perceptions, of the lived experiences, and of the representations of work. It is likely that since the end of the last century a number of accelerating transformations in the economic, productive and technological fields have changed our social experience and everyday life. Multiplicity, complexity, and uncertainty are not new, but their impact on the field of ‘work’ have today acquired some specific generational characteristics.

In this presentation we shall focus on a specific section of the research. Overall, the research was based on 85 in-depth interviews with young people of 18-26 years old living in Milan, both with high and low cultural capital (35 interviewees had lower educations and 50 interviewees were university students or had a degree).

The aim of the presentation is twofold. First, to present the results of the qualitative research, based on in-depth interviews realized in Milan, from 2015 to 2018, only with young people with high cultural capital involved in sharing economic and cultural activities. This part of the research was focused on the new forms of youth personal capacities to navigate social uncertainty, sharing cultural and civic commitment, and more specifically, sharing the effort to understand the complex intertwinements of current forms of uncertainty, and imagine their personal and professional future. Second, the aim of the presentation is to offer an analytical outline of the generational characteristics of the current forms of sharing experiences of cultural and economic activities, in a social environment based on the logic of ‘self-government’, and in an