Mobile Monday Culture: The Lure of Participatory Space

Master's Thesis

Roger G. Pineda

Digital Culture

University of Jyväskylä

May 2010

ACKNOWLEDGEMENT

The completion of this master thesis would not have been possible without the support of many individuals. I want to give my heartfelt thanks to Michael M. Jacobs, of the University of Lapland, for pointing me to University of Jyväskylä's Digital Culture Program, and for his encouragement that the program is exactly what I have been looking for. I am grateful to Jean Schneider for his valuable advice. Thank you Kimmo Lehtonen, my thesis adviser at the University of Jyväskylä, for keeping me on track. A special thanks to Jari Tammisto, of Mobile Monday, for his support in the case study project.

I am indebted to my wife Kirsi Johanna for her consistent encouragement to keep moving forward. Finally, I dedicate this master's thesis to my children Aura Maija Annastiina and Aatos Kuu, as well as to my parents, who raised me to never, ever give up. Thank you for the inspiration.

ABSTRACT

This master's thesis explores participatory culture's social logic and its manifestations in social media. It employs the case study method to examine participatory culture's patterns of interaction through the experiences of participants in Mobile Monday, a global community sharing common professional interests in mobile communications. It provides an historical perspective on the technology and concepts used in social media, and applies a theoretical framework based on the premise of participatory culture as a manifestation of the postmodern condition, influenced by tacit aesthetics, and dominated by media culture. The framework includes aesthetic strategies related to social media and the elements of social media. The case study addresses questions concerning the relationships between social media's elements, and how they affect innovation and collective ideology. The study indicates social media usage generates possibilities to gain knowledge and social capital for a larger portion of a participatory community, beyond the control of a select group. It indicates that sharing a common ideology and aesthetic of collectivity promotes a common identity among members of the Mobile Monday community, but their dynamic could also fragment the communal identity. Conclusions from the study imply the need for a strategy of transition to social media sites in order to take full advantage of the potential values, and the need for an understanding of the dynamic and aesthetic of identity fragmentation in participatory cultures such as Mobile Monday to help participants plan for and mitigate conflicts that arise amongst groups with diverse experiences and diverse approaches to creative agency, and exploit their diverse experiences in order to promote cooperation and generate innovations.

TABLE OF CONTENTS

LIST OF FIGURES

1 BACKGROUND AND RATIONALE

Shedding light on the inner-works of participatory cultures that have emerged in the Internet during the latter part of the twentieth century, and the beginning of the current one, provides enough detective work for any contemporary Sherlock Holmes. In this case, however, one is not looking at a scene of crime, but rather a complex cultural artifact. Developments in participatory media, e.g., social media[1]—a group of computer software applications used by groups or communities with mutual interests to communicate in the Internet, have caught the attention of news organizations (see e.g., Kluth 2006), and through them the attention of an increasingly larger audience. Some observers characterize participatory media as phenomena that could have a democratizing effect potentially on the global level in terms of self-expression, knowledge sharing and individual identity creation (Bauwens 2005; Kluth 2006; Jenkins 2006). In this master's thesis, I investigate participatory culture's social logic and its manifestations in social media. I explore participatory culture's patterns of interaction through the experiences of participants in Mobile Monday, a global community sharing common professional interests in mobile communications and in using social media. I use the case study method to examine relationships between social, cultural and economic aspects of this participatory space. My case study is part of a three-year project to track trends in innovative practices in the context of using mobile technology applications to address a wide range of business process issues. The study indicates social media usage generates possibilities to gain knowledge and social capital for a larger portion of a community, beyond the control of a select group. It indicates sharing a common ideology and aesthetic of collectivity promotes a common identity among members of the Mobile Monday tribe, however, their dynamic could also produce a fragmentation in the communal identity.

---

[1] For a discussion on definition of the term and taxonomy of social media see A. Mayfield, 2007:5.

1.1 History of Mobile Monday

The still developing narrative of Mobile Monday began in Helsinki, Finland when a handful of young men, enthusiastic mobile industry professionals, met in a party. For those in the know and familiar with information technology jargon, it was Y2K—the year 2000.The infamous dot com bubble burst has yet to appear in the horizon, and Helsinki's mobile culture (consisting of people working in the mobile telecommunication industry as well as the media industry) was vibrant with business deals and parties financed with venture capital investment money. These young men knew one another in their various professional capacities as well as through university connections. Although each one worked for competing start-up companies, their professional interests lay in the bigger piece of the pie outside of the Finnish market, and therefore they needed to find areas of collaboration. By the time they finished their beers, the participants of this meeting agreed to meet on the first Mondays of each month at a pub called Molly Malone's. They chose this venue largely due to the convenient access it afforded to one of the founders, Mr. Vesa-Matti Paananen, whose company's (Add2Phone) office was in the same building as the pub. Mr. Paananen was responsible for bringing the projector and audio equipments to the pub. Thus, Mobile Monday, or "MoMo", began. The Mobile Monday founders decided to have their meetings at a more informal atmosphere, where they can practice their English language presentation skills in front of invited friends and colleagues. According to the founders, the most practical area of collaboration, which they were able to agree on, was development of their presentation skills. Most of them have had to make presentations to different constituencies, who did not speak Finnish. It seems odd, at first glance, that improvement of presentation skills in a foreign language would become the primary rationale for collaboration. When looked at from the perspective of the young entrepreneurs' backgrounds in the field of technology, specifically mobile communications technology, it seems that they had a variety of business and technological issues, on which they could have collaborated.

The founders were not immediately concerned with exploiting some new type of social networking or social media technology to collaborate on content creation. Instead, they chose to collaborate on an issue, and related content on the face-to-face level. This decision to

focus on face-to-face communications skills in a foreign language (i.e., English) is perhaps illustrative of the characteristic specific to the Finnish business culture of the younger generation of entrepreneurs, but I do not yet have ample material to analyze this facet.

The series of events from 2004 to 2008 are of particular interest. Before 2004, Mobile Monday remained mainly a phenomenon local to Finland, specifically to the cities of Helsinki and Turku. By the end of 2004, however, Mobile Monday chapters began to form in Rome, Milan, Silicon Valley and Tokyo. The period between 2005 and 2006 marked the beginning of acceleration in the growth of the number of chapters.

Between 2000 and 2003, Mobile Monday could be characterized as a social-professional network. The founding members shared the responsibilities of organizing the monthly meetings, collaborating on the themes to be discussed (around which they built their own presentations), and inviting other people to attend through their personal network of contacts. In addition to Mr. Paananen, Mr. Peter Vesterbacka, who at the time worked for the information technology company Hewlett-Packard, took the responsibility for "evangelizing" the Mobile Monday concept both inside and outside of Finland. As Mr. Paananen said, "I was the guy from a small start-up, while Peter was the guy from a big company. But we were both very interested in mobile applications. We wanted something similar to First Tuesday, but simpler and without the commercial aspect" (Paananen 2009). Although their focus was on arranging physical meetings, the founding members used whatever communication media was available to them at that time, such as e-mail, short messaging service (SMS), personal phone calls, and free online bulletin boards. The meetings had an air of a casual cocktail party. The founding members arranged for one free drink to each attendee before the presentations began, and the audience was mostly attentive, although there seemed to have been a tendency for members of the audience to begin their own discussions while the presentations were going on. Thus, according to the founding members, the meetings began to have a reputation for a "cool" place to meet mobile industry people in the Helsinki area, and the meetings attracted approximately eighty to one hundred people, on an average. The event also began to attract local mobile companies, some of whom began to sponsor the food and beverages, which were served during the meeting, in exchange for a speaking slot in the agenda for their

respective representatives. Another group of people, who had backgrounds in the media industry got involved by starting an online newsletter service to those who were willing to register for such a service at a website created for this purpose. This group later took the responsibility for publishing the content of the meeting, recruiting speakers, and eventually also recruiting companies who had interest in providing sponsorship financing of the networking events.

From 2001 to 2003 this group built up the website called *DigiToday*, collected and maintained a list of several thousand subscribers to their newsletter, and eventually sold the intellectual property rights of *DigiToday* to the Finnish media company SanomaWSOY Oyj in early 2004. After the sales transaction for the intellectual property rights was completed, one member of the selling party, bought the intellectual property rights to the Mobile Monday trademark, and with a group of friends formed a limited liability company called Mobile Monday Oy with the intent of continuing the face-to-face social networking concept. In the same year, this group began to explore the possibility of franchising the Mobile Monday trademark and concept internationally. The group[2] came to the conclusion that scaling a franchise internationally would be too time consuming for the resources they had at the time, and that the potential benefits in terms of revenues would not be sustainable to warrant their personal investments. Each franchising contract would have required separate negotiations, and would have involved costs that would have exceeded available resources. They decided to give the rights to the social networking concept, i.e., proprietary information on how to setup the supporting processes for the meetings, free-of-charge, to anybody who was willing to take personal responsibilities for building up Mobile Monday networking meetings at their city. They also decided to provide a limited non-exclusive license to use the Mobile Monday trademark, free-of-charge. This information was then broadcasted to their network of personal contacts around the globe. One of the founding members, Mr. Vesterbacka promoted the concept while traveling to different cities as organizer of a related business-to-business networking concept called e-Bazaar"

---

[2] I was a member of the group who did the analysis from 2004 to 2005.

Unbeknownst to the group in Helsinki, roughly at the same time in 2004, two friends—Mr. Russell Beattie and Mr. Mike Rowehl—who were working in Silicon Valley in California (one of whom, was at that time an employee of a well known Internet company), decided to organize face-to-face meetings, also among friends and acquaintances to discuss issues in the mobile industry. They called their group the Bay Area Mobility Forum. The group in Helsinki did not know about their Silicon Valley counterpart until one of the members received a message, from an acquaintance working in Silicon Valley, to inform that the Silicon Valley group has began using the Mobile Monday name in their web site. According to Mr. Beattie and Mr. Rowehl, they did not know that there already was a Mobile Monday concept operating in Finland, and since the Mobile Monday.com domain name was not yet registered at the time, they registered it, and began publishing the content of their meetings in the format of a weblog. The Helsinki and Silicon Valley organizers later agreed to an ad hoc coordination of their activities and formalized their agreement in 2005. Also in 2004, a Finnish expatriate living and working in Rome, and a Canadian expatriate living and working in Tokyo got information regarding the process of starting a Mobile Monday chapter from one of the founding members. Both decided to recruit their friends and colleagues to start their own local version of the networking event. Thus, in the course of a few months, three new so-called "Mobile Monday chapters" were established in three countries. As word about the Mobile Monday concept spread within several networks of personal contacts, the number of request for help with the startup process began to pour into the e-mail boxes of the organizers in Helsinki.

At first glance, organizing social networking meetings appear straightforward and require mostly enthusiasm for the cause and organizational skills. However, several of the new enthusiastic organizers struggled to get their operations started. The organizers in Helsinki had documented their processes, and passed this information to new chapter organizers, but several chapters required assistance from the Helsinki group, in getting them connected to the network of international volunteers, regarding issues such as financing the meetings, inviting presenters from outside of their region, etc. Thus, the Helsinki group began to function as a hub in the growing network of enthusiasts and volunteer organizers. Between

2005 and 2006 twenty chapters started their activities. At last count (2008), chapters operate in forty-one countries.

According to the current organizers, the Mobile Monday community has, at the time of writing this thesis, an average of 70 face-to-face social networking meetings per month, most of which are taking place on the same Monday of each month. The community has over 70,000 members (unaudited figure), registered in their self-maintained database. Relationships (professional, friendships, etc.), were formed, first, through the medium of the face-to-face interaction, and then continued onto various digital media, that is, whatever was available at the time. The founding members of the original community in Helsinki used online fora in a limited fashion, while the newer chapters used online fora such as blogs, and social media platforms available at the time (e.g. Yahoo Groups), at a faster rate of adoption, to extend their interactions beyond the monthly networking events. From 2006, as more chapters formed, the new groups of organizers began to use participatory platforms, sometimes concurrently with the monthly meetings events. Moreover, while the earlier organizers came from technology backgrounds, participants who worked in other fields (e.g., advertising, entertainment, and academia) began to show up in the face-to-face events, as well as in the various online fora.

1.2 Organization of the thesis

This master's thesis consists of four sections: a theoretical framework for defining and examining participatory culture and social media; an historical perspective on the technology and economic events related to the development of participative spaces; a case study, and an analysis of the implications from the case study.

I develop my theoretical framework in chapter two. The basis of the theoretical framework is the postmodern condition, following Frederic Jameson's description of the constitutive features of the postmodern: a condition of flatness or superficiality extending to one's relationship to the new culture of simulacrum; a condition that weakens one's relationship to collective history, but a condition with deep relationships to new technology (1991:6). It also incorporates Douglass Kellner's theory of media culture. The framework

includes descriptions of aesthetic strategies related to usage of social media: aesthetic of self-fulfillment, relational aesthetic, cognitive mapping, and collective cognition, as well as description of themes for categorizing elements of social media. I use the theoretical framework to define participatory culture as a manifestation of the postmodern condition, influenced by its aesthetics and dominated by media consumption. In chapter three, I present an historical perspective on the technology and concepts used by participants in social and professional networks that formed in the Internet. Chapter four presents the case study on Mobile Monday. I use my theoretical framework to analyze the social logic of the community, and to look for answers to my research questions:

1. How do social media, as a manifestation of participatory culture, and viewed through the technological lens of the framework affect innovative practices?

2. What are the effects of a reactionary element, manifesting as tribalism, on generating innovations?

3. What are the effects of this reactionary agency on collective ideology?

The last chapter presents implications from the case study. I discuss the lure of innovative practices found in the Mobile Monday culture for organizations and individuals, the need for planning the transition to social media sites, and the need for increased awareness of the dynamic of identity fragmentation as well as the interplay of power relationships within participatory spaces in order to plan for and mitigate conflicts and foster cooperation.

The inspiration for this master's thesis stems from the statement "Art is a state of encounter" (Bourriaud 2002:17): a statement, which provides me with a partial answer to my own interrogation of contemporary art. For many years, I have wondered why most contemporary art failed to touch me. Similarly, when I reflect on my experiences with several social and business networks, the same question surfaces. Part of the answer lies in the lack of either reflexive or reflective encounter, or both. I will not posit participatory culture (such as social and business networks) as art. I will nevertheless use this concept as a backdrop for my interrogation. Another impetus is the intuition about the existence of complex elements and phenomena, within participatory cultures, which support its valuation, supporting and

encouraging participants to keep coming back. On a personal note, this thesis represents a sort of homecoming for my pursuits in the humanities. Its demands for an inter-disciplinary approach gave me the impetus to think, and practice this same approach, which already piqued my interest as an undergraduate student, as well as throughout my professional career.

2 DEFINITION OF TERMS AND THEORETICAL FRAMEWORK

The term social media, as defined earlier in the introductory chapter, refers to a group of computer software applications used by groups or communities with mutual interests to communicate in the Internet. Social media is a tool of participatory culture. In creating a theoretical framework for the analysis of the case study, I broaden social media's definition to include the face-to-face meeting as a medium for social interaction. A fundamental challenge is to understand participatory culture's patterns of interaction and the role social media plays. I base the theoretical framework on the premise that the postmodern condition is a primary cause to transformations in cognitive mechanisms one observes in social media. I limit my definition of the postmodern condition by adopting Frederic Jameson's description of the postmodern:

> …a new depthlessness, which finds its prolongation both in contemporary "theory" and in a whole new culture of the image or the simulacrum; a consequent weakening of historicity, both in our relationship to public History, and in the new form of our private temporality, whose "schizophrenic" structure (following Lacan) will determine new types of syntax or syntagmatic relationships in the more temporal arts; a whole new type of emotional ground tone…which can best be grasped by a return to older theories of the sublime; the deep constitutive relationships of all this to a whole new technology, which is itself a figure for a whole new economic world system…. (1991:6).

I also adopt theoretical precursors provided by Henry Jenkins, Douglass Kerner, Jean Baudrillard, and Nicholas Bourriaud. Twenty-first century participatory culture is a by-product of postmodern conditions. Participatory culture is characterized by superficiality or depthlessness in its participants' relationships. It is a culture of media and aesthetics consumption. Thus my theoretical framework consists of the following components: the postmodern condition, tacit aesthetics and media culture.

2.1 Postmodern condition

As a by-product of the postmodern condition, participatory culture has to be examined through its lenses. Jameson (1991:xix) correlates postmodernism with multinational or consumer capitalism that focuses on sales and consumption of commodities, and employs electronic technologies. Several variables affect contemporary capitalism: a new global division of labor; forms of trans-national businesses dominated by multi-national and trans-national corporations; a new dynamic in international finance; new forms of media inter-relationships; computerized automation; the flight of production to the more advanced developing countries, along with the social consequences including the crisis of traditional labor; and the emergence of a young, upwardly-mobile segment of the global population, as well as gentrification on a global scale.

These variables are inter-dependent—variables of a society's political economy affect cultural variables and vice versa (see Adorno & Horkheimer 1944; Baudrillard 1988; Thompson 1990; Bourdieu 1993; Kellner 1995). They make possible the postmodern condition characterized as depthless along with its consequent effects on the cognitive mechanisms of contemporary consumer society, and by extension to the cognitive mechanisms of participatory culture.

Jenkins says participatory culture sits at the intersection of three trends—the use of new technologies that enable archiving, annotation, appropriation, and re-circulation of media content; sub-cultural promotion of the so-called do-it-yourself media production (i.e., media content produced by amateurs), which shape how consumers deploy the new technologies; economic trends that favor integrated media conglomerates, thus encouraging the flow of images, ideas, and narratives across multiple media channels and demand more active modes of spectatorship (2006:136). I adopt Jenkins' theory to categorize trends in new technologies, ideologies of collective action, media integration, evaluation, and annotation of media content. And I supplement it with Jameson's theory on depthlessness and weakened historicity to analyze transformations in the perceptions of participatory ideologies (e.g., in ideologies of collective action), and transformations in the participants' relationship to the culture of simulacra.

2.2 Media culture

A culture of simulacra is a culture of media consumption. Kellner (1995:1-2) says media culture is a culture where images, sounds and spectacles permeate daily life-experiences. In a media-permeated culture, simulacra dominate leisure time, as well as influence work time to a certain extent. They can shape political views, social behavior as well as provide building materials for identities by which individuals represent themselves in contemporary societies. Media stories and images provide the symbols, myths and resources that influence creation of a common postmodern culture. Media culture is organized on the model of mass production, and its artifacts are produced for mass consumption, using conventional formulas, codes and rules. It is a commercial culture, with corporations producing commodities to attract profit and accumulate capital. These corporations resonate current societal themes in order to attract large audiences. It is a culture steeped in the employment of the most advanced technologies. It merges culture and technology into new forms and configurations, thereby producing new types of societies in which media and culture are the dominant principles.

Consumption of simulacra, or representational consumerism, is one of the main activities in participatory culture and, by extension, in social media. This type of mass consumerism is closely related to the accumulation of social capital. Bordieu defines social capital as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition…" (1986:248). No other contemporary media (at the time of this writing) provide the multi-modal simulacra that exist in social media (see Bowman & Willis 2003; Shalizi 2007). Participants consume simulacra produced either specifically for social media or reconstituted from other media in order to accumulate knowledge and social capital. They consume simulacra resonating current themes in lifestyles, relationships, global economy, sports, etc., and in the act of consumption, they exchange opinions based on tacit aesthetics and focused on like or dislike of the simulacrum.

2.3 Tacit aesthetics

Aesthetics is implicit in media consumption. Participants make value judgments while producing and consuming simulacra, based on a pre-conditioned consciousness of the

sublime. This pre-conditioned consciousness is made possible by systemic conditioning. In his theory on advertising, Baudrillard observes a system of serial conditioning in a consumer society whose ultimate goal is to functionalize the consumer and psychologically monopolize all needs (1988:12). He says a consumer society is capable of generating an arbitrary and systemic sign that, although lacking in significance, has mobilized an imaginary collectivity and has become characteristic of society (1988:10). In such a society, people no longer compete for possession of goods. Instead, they actualize themselves in personalized consumption. The systemic serial conditioning is made possible by advertising, which enables individuals to feel unique while resembling everyone else. Such conditioning then enables transference of an ideology, for example competition valorized as freedom, to the domain of consumption, to a philosophy of self-fulfillment, which in turn becomes embodied in individual and collective being. Such aesthetics serve as a schema of collective and mythological projection (1988:11). For my theoretical framework, I identify the aesthetic of self-fulfillment, of relations, of cognitive mapping and of collective cognition as implicit in participatory culture and social media.

2.3.1 Aesthetic of self-fulfillment

The aesthetic of self-fulfillment in the context of social media pertains to the consumption of representational relations based on knowledge and social capital. Following Baudrillard's observations, the consumption that I am concerned with is not a material practice of affluence; it is not defined by what one eats, what one wears or by the audio-visuals of images and messages of these objects. Rather, consumption is the "virtual totality of all objects and messages presently constituted in a discourse" (1988:21-22).

The aesthetic of self-fulfillment is discernable in social media participants' interests in social browsing—participants browse through content created by their contacts; information filtering—participants use their friends' preferences and interests to filter the vast amount of information submitted in social media sites to find interesting content (Lerman 2008); social relations and cataloguing—participants provide information about themselves to software systems that catalogue and distribute social and spatial information about all participants in the system (see Humpreys 2007; Ali-Hasan & Adamic 2007); and in do-it-

yourself media production (see Bowman & Willis 2003; Palmer 2004; Schaap 2007). These artifacts illustrate an insatiable consumption that seems to proliferate indefinitely beyond the participant's consciousness.

Baudrillard points out the object of consumption are signs that have become external to the relations that they signify, arbitrarily and non-coherently assigned to these relations, but nevertheless get their coherence and their meaning from the abstract and systematic relations to all other signs. This conversion of objects to the status of signs involves an accompanying change in the human relation, which becomes a relation of consumption. Human relations tend to be consumed in and through objects, which in turn become the mediator of the relation. These observations on consumption define it as a systematic and idealistic practice that extends to all manifestations of history, communication and culture. This situation suggests that there are no limits to consumption. For if consumption is a function of the order of needs, one would reach saturation. (1988:25).

2.3.2 Aesthetic of cognitive mapping

Consumerism based on self-fulfillment aesthetic is related to the aesthetic of cognitive mapping. The aesthetic of cognitive mapping pertains to the aesthetics of a culture, which deals with spatial issues as one of its main organizing concern. Jameson (1991:53) suggests that one uses a strategy of disalienation in contemporary social space by enabling a situational representation on one's part to the larger ensemble of society's structures. One cognitively maps one's individual social relationship to local, national and international class realities. However, in doing so, one encounters the difficulties in mapping, which are heightened by the global space of the postmodern moment—one feels to be really inhabiting a postindustrial society from which traditional production, such as in manufacturing of goods, has disappeared, and in which social classes of the classical type no longer exists. There is a gap between existential experience and scientific knowledge. One should somehow find a way to coordinate these two dimensions, but one may be in an historical situation when this coordination is impossible. Jameson identifies consumerism as one of the two possible reactions to the alienation that results from persistent non-productivity (1991:316). The immaterial space of social media provides an environment for this possibility. There is no

other space available to humans today where avoidance of representational consumption is next to impossible. One consumes representations of knowledge, identities, aesthetics and social capital from the time one logs on, and its effects linger even after one logs out (see Yee & Bailenson 2007). This type of consumption cannot reach saturation, thus one remains unable to coordinate the dimensions of existential experience and scientific knowledge.

2.3.3 Relational aesthetic

Why do people participate in social media sites in the first place, and open themselves to inter-relations with others? Part of the explanation lies in Nicholas Bourriaud's observations on the aesthetic of the contemporary art exhibition, or relational aesthetic. Relational aesthetic pertains to the cognitive mechanisms that drive people to congregate in a space to inter-relate with each other as well as inter-relate with forms (e.g., art forms).

In his analysis of the contemporary art exhibition, Bourriaud observes that beyond its commercial nature and semantic value, a work of art represents a social interstice, a space in human relations that although in harmony with the overall system, suggests possibilities other than the dominant ones in effect within the system. The contemporary art exhibition creates areas and time spans whose rhythm contrasts with those that structure one's everyday life. It encourages an inter-human commerce that differs from the communication spaces that are part of everyday life. This state of encounter is valorized in contrast with the social contexts found in imposed communication zones, for instance the office meeting room, because such imposed social contexts restrict the possibilities of inter-human relations all the more because of their planned, mechanized nature, and this mechanization of social functions gradually reduces the relational space. (2002:16-17).

From the artist's view, to produce a form is to invent possible encounters; from the beholder's view, to receive a form is to create the conditions for an exchange. "Form is the representative of desire in the image. It is the horizon based on which the image may have a meaning, by pointing to a desired world, which the beholder thus becomes capable of discussing, and based on which his own desire can rebound" (Bourriaud 2002:23). Contemporary art creates within its method of production and at the moment of its exhibition

a grouping of participating viewers. The aura of art no longer lies within the work; rather it lies within the temporary collective form that the work produces by being put in display. While modern art has been given credit for precipitating the disappearance of the aura of the work of art (Benjamin 1935), and modernity has criticized the predominance of the communal over the individual, as well as systematically critiqued forms of collective alienation, postmodern art and post modernity are longing for a comeback of sacredness. While hoping for the return of the traditional aura, critique is now aimed at contemporary individualism. Thus, it seems that after two hundred years of struggling for individualism, and against the power of the group, one reintroduces the ideology of pluralism, and invents ways of being together, invents forms of interaction that go beyond family relations, and collective institutions.

Relational aesthetic, which permeates one's relations with postmodern art forms and with people that congregate in front of such works, also manifests in one's inter-relations in social media. One produces forms—texts, images, sounds, etc.—that enable possible encounters amongst groups of participating viewers who collectively consume them, and discuss them in a fashion that differs from their usual ways in everyday life. And there comes a point when the ensuing discussions become the main object of interaction. Bourriaud points out, however, that the idea of the collective that congregate in the presence of a work is not the same as the idea of a unified mass, which refers more to a Fascist aesthetic rather than the momentary experiences, where everyone has to hang on to his/her identity. The temporary collective form is one based on a "pre-defined cording restricted to a contract, and not a matter of social binding hardening around totems of identity. The aura of contemporary art is a free association" (2002: 61). This drive toward a collective, yet free association, or similarly to what Battersby (1998:7) calls a "metaphysics of fluidity and mobile relationships", integrates one's emotions, desires, motives, attitudes and judgments, as one congregates in social media sites. Battersby calls for a rethinking of identity in terms of a "play of relationships and force-fields that together constitute the horizons of a (shared) space-time" (1998: 7), rather than something that is fixed or permanent, undergoing metamorphosis. Bourriaud and Battersby offer a theory to explain transformations in social media

participants' inter-relationships. In the past few years, researchers have observed that technological advances specific to computer-mediated communication not only fundamentally change the way one shares information with others (Ali-Hasan & Adamic 2007; Chi et al 2008; Dena 2008; Lerman 2008), they have also underlined the fluidity of one's relationships, to the point that the definition of a "friend" now includes passing acquaintances, fans and even people one does not know (see Leadbeater 2008).

2.3.4 Aesthetic of collective cognition

When asked about their motivations for participating in social media, peoples' response include the desire to connect and interact with other like-minded people (Ali-Hasan & Adamic 2007; Chi et al 2008; Dena 2008; Lerman 2008). Levy (1997) articulates a basis for the aesthetic of collective cognition in the concept of collective intelligence, a vision of a knowledge space that may emerge as people realize the potentials of the new media environment. He links the emergence of this new knowledge space to the breakdown of geographic constraints on communication, to the declining loyalty of individuals to organized groups, and to the diminished power of nations to command the exclusive loyalty of their citizens.

The new knowledge communities are voluntary, temporary, and tactical affiliations, which are defined by common intellectual enterprises and emotional investments. Somewhat similar to Battersby's metaphysics of fluidity and mobile relationships, practitioners of collective intelligence may shift from one community to another as their interests and needs change, and they may belong to more than one community at the same time, but they are held together through the mutual production and reciprocal exchange of knowledge.

2.4 Categories of social media's elements

Using the theoretical framework as a basis, I group social media's elements under four themes that I apply to my analysis of the case study: technological, ideological, reactionary and innovatory. Technological elements are closely related to technology: computer-mediated interaction, networked (in both the technological and social sense), access to a wide audience of varying taste, and availability twenty-four hours a day, seven days a week. Ideological

elements are those that shape social media's cultural ethos and values: for instance, collective intelligence (Levy 1997), that is, knowledge sharing on a global scale; and resistance/dominance (with regards to hegemony). Reactionary elements pertain to concepts of agency that are reactive to postmodern spaces: new tribalism (in order to get a feeling of belonging whether real or imagined), parochialism (Lofland 1998), fragmentation of civic identities (see e.g., Kotilainen 2007), and representational consumerism (Jameson 1991). Innovatory features are those that shapes creative agency, such as performance, publicity, play and philanthropy.

2.4.1 Technological element

On the surface, social media's technological elements readily identifies it as a postmodern form of participatory culture. The combinations of computer-mediated communication, distributed networking, "24/7" availability and wide reach distinguish it as an artifact in constant motion, and perhaps it can only be talked about as motion, not only in the sense of bits and bytes moving through the ether, but also in the sense of (mobile) relationships—i.e., human inter-relations. In contrast with previous manifestations of participatory culture, which can be described as more static—for although there is dynamic and temporal movement between agents, and in collaborative actions of communities such as clubs, etc., these communities tend to be limited to more or less spatially static cells—social media is a very mobile artifact both temporally and spatially. This mobility would not be possible without the existence of and advances in microprocessor and telecommunication network technologies. This mobility along with open and easy access to the technology enabled by technical features, support a sense of agent autonomy. Examples of technical features of computer mediated communication that support autonomy, as well as open and easy access include multi-modal human-to-computer interfaces, weblogs, RSS (Real Simple Syndication) feeds, mash-ups (combination of several content, software or websites), file sharing, and hyperlinks. Hyperlinks promotes autonomy in the form of resistance to the formation of hierarchies seen in other medium such as the printed narrative; it provides multiple entries and exits into the medium. In this sense, hyperlinks can provide a leveling effect on the medium, because it implies a sense of equality among the texts.

Whilst these wondrous technical marvels are often used by social media's apologists, proponents and opponents alike to position it as either a boon (as empowerment of the individual consciousness, and democratization of the field of production) or a scourge (for instance, as a media of choice for perpetrators of school shootings) to society, these technological features tend to mask critical base issues—a situation which does a disservice to all. I am not suggesting that the layperson is completely unconscious of the deeper issues involved; although it seems the rare times when the existence of some invisible hand comes to the fore of mass consciousness are closely tied to analysis of social media by news organizations while covering events such as school shooting tragedies. Otherwise, it is (representational) consumption as usual, legitimized by the aesthetic of self-fulfillment. But why should one be interested in going beyond the surface, when one could consume with relative ease the hyper-mobile relationships and objects in these participatory spaces? Part of the answer hides behind the same mediated events that rudely intrude on the collective consciousness. This intrusion grabs one by the lapel to a face-to-face meeting with the Other who, stuck in the endless creation-consumption (destruction) loop, fragmented and unconsciously lost within the postmodern space, reminds one of one's self. Such intrusions could serve as a catalyst for analysis that goes beyond the surface, and into the base. It is interesting to note the difficulty of writing about this topic without sounding moralistic. Still, one must insist on steering away from such a project if one is to stand any chance of constructive criticism of the artifact, and realize how much the tacit aesthetics of self-fulfillment affect one's everyday agency as a consumer of representations.

2.4.2 Ideological element

The ideology of collectivity, or communal interests and action, becomes visible upon examination of the various narratives created by the social media participants. For instance, much of the marketing texts, created to support social media, valorize this ideology for its democratizing effect, in opening up the field of production to the masses, and this collective, global knowledge sharing ethos functions as an anti-thesis to the free-market ethos of contemporary capitalism. In this sense, the ideology is reactionary, and it in turn promotes reactionary agency. Peter Walsh (1999) argues that the paradigm has already shifted away

from the experts, thus undermining the hegemony established throughout modern history. While positing social media as a postmodern manifestation of participatory culture, one has to acknowledge the democratizing effect of this paradigm shift, but at the same time identify the less valorous effects of the underlying ideology, which manifests as reactive agency (i.e., counter-reactive) taking the form of new tribalism, parochialism, and schizophrenia. These reactionary features are some of the symptoms of a dysfunctional inter-relationship embodied in the ideology of social media.

2.4.3 Reactionary element

New tribalism is not based on a tribe, which is organized on the basis of kinship. Rather, it is a tribe organized on the basis of an evolving redefinition of family, friends and social responsibilities (Watters 2003). Participants of the new tribes are less interested in the institutionalized communication spaces of family and kinship. Friends, whose definition has become fluid and mobile, constitute the community (the new tribe) and increasingly the source of support. Social networking sites such as Facebook serve as venue for their interactions, and some evidence points to positive associations of such interactions with social capital (see e.g. Ellison et al 2007). Although the new tribesmen are no longer like hunters and gatherers sharing the meat of game animals, ideologically, they still espouse a communal sharing relationship (Fiske 1992:690-691) in their treatment of immaterial objects, as well as in their tendency to regard, in terms of equivalent relations, the equivalence class (or clique) to which they belong as superior than others. The ideological basis of peer-to-peer (also known as p2p) file sharing is an example of the former, while the proliferation of specialist social networking sites is an indication of the latter.

Parochialism refers to the term used by Lofland (1998) to characterize a pattern of interaction she observed in urban spaces. Lofland identifies three "realms" within urban spaces that one experiences according to the social relations manifesting in particular territories. She calls these realms public, private and parochial. Public realms are characterized by impersonal relations amongst strangers or among people who know each other due to their profession or social role in public space; for instance a traffic police officer is readily identifiable by strangers in the area. Intimate and personal networks of social

relations characterize private realms; for instance, homes and offices could be considered private realms. Parochial realms are characterized by "a sense of commonality among acquaintances and neighbors who are involved in interpersonal networks that are located within communities" (Lofland 1998:10). In urban spaces, examples of parochial realms include pubs and cafés. Similarly, social media sites function as parochial spaces.

I alluded earlier to the reactionary element of identity fragmentation in the context of Jameson's observation about the schizophrenic emotional ground in the postmodern era. He uses Lacan's (1977; cited in Jameson 1991) account of schizophrenia not so much in a clinical sense, but to suggest an aesthetic model connecting linguistic malfunction and the psyche of the schizophrenic, and then critique cultural productions such as schizophrenic writing. The model presupposes a proposition of Saussurean (1986) structuralism, which states meaning, is generated by the relationship between signifiers. Jameson proposes that if personal identity is the effect of a temporal unification of past, future and one's present, and if such a unification is a function of language, or specifically of the sentence, then a malfunction in the ability to unify the past, present and future of the sentence is analogous of the inability to temporally unify one's "biographical experience or psychic life," (1991:26-27) as one moves through a culture dominated by space and spatial logic. A similar malfunction serves as basis for the fragmentation of identity that manifests in online participatory culture. As Jameson points out, the effect can be negative—for instance anxiety and loss of reality; or positive—for instance euphoria, a high, an intoxicating intensity (1991:27-28). The fragmentation of identity ranges from multiplicity of self-representations in blogs, to gender swapping, for instance in alternate reality games and virtual worlds (see Suler 2004). Yee & Bailenson (2007) propose that a "Proteus Effect" may impact community behavior because as one chooses self-representations in virtual environments, one's self-representations shape one's behavior in turn. As a reactionary strategy within the context of online participatory culture, fragmenting identities may be useful in building civic identities for political agency, for instance by young people entering the institutionalized civic arenas of their communities (see e.g. Kotilainen & Rantala 2008).

2.4.4 Innovatory element

Jameson points out that what happens in one's reaction to the postmodern space is akin to mourning. The difference is that one recovers from mourning. The other way of dealing with postmodern alienation, he suggests, involves acknowledging its "persistence and inevitability, as well as disguising, repressing, displacing and sublimating a persistent and fundamental powerlessness" (1991:316). The innovatory element of social media refers to creative agency in the disguise, repression, displacement, and sublimation of powerlessness. Confronted with a dimensionally flat space in constant motion, and submerged in images and simulacra, one manages to revel in play (of social games of various sorts), as well as in performance of showing off a fragmented identity, and in the resulting publicity. What comes to mind here is the phenomenon, well known in the South, of reveling in music and dance to sublimate the hardships of physical labor, and the miseries of exploitation.

Just as a single human cell contains certain basic elements necessary for its function, participatory culture contains elements that are fundamental to its Being, the totality of which is affected by the forces of the postmodern consumer society, its culture and aesthetics. I view participatory culture as a superstructure built on the base of a postmodern consumer society, influenced by its aesthetics and permeated by the forces of a media culture. The technological, ideological, reactionary and innovatory aspects that are observable in the manifestations of participatory culture are closely linked together within this superstructure. All the features found in participatory cultures—openness, participative, conversational, communal, connected, annotative, evaluative, and creative—are animated by the base forces. By extension, social media as a manifestation of contemporary participatory culture is infused by these forces.

3 HISTORICAL PERSPECTIVE

Participatory culture's manifestations online have a recent history. Many of the technologies that enable social media became available less than a decade ago. In this chapter, I identify contemporary technologies and socio-economic developments correlated with developments in social media. I use data accumulated during my employment at two information technology companies and two telecommunications companies from 1991–2000, in addition to anecdotal and published research data. With regards to technology, I place social media's precedent forms in the context of computer-supported social networks, and computer-supported cooperative work, also known as collaborative work concepts in the corporate world (see e.g. Wellman et al 1996). I review related economic trends that began in the US, as well as examine the economic models of sharing economy and commons economy. I show how the introduction and widespread availability of specific communications application combined with experimentation with collaborative work concepts, which began in the nineteen-nineties, served as catalysts for the increasingly widespread participation in social media and other participatory spaces.

3.1 Enabling technologies

Communication technology and its related socio-economic trends have played a role in facilitating social connections, and it can facilitate participative actions. Humphreys (2007) points out that on a much wider timeframe, the printing press served as a catalyst in the faster distribution of information, and has played an important role in the Protestant Reformation (see Eisenstein 1980). Newspapers provided a medium through which people can achieve a sense of belonging to a larger community and nation (see Anderson 1991). The telephone has been documented for its role in the building and maintenance of social connections (see Fischer 1992; Marvin 1988). Television has also been documented for its role in helping to build social connections within the family (Spigel 1992), as well as among the viewing public (McCarthy 2001; Williams 1975). And for the past twenty-five years, the Internet has played

an important role in accelerating the development of social connections and participative actions.

Today, software applications such as electronic mail, or e-mail, and web browsers are familiar to a growing number of people who live in the Northern hemisphere (see Jones & Fox 2009), as well as an increasing number in the South. Looking approximately two decades back, these applications were accessible only to people who worked in certain jobs in certain private industries, and in some academic circles. In the corporate world of the nineteen-nineties, an increasing number of people started using computer-mediated communications for their online encounters. Electronic mail was used in conjunction with mail distribution lists to broadcast messages to many people at once, enabling an asynchronous type of discussion to take place, mostly among workers within a corporate intranet, that is, a private corporate network only accessible to units of an organization. In some cases, intranets were accessible to organizations, which had mutual interests. Discussion groups were also formed to support online discussions on work projects. Sharing of digital files, and digital libraries were enabled within corporate networks to facilitate sharing of project documents among members of workgroups. Outside the corporate network, people used discussion fora known as newsgroups, bulletin board services, and Internet Relay Chat (IRC) to seek and exchange information. Through these technologies, people began to congregate in computer-mediated environments for social support, companionship and a sense of belonging to a community, even when the social environment was made up of people one hardly knew. It is useful to remember, that although today, many of the functions provided by software enabling computer-mediated communications are embedded in a single software application, for instance the web browser, they were all separate software through most of the nineteen-nineties, and demanded a level of technical skills and familiarity with network technology in order to use them effectively. The following is a short list of the most employed tools that served as the enabling technologies for the online communities today, and how they were employed through most of the nineteen-nineties.

1. **Electronic Mail** (e-mail)– beyond the one-to-one exchange of information, electronic mail, or e-mail, was used to enable an ongoing specialized discussion through the use of

mailing lists. Mailing lists provided a list of recipients as well as automatic distribution of e-mail items to hundreds, even thousands of people on such a list.

2. **File Transfer Protocol (FTP)** – used for transferring files between computers. With FTP, people log into remote computers, search for, retrieve, and store files provided that they had a valid identification and password with which to log on. By using FTP, people can access resources that are stored in other computers such as databases, programs, images, spreadsheets, word processing files, graphics, etc.)

3. **Telnet** – refers to both the computer command and the service that people get when using the command. Telnet was used in computer terminals, especially, prior to the introduction and wide availability of personal computers. Still today, it is used to connect to a remote computer, and run a program somewhere on the Internet as if the user is using a terminal directly linked to the remote computer. Telnet can be used either to connect to a remote computer where the user already has access, or to connect to a remote computer that allows access to anybody.

4. **Short Messaging Service (SMS)** – enabled the text-messaging alternative to voice calls on mobile phones. It was originally designed for the Global System for Mobile Communications (GSM). As a standard communications service in GSM networks, SMS technology facilitated the widespread use of low cost mobile text messaging in Europe and in other regions where GSM was the standard technology for the mobile phone network.

5. **USENET** (also known as NetNews or newsgroup) – allowed people to participate in thousands of discussion groups that used newsreader software. The various discussion groups covered a broad range of issues including technical, political and social topics. USENET was similar to the local bulletin board systems (BBS) with regards to self-regulation by users of their own public discussions. The quality, accuracy, and usefulness of the information generated by newsgroups varied.

6. **Bulletin Board Systems (BBS)** – the precursor to the Internet fora (or message boards) BBS provided a computer-mediated environment that was accessible by using Telnet. The

earlier BBS (circa 1970s) were accessible only through the telephone line with a modem. BBS provided access to online games, message boards and chat rooms.

7. **Internet Relay Chat (IRC)** – provided synchronous group communication, as well as one-to-one communication.

8. **World Wide Web** – the Web provided access to a network of documents located around the world. The development of a software called web browser in conjunction with several communication protocols, e.g., Hypertext Transfer Protocol (or HTTP), File Transfer Protocol, Telnet, etc., transformed the Web into a hypermedia environment that people used for information search, personal communication, self-expression, entertainment, and social interaction. Prior to the wide availability of the web browsers (e.g., Mosaic and Netscape Navigator, Microsoft Explorer, etc.), several Internet search mechanisms were used for searching indices of databases for documents. These tools included Gopher, Wide Area Information System (WAIS), Archie, Veronica, WHOIS, Netfind and Finger. Several companies (e.g., WebCrawler, Yahoo!, Lycos and InfoSeek) also began providing searching and indexing tools, which had similar functions as the previously mentioned tools.

3.2 Computer-supported social network

The term computer-supported social network refers to the idea that when computer networks link both people and machine, they become social networks. This network supports virtual communities, whose members want to link to each other for companionship, information and social support from their homes and computers; computer-supported cooperative work (or collaborative work), among office workers, who wanted to be unencumbered by spatial distance, as well as temporal differences; and "telework" or working remotely from their home, by dialing-in to a corporate network. Related to the concept of collaborative work, telework promised workers more autonomy in their work life, while management who supported them foresaw reduced building and real-estate costs, and increased productivity (Wellman et al 1996:213).

The primary concerns of collaborative work are efficiently finding information, meaning and relevancy, and then sharing them within a specified team of workers or workgroup. Collaborative concepts may be categorized in several ways (see e.g. Leadbetter 2008).

a. Indirect. Collaborative work can be indirect, i.e., as a useful, indirect and unintentional by-product of an activity. What we know today as Google's page ranking is an example of indirect collaboration—everyone clicking on a link contributes to the function of the algorithm for everyone's benefit, even though they are doing this for their own personal reasons.

b. Instrumental. Collaboration can be instrumental—that is, a deliberate, purposeful activity with the intention of creating or finding information. Examples are wiki processes, business contacts networking, and Massive Multiplayer Online Role-Playing Games (MMORPGs), where people cooperate because it helps them progress in the game.

c. Means/ends. Collaboration itself is the primary purpose of activity. An example of this is social networking.

The development of computer-supported social networks dates back to the nineteen-sixties when the US Defense Department's Advanced Research Projects Agency developed ARPANET to connect large university computers and some of their users (see Cerf 1993). In the mid nineteen-seventies, the Electronic Information Exchange System started supporting computerized conferences of scientific researchers (Wellman et al 1996:214). Since the mid nineteen-eighties personal computers became increasingly connected through modems, corporate and academic networks and other connectivity technology, to central communication systems. In turn, these have been linked to each other through what became known as the global Internet and World Wide Web, through which they connected with other interconnected computer networks. This network originally included only computers maintained by nonprofit organizations, and universities. In the early nineteen-nineties, commercial users where allowed on to the network. The growth of the Internet was accompanied by the growth of other computer networks, which ranged from community

bulletin board systems to the global for-profit networks, such as America Online, CompuServe, Delphi, Genie, FidoNet and Prodigy, which all developed commercial information services.

Wellman et al suggested that more people possibly participated in private corporate networks than on the Internet, given that they had access to proprietary systems such as Lotus Notes and Microsoft Exchange, or some Internet-based technologies that were adapted for use in corporate networks (1996:216). It was in these corporate networks that collaborative work concepts were being implemented through the use of e-mail, shared calendars, file sharing, discussion groups, desktop videoconferencing, and other applications. On the non-corporate network site, chat lines offered by commercial services, Internet Relay Chat (IRC), and Multi-User Dungeons (MUDs) provided real-time computer-mediated communications, while community bulletin board systems (BBS) and USENET newsgroups provided asynchronous communications.

3.3 Socio-economic events

Falling cost of connectivity to the Internet service providers, which provided the applications such as e-mail and online discussion groups, served as one of the catalyst for the uptake of Internet usage. The trend began in the US, where the so-called flat rate pricing was introduced. Consumers paid a set fee to their telephone company to connect, but were not billed for each data bit sent. By the mid nineteen-nineties, at the cost of twenty dollars per month, US consumers were able to connect (through their computers and modems) to their Internet service providers' computers.

European and Asian telephone companies trailed their US counterparts in adopting flat rate pricing. State-run monopolies dominated telecommunication markets in most countries in these regions. Instead of flat rate pricing, they offered usage-sensitive pricing—users paid a portion of their Internet bill for a connection, plus a varying portion for each data bit sent and/or received; and transaction-based pricing—similar to usage-sensitive pricing but the prices were determined by the characteristics of the transaction rather than the number of data bits (McKnight & Bailey 1997:13). In Europe, the opening of various telecommunication

markets served as a catalyst for the eventual adoption of the flat rate pricing scheme. What did people do in the Internet? MacKie-Mason & Varian (1997:28-29) claimed that as of December 1994, the Internet traffic volume was made up of about thirty-two percent file transfer, sixteen percent web browsing, eleven percent Netnews, six percent e-mail, four percent Gopher and the rest was for other uses such as searching databases, downloading data and software, and asking or answering question in discussion groups.

Related trends began also in the US with the economic expansion and bull market of the nineteen-nineties. By end of the 1990–1991 recession in the US, corporate America completed a long period, which begun in the nineteen-eighties, of restructuring. Many industries including pharmaceuticals, automobile, office equipment, energy and financial services industries reduced their workforces. Meanwhile, widespread adoption of personal computers and Microsoft Windows software at the corporate workplace and increasing investments in technology followed in the heels of corporate restructuring. Developments in microchip technology enabled a rapid increase of memory available to computing systems. Digitization of written documents, records, photographs, and other media to make them available on computers entered the business processes of companies. To commercialize technology products that supported various digitization processes, the available labor pool from previous corporate downsizing together with a new generation of young technology savvy workers landed in new jobs and began participating in what was termed the "new economy", which in turn drove growth of new job creation. The implementation of technology products and systems by companies resulted in an investment capital spending for building these new generation of products and their supporting infrastructure. The economy turned in year after year of steady growth, and the stock market responded with increasing investor interest and rising stock prices, which eventually peaked in 10 March 2000 when the US Nasdaq composite index closed at 5048.62 (see Shell 2005), more than double its value just fourteen months before.

The attitude of investors and people working in what became known as the dotcom boom, has been one of irrational expectations (see Alden 2005). During those heady days, young entrepreneurs and investors received millions in funding to start companies with

untried business models, and these companies were given market valuations in the hundreds of millions. From 1998 to 2000, I worked in evaluating so-called new media companies in Europe, for potential acquisition by a telecommunication company. The overall attitude I observed during negotiations was one of excitement over the possibilities of making a lot of money. This attitude also spilled over to the informal meetings such as in networking events called First Tuesday, an example of a social network that served as a match-making event for venture capital investors and young entrepreneurs. For instance in 1998, Julie Meyer, an INSEAD MBA graduate, Mark Davies, journalists Nick Denton and John Browning, and investment banker Adam Gold started organizing networking events for people working in the so-called new media industry on the first Tuesday of every month in London. According to Gledhill (2000), in September 1999, the First Tuesday networking events went international and spread to eighty countries.

It was during these times and environment of expectations for big profits, that people discussed new business models whose function was invariably to attract consumers to do more of their consumption of information as well as to buy material and immaterial products through the Internet, and to convince existing "old economy" businesses to move more of their processes to the Internet to improve their profits. As Kellner (1995:303-304) observed, the era could be characterized as one dominated by unrestrained capitalism, a global capitalism consisting of mixed cultures and languages, but of a homogenous mass culture and global marketplace, permeated by products, cultural forms, and minutiae from all over the world. This form of capitalism is also a techno-capitalism, in which technology, especially media, information, and communication, becomes capital and capital is increasingly mediated by technology.

While technologist/entrepreneurs and investors were building the infrastructure that would enable a new economy and a new approach to commerce, other economic models also began to manifest in the midst of the community of users—the models of the sharing economy and commons economy. These models refer to the way people create and share cultural content in a non-commercial manner. In terms of the sharing economy, already before the Internet era, people created and shared stories by telling them to each other, they

participated in fan clubs, shared music, shared books, etc. By the late nineteen-nineties, technology used in distributed networks like the Internet enabled peer-to-peer (also known as p2p) file sharing. Peer-to-peer file sharing made it possible to spread cultural content with such efficiency unimaginable by previous generations. Moreover, this efficiency did not respect copyright. Lessig (2004:17-18) said the network did not make a distinction between sharing of copyrighted and un-copyrighted content.

Commons economy refers to the communal creation of cultural content, also in a non-commercial manner. A large-scale example of this type of communal or collaborative creativity is free software or open-source software, whose source code is shared. Anyone can download the technology that runs the software, and anyone can make modifications to the source code. Useful modifications are then shared with the rest of the community. The commons model also applies to cultural content that is part of the Web. The hyper-linking of texts, sounds and images in the Web enables more people to participate in the creation and transformation of cultural content, and to this extent, facilitates access to multiple forms of intelligence in the creative process. Communities that are based on the ethos of sharing and collaboration are self-organized, voluntary and temporary affiliations. They congregate through mutual production and exchange of knowledge. "No one knows everything, everyone knows something, all knowledge resides in humanity" (Levy 1997:20), could be used as rallying call for these types of communities. Jenkins observes that online fan communities might well be some of the most fully realized versions of Levy's cosmo-pedia—"expansive self-organizing groups focused around the collective production, debate, and circulation of meanings, interpretations, and fantasies in response to various artifacts of contemporary popular culture" (Jenkins 2006:137).

Related to the sharing and commons economic models, Levy (1997) proposes a vision for the Internet advocating a social space where participants could come together as a collective intelligence, to think and discuss with each other freely, an alternative view of the Internet as simply a huge business opportunity, a space to practice free market dogma. He contrasts this vision with the image of the "hive mind," where individual expressions are suppressed. The collective exchange that he envisions would be difficult to control by

previous sources of power, i.e., hierarchies based on static writing forms, media monarchies, and international economic networks that depend on tight control of the information flow. Collective intelligence in the new knowledge culture will undermine the traditional forms of expertise. The old information commodity space is characterized as a source of alienation, which include the alienation of labor, the uprooting of images from larger cultural traditions so that they can circulate as commodities, the control of knowledge, and the disconnect between media producers and consumers. On the other hand as Jenkins (2006:140) argues, the new information space will enable participants to pool what they know, thus creating something much more powerful.

Technological innovations coupled with seemingly contradictory developments in the pursuit of free market opportunities, and in the pursuit of an alternative "free culture" (Lessig 2004) among online communities espousing the sharing and commons economic models, composed the mixed-culture in the Petri dish from which participatory culture continued its evolution. The nineteen-nineties saw both positive and negative aspects of developments in technology, economy and culture. The development of specific Internet communication applications set the stage for the culture of instant messaging, and the seemingly perpetual contact that has been enabled by technological developments in mobile telephony in the beginning of the present century, especially among the young generation. While young adults were early participants and users of the new technology (Wellman et al 1996:216), people from even younger generations became more likely participants in contemporary participatory culture (Fox & Madden 2005). Even with this increased ability for social contact, there has been debate whether these communication technologies contribute to people's withdrawal from their environment by decreasing physical social interaction (see McPherson et al 2006). On the other hand, some evidence suggests social connections can be developed and strengthened through computer-mediated communication channels (see Ellison et al 2005). People's need for social contact is not a new cultural phenomenon, but the spread of computer-mediated communications practices that were adopted rapidly in the past decade was new, and the rapid adoption would not have been possible without the inter-related developments in networked communications technology, economy, and social attitudes. As

has been observed by Kellner (1995:315), the paradigm shifted as the infrastructure of society shifted from industry and production, to a media and information culture. This is the historical backdrop, through which people, who are themselves products of technological consumer societies, began to congregate and participate in online communities.

4 CASE STUDY

The case study on Mobile Monday is part of a three-year project to track trends in innovations using mobile technology applications to address a wide range of business process issues. The idea is to study communities that have global reach for emerging innovatory practices. My involvement with Mobile Monday began in 2001, when I was invited to speak at an informal meeting hosted by the community, in my role as a consultant in the mobile industry. In 2004, I was invited to join a group who was analyzing the commercial potential for the Mobile Monday concept. I continued as a volunteer organizer for the community, and still have a small role in the global coordination committee. From 2005 through 2006, anecdotes were presented by Mobile Monday participants during presentations at the monthly meetings regarding innovative approaches to building networked communities, as well new business models that took form through the Mobile Monday community in their regions. I began hearing remarks amongst organizers that several trends are manifesting within the community; thus one should keep track of them and potentially extract value. No one, however, had much time to systematically study the various phenomena. It was not until 2007 that Dr. Madanmohan Rao, a writer and consultant specializing in the mobile industry presented a research project to look into the potential innovatory practices to Mr. Jari Tammisto, who leads the Mobile Monday's coordination team, which is based in Helsinki, Finland. In May 2008, I also presented my research proposal to study the community from a culture studies perspective, with the goal of identifying cultural elements that may be in play within the Mobile Monday community, and to determine how they affect the community. It was then agreed that the result of my study could be used as an input to the larger research project proposed by Dr. Rao. I received approval for my smaller case study in May. In September 2008, the three-year project was approved and received partial funding from the Technology Industries of Finland Centennial Foundation. In this study, I concentrate my analysis on the role of social media and new tribalism in the community. The study indicates social media usage generates possibilities to gain knowledge and social capital for a larger portion of a community, beyond the confines of a select group. It further indicates sharing a

common ideology and aesthetic of collectivity promotes a common identity among members of the Mobile Monday tribe; however, their dynamic could also produce a fragmentation in the common identity.

4.1 Methodology

I use a case study method guided by Alasuutari's (1995) concept of "unriddling," that is, the qualitative analysis approach to culture studies is similar to solving a riddle. The process involves observing a sample of the population of research interest, putting the observations through a "purification" process whereby a theoretical framework is applied to a theme or themes of raw observations, finding a common denominator among the observations, and then putting the purified observations through the unriddling process whereby the researcher looks for clues to the logic of social action. I gathered data by examining both public and private communications, in which I was included, between the organizers of the various chapters of the Mobile Monday community. This entailed examination of e-mails that were exchanged among organizers between August 2004 and May 2008, and various online participatory platforms (i.e., weblogs, Facebook, LinkedIn, Yahoo Groups, Mobile Monday's private discussion forum and Ning) to which I had access as a participant (as an organizer for the Helsinki chapter), as well as an examination of the materials published by organizers at their chapter's website. This process took place from 8 June through 1 August 2008, and yielded several themes, which served as the basis for the design of the survey questions:

a. Motivations of organizers and participants;

b. Role of common identity among organizers;

c. Cooperation between chapters;

d. Emerging innovations.

In making decisions about recruiting international organizers, the coordination group in Helsinki used similarity in professional backgrounds and experience, and membership in professional networks dealing with the mobile communications industry as criteria for determining who is qualified to organize and operate a chapter. They had previously used

these criteria in their own process of recruiting members for an advisory committee whose function was to propose themes for the monthly meetings in Helsinki, recruit speakers, and seek financial support from their respective organizations. Another criterion is willingness to promote an open forum for all interested participants to share information about innovatory practices. Implicit in the choice of criteria was the assumption that a group consisting of people with similar qualities will have better abilities to perform their functions. These assumptions seemed to have supported the fast expansion of the community to several countries; however, events from December 2007 to May 2008 resulting in disagreements about community governance and intellectual property rights amongst the international organizers led me to question whether the assumptions were valid for solving problems concerning issues of trust and common identity. The organizers did not explicitly discuss whether social media could help the community expand its reach. Their discussions focused on the types of communication tools that can help them efficiently talk to each other about cooperation projects. They assumed the community will grow, and as it grows bigger, they would need standardized work processes and tools for sharing information to replace their ad hoc processes and tools. Between 2004 and 2005, the Silicon Valley chapter was the only group using social media software, i.e., a weblog, for its communication. By 2006, as more chapters opened and also used weblogs, the organizers began discussions on sharing one communication tool rather than having several weblogs, or exchanging e-mail messages about issues and activities requiring coordination across geographies and time zones. The group in Helsinki created a tool, i.e., an online discussion forum, with the assumption such a tool should be owned and operated by the Mobile Monday community, but it was not used much by the organizers. By 2007, the use of social media began to proliferate, making coordination of information exchange more time consuming. The organizers resumed discussions in May 2008 about a common social media platform, but were unable agree due to differences in opinions whether the platform should be open to the general public. These disagreements were in the background when I proposed my survey for this study to the organizers. Under these circumstances, getting approval for a wider survey of the community became difficult, and it also affected my ability to get willing informants amongst organizers. I therefore proposed a smaller survey of the organizers.

To get a target group of informants for the survey, I took a stratified random sample of thirty-two names from a list of forty-eight names of organizers who have been active in the global coordination activities either through participation in the online discussion groups or attendance in the yearly coordination meetings from 2005-2008. As a community participant, I was aware that this group aggregated data with varying intensity and sophistication with regards to using technology; therefore I considered this subgroup to be a good starting point for gathering data. The rationale for stratified sampling is to compare findings from data sets collected from the organizers (who also collect data about their chapter's local membership) with data sets that will be collected during the life cycle of the larger three-year project directly from the wider population of the community. I sent an e-mail to the target informants containing a short description of the intentions for the case study, along with a questionnaire consisting of twenty-eight interview questions (see appendix) to get data on the organizers' motivations, backgrounds, use of social media by members, innovative practices, cooperation with other chapters, as well as to collect information on other descriptive variables, which include the chapter's age (in years), organizer retention rate (percentage of the number of the original organizers who are still working in the same capacity for the chapter), membership population, number of face-to-face meetings per year, average number of attendees per meeting, and face-to-face meeting rate (average number of attendees per meeting divided by the chapter's membership population). Seventeen organizers responded, yielding a response rate of fifty-three percent. These data sets were collected from 31 December 2008 through 7 February 2009. As most of the questions required a narrative response, I coded these types of responses in order to extract descriptive statistics from the data (see appendix).

4.2 Organizational characteristics of Mobile Monday chapters

The majority (64,7 percent) of the Mobile Monday chapters in the study sample have been in existence for less than three years. The median membership population is 700 members. Meetings that combine informal discussions with formalized presentations are held in pubs and restaurants to emphasize a relaxed and informal atmosphere.

	N	Range	Median
Chapter's age (years)	17	0,17-8,67	2,58
Membership population	17	30-4000	700
Meetings per year	16	3-12	11
Attendees per meeting	17	40-400	100
Number of chapter founders	17	1-10	3
Number of chapter founders still active	16	0-5	2
Number of participants in chapter's social media site(s)	14	25-1514	134,5
Ratio of social media participants to membership population	14	0,036-7,57	0, 34

Figure 1: Summary of Mobile Monday chapters' organizational characteristics.

Local chapters are organized either as a registered public association, a limited liability company, or an ad hoc private entity. The majority (56,25 percent) of the chapters in the sample are ad hoc private entities with no legal rights or responsibilities in their respective jurisdiction. Funds to pay for the expenses of organizing the monthly meetings come from sponsors, membership fees and entrance fees to the meeting venue. Organizers' ability to collect from these sources depends on local conditions. "We have a mix of sponsorship and entrance fees, as [recruiting] sponsors does not scale and takes much time" (Benjamin Joffe, Beijing chapter organizer). Organizers use several methods of varying sophistication to gather data on their chapters' members. These methods consist of collecting business cards to get basic contact information that are compiled into mailing lists or databases, setting up websites for registration and using social media sites such as Facebook, LinkedIn, and Yahoo Group.

4.3 Relationship of motivation and common identity

Shared motivation and common identity play important roles in the ideologies of common interest and collective action, and in the perception of belonging to a community. There is evidence that people who frequent social media sites do so to meet like-minded people as one of their main motivation for participating. Ellison et al (2007) found that people often use social networking services to connect with those in their existing networks, rather than seeking new friends or acquaintances, and that people tend to socialize and spend times with others like them (Marsden 1987). The organizers' motivations for starting a Mobile Monday chapter correspond thematically with desire to gain knowledge about the mobile industry, making contacts with people who share common professional interest, and share ideas.

> "I was working as a political consultant and found when I pitched
> clients, they had no idea what I was talking about when I was talking
> about mobile. It made it harder to do the work I was really passionate
> about if my clients did not even understand the potential of the medium.
> I co-started the chapter to help educate the area about the potential
> impact of mobile technology" (Washington, D.C. chapter organizer).

The motivations reflect ideologies of communal sharing, collective action and common interest. The organizers communicated these ideologies in a manifesto published at various web sites they maintained.

Potential for personal financial gain is an implicit motivation for joining professional communities like Mobile Monday; however, the organizers emphasized accumulation of knowledge, personal contacts and social capital as benefits gained. "Personally, I have been recognized as one of the leaders in the region, bringing MoMo to them, and as a professional interested in the industry beyond my own business" (Caracas chapter organizer).

Organizers identify the time consuming process of organizing monthly meetings as a disadvantage of their role. "It can be a bit difficult to juggle running MoMo events as an aside to our regular work…" (Tokyo chapter organizer). In spite of these constraints, organizers' attitudes indicate a higher valuation of getting contacts, knowledge and social capital. A majority reported enjoying their involvement in the community (88,2 percent), and having positive experiences that have affected their personal lives (70,6 percent). "I have a broader

view of cultural aspects of doing business around the world. Also, I have had the opportunity to revive my love of non-profit organizations…" (Caracas chapter organizer). Motivations of the community's general membership indicate similar emphasis on the indirect benefits rather than on direct financial benefits.

The informants in the sample, except one, served as founders of their chapter, and played key roles in recruiting other founders to start a chapter. The majority (70,6 percent) recruited colleagues from their personal network of contacts. The majority (58,8 percent) put together a group of founders with varying professional and industry backgrounds, whilst 35,3 percent of the informants recruited a group consisting of people with similar backgrounds in the mobile industry. A slight majority of chapters (52,9 percent) have memberships consisting of people with varied industry background, whilst 47,1 percent of the chapters have members who predominantly come from the mobile industry. Whilst the group in Helsinki used similarity in professional backgrounds as a criterion for recruiting international organizers who would serve as leaders of founding teams, the majority of international founders used diversity as criterion in their recruiting process. This difference in approach could indicate a divergence in agenda, or a difference in assumptions about the effects of similarity versus diversity in experiences on a group's abilities to solve problems related to starting and maintaining a chapter.

The study indicates shared motivations reflecting ideologies of collectivity, rather than similarity in backgrounds, play an important role in forming a common identity among participants and organizers of the community. This communal identity based on ideologies is characteristic of the ideological and reactionary features of social media, which are influenced by the aesthetic of collective cognition as well as the aesthetic of self-fulfillment; shared ideologies among participants facilitate consumption of representational relationships based on knowledge and social capital, and they define the friendships and social responsibilities of the participants of the community (the new tribe).

4.4 Cooperation between chapters

During a meeting in Helsinki on September 2007, international organizers agreed on the premises for coordinating their activities to create regional and global events. They wanted to facilitate the exchange of information on funding sources, speakers and logistics for these events. They also acknowledged the need for a common social media site. They have realized that subgroups within the community have been using social media sites to extend communications beyond the monthly local meetings. Usage of social media sites by subgroups was initiated by some of the organizers themselves; other subgroup activities were initiated by the general membership. The organizers agreed to share a common social media platform; however, they could not agree on the principles for access to it—i.e., whether it should be open to the general public. The Helsinki group created a private online discussion forum accessible to organizers and members, but subgroups continued to use other social media sites.

The study indicates that organizers continue to value cooperation amongst themselves. The majority of informants (70,6 percent) reported cooperation with other chapters. The types of cooperation are intra- (i.e., within Asia-Pacific) and inter-regional (i.e. between Europe and Asia-Pacific). The study also confirmed the increasing use of other social media sites by subgroups, thus indicating a desire amongst the larger population of the community to generate and expand possibilities for cooperation. The ideology of collectivity, valorized by Mobile Monday participants, enabled opening the field of production to a larger population, undermining the hegemony of a select group, in this case the chapter organizers, and promoted reactionary agency in the form of subgroups (within the tribe) espousing a variant of the collective, global knowledge sharing ethos.

Reactionary agency's—i.e., new tribalism—relationship to the ideological feature of social media provides clues to the underlying causes of the series of events, which started in April 2008, resulting in much discussion about governance issues, and cumulating in October 2008 to a call by a subgroup amongst the organizers to place the Mobile Monday trademark into a trust. By this time, the organizers were unable to establish a neutral process to analyze and make recommendations on how to resolve these issues. Although a contractual

agreement, whose rationale was to foster cooperation, existed between certain Mobile Monday chapters and the global coordinating organization in Helsinki, which owned the intellectual property rights to the trademark, the content of the document was not rigorous enough to provide guidance in resolving conflicts of interests.

The ideology of collective knowledge sharing is an anti-thesis to the free-market ideology of contemporary capitalism, and as such, it is a reactionary ideology, which in turn promotes reactionary agency. The organizers' motivations support this reactionary ideology and its aesthetic of collective cognition, relative to (i.e., in opposition to) the capitalist ideology implicit in the corporate culture of their various industries. They are also aware of the general interest in the potential benefits that could be extracted from a community like Mobile Monday, should it indeed enable innovations creating value while undermining the current hegemony in the business world. Thus, the organizers have a collective interest to control the production and consumption of knowledge and social capital circulating within the community. The discussions about public access to a common social media site maintained by the community are indicative of this collective interest. The ensuing disagreement amongst organizers, along ideological lines, about the degree of control—i.e., closed communication platform versus open platform, indicates a fragmentation in their common identity. Reactionary agency that enabled the select subgroup of international organizers to form globally networked local chapters, also enabled the community's general membership to gain access to the field of production and consumption of representational relationships by using social media sites to extend the community's interaction beyond monthly meetings, effectively preventing the organizers from controlling access.

4.5 Emerging innovations

Several patterns of interactions amongst participants in the Mobile Monday community exhibit characteristics of social media's innovatory element that shapes creative agency. Innovative practices in the context of the Mobile Monday community refer to the ability of its participants to draw upon the collective intelligence of the community, and use the resources of the volunteer organizers and general membership to create value for the whole community. The practice of emphasizing informality and fun both in the socializing aspect of, and

environments for the monthly meetings was considered effective in facilitating friendships, and information sharing, particularly in countries with more rigid hierarchy in their work cultures. In Japan, this practice enabled participants with lower status in the corporate hierarchy to more easily approach and interact with participants of higher status (Cosh-Iishi 2007); while in India, it allowed participants to decide their themes for discussion just before starting the meeting, and even allowed participants to throw soft balls at speakers during their presentation, to express dissatisfaction (Tammisto 2007). Discussions among organizers, during the period 2004-2006 indicate an interest in using knowledge communities that are voluntary, temporary, and tactical affiliations defined by common intellectual enterprises, to work on projects with commercial potential. They considered this practice in itself as innovative. They also considered use of social media as an innovation. For instance, the organizers of the Silicon Valley chapter began using social media software that was available free of cost, providing them with a less costly communication tool as an alternative to creating a web site to support their interactions early in the development of their local organization. Several organizers who joined the Mobile Monday community after 2006 followed the Silicon Valley group's practices.

Current discussions within the community about innovative practices refer to new business ideas in the mobile industry, and new or different approach to business processes. A slight majority of informants (47,1percent) in the survey reported occurrences of commercial innovation in their region. Usage of social media sites by subgroups continues to proliferate. Overall, chapters who have a high participation rate in social media also have a high participation rate in the face-to-face meetings. This relationship illustrates the interaction between the technological and innovatory elements of social media. The physical meetings and social media sites are elements of the community's communication structure through which its participants exercise and realize creative agency. This relationship is in line with Boase et al's (2006) observations about the positive correlation between physical interactions and Internet usage. Chapters that have high participation in social media sites, also have larger user population registered with the social media sites, compared to the reported membership population of the chapter. These chapters are also the youngest in the sample (with an age of

one year or less), thus suggesting that social media usage can help quickly grow both the size of a new chapter and its communication structure; but this discrepancy might also indicate some limitations on the local organizers' ability to track the number of their members. Benchmarking with chapters, of similar age, which do not participate in social media has to be conducted in order to test this deduction further. It is interesting to note that older and bigger chapters in the sample are generally slower to adopt social media. The sample data set contained only one instance in which the oldest chapter in the sample (Helsinki chapter) has a Facebook user population that is over seven-and-a-half times the size of its reported membership population; but this anomaly is caused by the chapter's membership tracking method, which only counts participants who registered for chapter's events by using its own registration system, and does not include participants who have registered only in Facebook. A partial explanation to the slower adoption of social media is that certain chapter organizers are not promoting social media usage to the general membership to control the field of production.

Fragmentation in the common identity of participants underlines issues of trust, and causes conflicts on the ideological level, which affect the innovative practices of the community. This situation may partly explain the weak majority of informants reporting occurrence of commercial innovation in their region.

The limitations of this case study include the fact that the survey sample only had one report of non-usage of social media sites. Thus, I am not able to generalize the findings on social media usage beyond the study. I was unable to determine the correlation between organizer background and commercial innovation; the sample is not large enough for an analysis with a rigorously acceptable error level. I am unable to determine the built-in bias of the sample by using self-reported measures from informants who also aggregate data in order to respond to the questionnaire, as opposed to using direct measures from the general membership of the various chapters. As an input to the development of the next iteration of the case study during the life cycle of the larger three-year project, a more detailed survey of profiles of organizers and the general membership and their analysis will allow for a comparison of the survey responses and direct behavioral measures; follow-up surveys and

post-test data should be collected from the general memberships especially those participating in social media sites; and longitudinal data should be collected over a series of years to track new Mobile Monday chapters.

The Mobile Monday community provides a living laboratory through which one could witness the interplay between social media's technological, ideological, reactionary and innovatory elements. This study concur with Ellison et al (2007) that usage of social media has a positive association with the formation and maintenance of social capital. It indicates social media usage could democratize the processes of accessing, producing and consuming knowledge and social capital. The interplay between social media's technological, ideological and innovatory elements enables expansion of the field of production and consumption of these immaterial objects beyond the control of a subgroup or clique, as well as beyond geographies. In contrast, the dynamic of the relationship between the ideological element (i.e., volunteerism, global sharing of knowledge and collective action) and the reactionary element (i.e., new tribalism and formation of subgroups within the tribe) fragments the community's common identity.

5 CONCLUSIONS

In this master thesis, I examined patterns of interactions within participatory culture and their effects to understand the relationships between social, cultural and economic aspects of participatory culture, and to develop a theoretical framework that can be employed in my investigation. The question that interested me most concerned the logic of social action in participatory space. With the help of a theoretical framework and examination of narratives gathered from communications of Mobile Monday participants, I formulated three questions.

1. How does social media—as a manifestation of participatory culture, and viewed through the technological lens of the framework—affect innovation?

2. What are the effects of reactionary behavior such as tribalism on generating innovations?

3. What are the effects of this same reactionary behavior on collective ideology?

The study indicates social media usage could democratize access to, production and consumption of knowledge and social capital. It also indicates certain features of tribalism exist in participatory spaces, and this reactionary behavior tends to fragment communal identity and promotes formation of subgroups of individuals with varied experiences, when these individuals collectively address problems whose solutions have positive perceived values.

5.1 Implications from the Mobile Monday case

Why would the Mobile Monday culture be of interest to both existing and new organizations? The lure is in the innovative practices surfacing within participatory cultures such as Mobile Monday. There might not be full understanding of underlying cultural phenomena supporting innovation within participatory cultures, and how they might apply to corporate culture, but judging from the activities of management consultants, with whom I have worked in the past four years, organizations are already looking into possible applications of innovative practices surfacing in participative spaces.

One of the underlying themes of interest is cost avoidance or reduction. Cost reduction is realized by using volunteers in the business processes (such as pre-sales, sales, and customer support), by directly using the Mobile Monday brand, or by bartering services (cross-marketing, trading access to each other's database of constituents, etc.). Commercial organizations, whose representatives make-up the majority of Mobile Monday participants, seem keen to exploit the dynamic of the community for activities such as commercial partnerships, publicity, gaining a marketing channel (e.g., for viral marketing, and stealth marketing—i.e., very understated, and almost invisible dissemination of commercial messages), mobile business relationship—i.e., relationships that have low barriers for start-up or break-up, and access to global talent. Thus the corporate lure is the virtual, but very real organization.

For the individual, there is a multi-dimensional lure stemming from tribalism, and mobility in relationships and roles; the ideological practice of collective cognition through collaboration with individuals who contribute their varied experiences to solve problems for the common good; and innovatory practices through creative agency manifesting in performance, personal publicity, play, commercially exploitable innovation, as well as philanthropy. Informality and fun at the face-to-face meetings are factors of the ideological and innovatory elements. The informality factor has varying effects in different cultures. For instance, the Tokyo Mobile Monday meeting is a place where junior employees of major corporations can mingle with senior executives without feeling hindered by the corporate norms dictated by the Japanese corporate culture. For individuals who are in the organizer role, accumulation and consumption of social capital, gaining a preferred position on the information curve—i.e., as a hub on the social network, publicity, and informal "mobile" relationships seem to be contributors to their perceived well being in the community.

The term new tribalism does not fully characterize the dynamic of reactionary agency in the Mobile Monday community. There is also a social pattern analogous to the parochialism that sociologist Lyn H. Lofland identifies in her observations of urban spaces. In urban spaces, cafés, pubs, and neighborhood stores are examples of parochial realms. Urban spaces are characterized by their anonymity and diversity; thus parochial realms can offer

urban dwellers a space for casual sociality outside the private realms. It is interesting to note that the majority of Mobile Monday's face-to-face meetings take place in pubs or restaurants. And when participants congregate in cyberspace, they pick the parochial spaces[3] of social media sites. Ideologically, participants practice collective cognition as they congregate in both the material and immaterial spaces, and contribute their varied individual experiences to innovatory activities in problem solving, or inventing new business ideas. I earlier referred to the potential for fragmentation of civic and cultural identities as a reactionary practice in the postmodern material and immaterial worlds, and that this practice can have positive as well as negative effects. Fragmentation of identity enables participants to play multiple roles, as well as to create temporary and tactical affiliations in participative space, but it could also cause conflicts. Understanding the dynamic and aesthetic of identity fragmentation and parochialism in participatory cultures such as Mobile Monday helps participants to plan for and mitigate inevitable conflicts that arise among groups with diverse experiences and diverse approaches to creative agency, and consciously exploit their diverse experiences in order to generate innovations.

Participants tend to use the cheapest, trendiest media. Out of the seventeen informants, only one reported non-usage of social media, while several informants reported usage of multiple social media including Facebook, Linkedin, Flickr, Yahoo Groups, Google Groups and Ning. The size of the participatory community's membership and extent of communal identity fragmentation affect the process of transitioning to social media sites. The dynamic of the relationship between these variables implies participatory communities have to plan the transition to social media sites and other participatory technology in order to take full advantage of the potential values from the uptake.

---

[3] Cf. Humphreys (2007). I am grateful to Dr. Humphreys for providing insights on parochialism and mobile social media, in our conversation during the Social Media Workshop at Stanford University, 1 August 2008.

5.2 Power relationships in participatory spaces

The issues I identified in my discussion of the implications and applications of the lessons learned from the case study could be taken into consideration when building and maintaining participatory spaces, assuming that participants desire longevity in their community's life cycle. Clearly, there is no shortage of technological solutions supporting innovatory practices. As this thesis also endeavors to provide input to a larger study concerning organizational issues, I will use the rest of this chapter to focus on those considerations that fall in the reactionary and ideological fields of my theoretical framework.

> "At the very heart of the power relationship, and constantly provoking it, are the recalcitrance of the will and the intransigence of freedom. Rather than speaking of an essential antagonism, it would be better to speak of an 'agonism'—of a relationship that is the same time mutual incitement and struggle; less of a face-to-face confrontation that paralyzes both sides than a permanent provocation." (Foucault 1982:139)

Foucault's observations are illustrative of what can happen when a contradiction manifests in the relationship between the reactionary practices and ideological elements of participatory culture. When contradiction manifests, then one should examine the structure and dynamics of power, which are in play within the fields of practice.

Daniel Palmer suggests, "…[t]oday's media may be described as 'participatory', most obviously in the sense that its 'modes of address' function to blur the line between the production and consumption of imagery" (Palmer 2004:1). I further contend that this blurring of the line applies to the production and consumption of all cultural texts within the context of participatory culture. In participatory culture, people do not use media to passively consume cultural texts but actively participate in them, usually creating cultural text in some kind of form and in some kind of scale. Thus, ideologically, people who use participatory media seem to be attracted by the sense of creative autonomy, low barrier to entry into the fields of production and distribution of cultural text, as well as social capital, rather than by the distribution of financial capital. For instance, participants who create weblogs seem to be motivated by self-expression. They join social networks to connect with friends and like-minded others. Thus, desires to connect with people of like-minds, to find a suitable friend or partner, to communicate with others, to express an opinion, to have a conversation, to have a

single voice heard, and to belong to a community seem to fuel the motivation to seek creative autonomy, and the profits of self-realization. Participatory culture is an emerging new form of communal shareholding, which is associated with the peer-to-peer relational dynamic, at work in distributed networks, and giving rise to such processes as peer production, peer governance, and peer property modes. Such processes provide an opportunity to move towards a "commons-based civilization within a reformed market and a reformed state" (Bauwens 2005).

Blurring the line between the production and consumption of all cultural texts, and the ideological pursuit of creative autonomy serve to establish the system of differentiations, types of objectives, form of institutionalization, and degrees of rationalization for participatory cultures such as Mobile Monday. Its participants are both producers and consumers of cultural texts. Pursuit of creative autonomy drives participants to pursue varying types of objectives that range from philanthropy to commercial exploitation of innovatory practices. The varying types of objectives in turn serve to establish a system of differentiation. For instance, participants who perceive themselves as practitioners of the commons economy may hinder the actions of participants who seek application of the free-market ideology, an interplay that then establishes complex forms of institutionalization, for instance establishing legal structures versus ad hoc structures. The interplay between the ideological pursuits of participants, and the blurred lines between the production and consumption of cultural text serve to establish the degrees of rationalization that manifests in the participatory space.

Why is collective cognition attractive to participants? One explanation lies in Surowiecki's (2004) "wisdom of the crowds" proposition suggesting that individuals make "noisy" guesses, which on average are unbiased and uncorrelated. Therefore, a simple averaging leads to convergence on the appropriate answer. Shalizi (2007) points out, however, this explanation implies the economy, sciences and polities manage to work despite their social organization. Thus the proposition over-simplifies the phenomenon and is hard to take seriously, and surely there has to be an explanation for the success of social information processing other than averaging uncorrelated guesses.

The narrative as well as the technology used by participants in participatory culture, in general as well as in Mobile Monday's culture, seem to point to a desire to be part of a subculture-like environment, a subculture where participants enjoy creative autonomy without the restraints or subservience to the dominant corporate culture's social practices that rule the production of cultural artifacts. Indeed, although participants in participatory culture have yet to develop their own fashionable uniform as the Mods and punks did, their preference for the ad hoc, informality and autonomy, and ambivalence to work processes, formality and corporate governance of corporate cultures, that is, their cultural practices bring to mind the political significance of sub cultural practices in that they are "…simultaneously opposed to, are derived from and informed by official, dominant, governmental, commercial, bureaucratically organized forms of life" (Miller 2006:2).

The technological elements of participatory media combined with the ideology asserted by its participants seem to level the playing field in terms of acquiring social capital, as well as gaining easier access to the field of production of symbolic meanings, and thus to a certain extent enable participants to resist cultural hegemony exercised by certain social agents as described by Bourdieu (1993) and Thompson (1990). The relationship between ideological and reactionary elements, however, indicates a more complex interplay of the divergent views and interpretations of how power plays out in participatory culture. A common theme revolves around the issue of the empowerment of autonomous individuals versus domination by a few. Although participants do not articulate the themes along these lines, the types of objectives (i.e., commercial versus non-commercial) that manifests in the discussions among the organizer subgroup points to this power relation in the field of cultural production.

Bourdieu suggests that the field of cultural production is contained within the field of power and dominated by it. This field of power is, in turn, contained within the field of class relations. These fields serve as arenas where participants take positions. The fields are inseparable from each other. Social agents in relation to other positions subjectively define each position, and each position is dependent on other positions for its very existence.

"The relative opening up of the field of cultural production due to the increased number of positions offering basic resources to producers without private income had the effect of increasing the relative autonomy of the field and therefore its capacity to reinterpret external demands in terms of its own logic (denunciation of 'industrial literature' obscures the fact that, while the field is a source of constraints, it is also liberating, inasmuch as it enables new categories of producers to subsist without constraints other than those of the market" (1993:55).

Participatory media is indeed similarly a field of production within the inter-related spaces (or fields) of positions and position-takings described by Bourdieu. It provides resources such as bi-directional, in some cases multi-directional, communication channel, compared to broadcast media such as for example television, that enable the increase in the number of participants competing for social capital, with fewer constraints, and thus can have a liberating effect.

Although participants cite autonomy in the creative process as one of the key elements of their ideology, they are not necessarily aware of a hierarchy, which tends to frustrate complete autonomy, present in participatory media. Mr. Jimmy Wales, who started the Wikimedia Foundation that operates Wikipedia, as well as lesser-known sites such as Wiktionary, Wikinews and Wikibooks, describes the Wikipedia process as

"…much more traditional than people realize. Fewer than one percent of all users do half the total edits. They add up to a few hundred committed volunteers like himself—a real community of people who know each other and value their reputations. Besides 'democracy' on the site, … there is occasional 'aristocracy'(when editors with superior reputations get more say than others) and even occasional 'monarchy' … in cases … when quick intervention is needed" (Kluth 2006).

Similarly, the membership of Mobile Monday is not aware of the differentiated position of the organizer subgroup because the inner-workings of the subgroup are not transparent to the rest of the community. In Mobile Monday's case, the logic of interaction is an extension of existing corporate social practices and social hierarchy. As the community increases its use of participatory media, however, resulting social practices could be viewed "…as expressing relations of power, as serving in specific circumstances to sustain or disrupt relations of power, and as subject to multiple, perhaps divergent and conflicting interpretations by the

individuals who receive and perceive these phenomena….” (Thompson 1990:135). Some participants in Mobile Monday would view the use of participatory media as a means of disrupting power relations within the mobile industry, while others point to activities of certain participants in appropriating participatory media to serve the interests of dominant agents (i.e., organizations with vested interests in maintaining status quo) within the industry[4].

The narrative produced by creators and users of participatory media also reveals a conspicuous gap between the published ideology and the activities of proponents and opponents on both sides of the empowerment versus domination discussion. Cultural texts constructed through participatory media are considered an extension of the creator's identity[5]. Proponents of the empowering effect of participatory media tend to underline the positive value of individual autonomy to easily create such text and contribute it to the common intelligence that is then available for anybody. Creators of the narrative concerning Wikipedia, for example, seem to promise a break of the author-function from its link to "the juridical and institutional system that encompasses, determines, and articulates the universe of discourses" (Foucault 1988:205). On the other hand, the previous comment attributed to Mr. Wales is illustrative of the tendency to gloss over (whether purposely or through neglect, is not clear to me) the underlying hierarchy and existing social practices that have been transplanted into the digital media. "It would be pure romanticism… to imagine a culture in which the fictive would operate in an absolutely free state, in which fiction would be put at the disposal of everyone and would develop without passing through something like a necessary or constraining figure." (Foucault 1988:209).

Thomas Wartenburg's discussion of power as always mediated by "social alignments" suggests that even in situations in which we might describe one person as having or exercising power over another, that power depends upon other persons or groups acting in

---

[4] A similar observation can be made of the activities of US political parties in using weblogs. See for example, http://www.gop.com/Blog/.

[5] See e.g., Mortensen 2004.

concert with what the first person does. Agents may thereby also exercise power unbeknownst to themselves, or even contrary to their own intentions, if other agents orient their actions in response to what the first agents do. Power is not possessed by a dominant agent, nor located in that agent's relations to those dominated, but instead distributed throughout complex social networks. The actions of the peripheral agents in these networks are often what establish or enforce the connections between what a dominant agent does and the fulfillment or frustration of a subordinate agent's desires. (Wartenburg 1990:15).

Exercise of power within purely online participatory media such as Wikimedia is more difficult to discern. Of course, it helps even a casual participant to identify such practices if he/she happens to stumble upon admissions by participants "in the know" about the production, transmission or diffusion of mass-mediated symbolic forms, as for example in Wikipedia's case. As in any culture, participatory culture participants who can be characterized as knowledgeable about the underlying technological and power structure can become blind to the complex interplay of power relationships and ideology. Thus, whether participants are establishing formal or ad hoc processes for a participatory community, it would be useful to include analyses and explicit discussions of power relations when building-up a participatory space, in order to more effectively address conflicts even before they reach their inflection point, and possibly avoid suffering from a "tragedy of the commons" (Hardin 1968).

The communal shareholding ideology of participants can make possible the realization of peer production, peer governance and peer property modes. It is not difficult to imagine that this has profound implications for the well being of participatory communities, as well as societies at large. Users of participatory media, however, will need sensitivity to how construction of media messages as well as their reception and appropriation are used in the exercise of power, in order to have a level of expectations that is appropriate to their context. Becoming empowered and participating in activities that espouse democratic principles are certainly attractive to participants whose aims are self-realization and accumulation of social capital. On the other hand, participants will need to be aware that the current form of participatory media is not yet ready to be used as a sole proxy to face-to-face interaction.

Participatory media lacks features that can help participants interpret the nuances of social stimuli of social practices in communities. Communities usually require some sort of trust relationships. Trust can come more easily if the people involved know each other and they are accountable to each other, as well as for their contributions to the community. To this end, the sequence of events in the development of Mobile Monday, i.e., going from a purely offline environment toward the online environment may positively affect its longevity, assuming that participants have indeed had time to establish a trust relationship during their face-to-face interactions.

Finally, builders of participatory spaces should include issues surrounding the digital divide into the ideological and power relations discussions in order to avoid perpetuating and contributing to the gap between participants along the racial and ethnic lines. Hargittai's (2007) findings from a study of Social Network Services usage among university students with diverse demographic characteristics suggest that the choice to use different participatory media is based on racial and ethnic background, as well as parental level of education, This fact in turn suggests that there is less intermingling of participants from different backgrounds. This finding is contrary to the discourse about the supposed freedom of online interactions. The membership of certain online communities reflects people's social networks in their everyday lives.

REFERENCES

Adorno, T. & Horkheimer, M. 1944. *Dialectic of Enlightenment.*

Alden, C. 2005. Looking back on the crash. [Online]. The Guardian, 10 March. Available in www-format: URL: http://www.guardian.co.uk/technology/2005/mar/10/newmedia.media. [Accessed 8 June 2008].

Alasuutari, P. 1995. *Researching culture: qualitative method and cultural studies*. London: Sage.

Ali-Hasan, N. F.., & Adamic, L. A. 2007. Expressing Social Relationships on the Blog through Links and Comments, *International Conference on Weblogs and Social Media.*

Anderson, B. 1991. Imagined Communities. New York: Verso.

Battersby, C. 1998. The Phenomenal Woman. Feminist Metaphysics & the Patterns of Identity. Cambridge, UK: Polity Press.

Baudrillard, J. 1988. *Selected Writings*. Mark Poster, ed. Stanford University Press.

Bauwens, M. 2005. *P2P & Human Evolution: Peer to peer as the premise of a new mode of civilization*, 2005. [Online] Available in www-format: URL: http://www.p2pfoundation.net. [Accessed 22 February 2008].

Benjamin, W. 1935. *The Work of Art in the Age of Mechanical Reproduction. Das Kunstwerk im Zeitalter seiner technischen Reproduzierbarkeit*; originally published in *Zeitschrift für Sozialforschung.* English translation (1998). [Online] available in www-format: URL: http://www.marxists.org/reference/subject/philosophy/works/ge/Benjamin. [Accessed 11 February 2008].

Boase J., Horrigan J. B., Wellman B, & Rainie L. 2006. The strength of internet ties. *Technical report, Pew Internet & American Life Project*, Washington DC, January.

Bourdieu, P. 1986. The Forms of Capital. In J. Richardson (Ed.) *Handbook of Theory and Research for Sociology of Education.* [Online]. New York, Greenwood, pp. 241-258. Available in www-format: URL: http://www.Marxists.org/reference/subject/philosophy/works/fr/bourdieu-forms-capital-htm. [Accessed 3 March 2009].

_____. 1993. *The Field of Cultural Production. Essays on Art and Literature.* Cambridge: Polity Press.

Bourriaud, N. 2002. *Relational Aesthetics*, trans. Simon Pleasance & Fronza Woods. Dijon: Les Presses du Réel.

Bowman, S. & Willis, C. 2003. *We Media: How audiences are shaping the future of news and information*. [Online]. The Media Center at The American Press Institute. Available in www-format: URL: http://ww.mediacenter.org. [Accessed 5 March 2009].

Cerf, V. 1993. How the Internet came to be. In *The Online User's Encyclopedia*, ed. Bernard Aboba, pp. 527-535. Boston: Addison-Wesley.

Chi E. H., Pirolli P., Suh B., Kittur A., Pendelton B., & Mytkowicz T. 2008. *Augmented Social Cognition*. Technical Note, Palo Alto Research Center.

Cosh-Iishi, L. 2007. *Background of Mobile Monday Tokyo*. [Interview]. (Personal communication, 9 February 2007).

Dena, C. 2008. Emerging Participatory Culture Practices: Player-Created Tiers in Alternate Reality Games. *Convergence: The International Journal of Research into New Media Technologies*, vol. 14 (1): 41 – 57. Sage Publications.

Eisenstein, E. 1980. *The Printing Press as an Agent of Change.* Cambridge: Cambridge University Press.

Ellison, N. B., Gibbs, J. L., & Heino, R. D. 2005. *Social networks in online dating: The strength of no ties?* Paper presented at the National Communication Association, Boston, MA, November.

Ellison, N. B., Steinfeld, C., & Lampe, C. 2007. The benefits of Facebook "Friends:" Social capital and college students' use of online social network sites. [Online] *Journal of Computer-Mediated Communication*, 12 (4), article 1. Available in www-format: URL: http://jcmc.indiana.edu/vol12/issue4/ellison.html. [Accessed 9 February 2008].

Fischer, C. 1992. *America Calling: a social history of the telephone to 1940.* Berkeley, CA: University of California Press.

Fiske, A P. 1992. The Four Elementary Forms of Sociality: Framework for a Unified Theory of Social Relations. *Psychological Review, 99*, 689-723.

Foucault, M. 1982. The Subject and Power. In The Essential Foucault, ed. Paul Rabinow & Nikolas Rose. New York & London: The New Press, 2003.

_____. What is an Author? In *The Cambridge Companion to Foucault*. Gutting, Gary (ed.). Cambridge University Press 1995.

Fox, S. & Madden, M. 2005. *Pew Internet Data Memo: Generations Online*. [Online]. Pew Internet & American Life Project, December. Available in www-format: URL: http://pewinternet.org. [Accessed 26 May 2009].

Gledhill, D. 2000. Fund fears for First Tuesday. [Online]. In *The Independent*, 18 June. Available in www-format: URL: http://www.independent.co.uk. [Accessed 8 June 2008].

Hardin, G. 1968. The tragedy of the commons. [Online]. *Science* 162: 1243, 13 December. Available in www-format: URL: http://www.garretthardinsociety.org/articles/art_tragedy_of_the_commons.html. [Accessed 15 June 2009].

Hargittai, Eszter. 2007. Whose space? Differences among users & non-users of social network sites. [Online]. *Journal of Computer-Mediated Communication*, 13(1), article 14. Available in www-format: URL: http://jcmc.indiana.edu/vol13/issue1/hargittai.html. [Accessed 9 February 2008].

Humpreys, L. 2007. *Mobile Sociality and Spatial Practice: A Qualitative Field study of New Social Networking Technologies*. (1 January 2007). [Online]. Ph.D. University of Pennsylvania. Available in www-format: URL: http://repository.upenn.edu/dissertations/AAI3271770 [Accessed 11 August 2008].

Jameson, F. 1991. *Postmodernism or, The Cultural Logic of Late Capitalism*. Duke University Press.

Jenkins, H. 2006. *Fans, bloggers, and gamers exploring participatory culture*. New York: New York University Press.

Jenkins H., Clinton K., Purushotma R., Robison A. J., & Weigel, M. 2006. *Confronting the Challenges of Participatory Culture: Media Education for the 21st Century*. Building the Field of Digital Media & Learning. [Online]. MacArthur Foundation. Available in www-format: URL: http://www.digitallearning.macfound.org. [Accessed 29 April 2008).

Jones, S. & Fox, S. 2009. *Pew Internet Project Data Memo: Generations Online in 2009*. [Online]. Pew Internet & American Life Project, 28 January. Available in www-format: URL: http://pewinternet.org. [Accessed 26 May 2009].

Kellner, D. 1995. *Media Culture. Cultural studies, identity and politics between the modern and the postmodern*. Routledge.

Kluth, A. 2006. Among the Audience. [Online]. *The Economist*. April 20. Available in www-format: URL: http://www.economist.com/specialreports/displaystory.cfm?story_id=6794156. [Accessed 8 February 2008].

Kotilainen, S. 2007. Lecture on *Media, Citizenship & Young People*. University of Jyväskylä and Finnish Youth Research Network.

Kotilainen, S. & Rantala, L. 2008. *Nuorten Kansalaisidentiteetit ja Media Kasvatus*. Helsinki: Nuoriso Tutkimusseura, Nuorisotutkimusverkosto.

Lacan, J. 1977. L'Une question préliminaire à tout traitement possible de la psychose.In *Écrits*. Alan Sheridan, trans. New York, 179-225.

Leadbeater, C. 2008. *We-think: Mass innovation, not mass production: The Power of Mass Creativity*. London. Profile Books Limited.

Lerman, K. 2008. *Social Browsing and Information Filtering in Social Media*. [Online]. University of Southern California. Available in www-format: URL: http://arxiv.org/PS_cache/arxiv/pdf/0710/0710.5697v1.pdf. [Accessed 21 February 2008].

Lessig, L. 2004. *Free Culture*. New York: The Penguin Press.

Levy, P. 1997. *Collective Intelligence: Mankind's Emerging World in Cyberspace*. Cambridge: Perseus.

Lin, N. 2001. *Social Capital*, Cambridge University Press.

Lofland, L. H. 1998. *The public realm: Exploring the city's quintessential social territory*. Walter de Gruyter: NY.

MacKie-Mason J.K. & Varian H. R. 1997. Economic FAQs About the Internet. In *Internet Economics*, eds. McKnight & Bailey. Cambridge, Massachusetts: The MIT Press, pp. 26-62.

Mandel, E. 1975. *Late Capitalism*. Translated by Joris De Bres. Humanities Press.

Marsden, P. 1987. Core Discussions Networks of Americans. *American Sociological Review* 52:122-31.

Marvin, C. 1988. *When Old Technologies Were New: thinking about electric communication in the late nineteenth century*. New York: Oxford University Press.

Mayfield, A. 2007. *What is Social Media?* [Online]. iCrossing. Available in www-format: URL: http://www.iCrossing.com/ebooks. [Accessed 6 June 2008].

McCarthy, A. 2001. *Ambient television: visual culture and public space*. Durham, NC: Duke University Press.

McKnight, L.W. & Bailey, J.P. 1997. An Introduction to Internet Economics. In *Internet Economics*, eds. McKnight & Bailey. Cambridge, Massachusetts: The MIT Press, pp. 3-24.

McPherson, M., Smith-Lovin, L., & Brashears, M. E. 2006. Social Isolation in America: Changes in Core Discussion Networks over Two Decades. *American Sociological Review, 71*, 353-375.

Miller, T. (ed). 2006. What it is & what it isn't: Introducing ... Cultural Studies. *A Companion to Cultural Studies*. Wiley-Blackwell.

Mortensen, T.A. 2004. Personal Publication and Public Attention. [Online]. *Into the Blogsphere*. Available in www-format: URL: http://blog.lib.umn.edu/blogosphere. [Accessed 20 January 2008].

Paananen, V-M. 2009. *Historical Background of Mobile Monday Helsinki*. [Telephone interview]. (Personal communication, 6 February 2009).

Palmer, D. 2004. *Participatory Media. Visual Culture in Real Time*. [Online]. Ph.D. University of Melbourne. Available in www-format: URL: http://repository.unimelb.edu.au/10187/1369 . [Accessessed 21 February 2008].

Saussure, F. 1986. *Course in General Linguistics*, Roy Harris, trans. Open Court Publishing.

Schaap, F. 2007. Links, Lives, Logs: Presentation in the Dutch Blogosphere. [Online]. *Into the Blogosphere*. Available in www-format: URL: http://blog.lib.umn.edu/blogosphere/. [Accessed 15 November 2007].

Shalizi, C. R. 2007. *Social Media as Windows on the Social Life of the Mind*, Carnegie Mellon University.

Shell, A. 2005. 10 Reasons why Nasdaq won't recover soon. [Online]. *USA Today*. Available in www-format: URL: http://www.usatoday.com/money/markets/us/2005-03-10-nasdaq-usat_x.htm. [Accessed 25 May 2009].

Siisiäinen, M. 2000. Two Concepts of Social Capital: Bourdieu vs. Putnam. *ISTR Fourth International Conference "The Third Sector: For What & for Whom?"* Trinity College, Dublin, Ireland.

Spigel, L. 1992. *Make Room for TV: Television and the Family Ideal in Postwar American.* Chicago, IL: University of Chicago Press.

Suler, J.R. 2004. Do boys & girls just wanna have fun? In *Gender Communication*, ed. A. Kunkel. Kendall/Hunt Publishing.

Tammisto, J. 2007. *Background of Mobile Monday.* [Interview]. (Personal communication, 9 February 2007).

Thompson, J. B. 1990. *Ideology & Modern Culture*. Stanford: Stanford University Press.

Walsh, P. 1999. *That Withered Paradigm: The Web, the Expert, & the Information Hegemony*. [Online]. MIT Communications Forum. Available in www-format: URL: http://web.mit.edu/comm-forum/papers/walsh.html. [Accessed 13 February 2009].

Wartenberg, T. 1990. The Forms of Power: From Domination to Transformation. Philadelphia: Temple University Press.

Watters, E. 2003. *Urban Tribes: A Generation Redefines Friendship, Family and Commitment*. New York: Bloomsbury.

Wellman, B., Salaff J., Dimitrova D., Garton., Gulia, M., & Haythornthwaite, C. 1996. Computer Networks as Social Networks: Collaborative Work, Telework, & Virtual Community. *Annual Review of Sociology*, 22: 213-238.

Wikipedia. 2009. Social media. [Online]. Available in www-format: URL: http://en.wikipedia.org/wiki/Social_media. [Accessed 3 March 2009].

Williams, R. 1975. *Television: Technology & Cultural Form*. New York: Schocken Books.

Yee, N. & Bailenson, J. N. 2007. The Proteus Effect: The Effect of Transformed Self-Representation on Behavior. *Human Communication Research*, 33, 271-290.

APPENDIX

A.1 Letter to Mobile Monday organizers

The following is a copy of the e-mail sent to the target subgroup in Mobile Monday:

Dear MoMo colleague,

I am conducting a survey as part of my master's thesis work on digital culture in the humanities faculty at the University of Jyväskylä in Finland. In my thesis, I am using the term "participatory culture" to explore communities such as MoMo while using the study of contemporary culture as a framework.

Please take a few moments to respond to the questions below, and return it to either my MoMo or my university email address roger.g.pineda@jyu.fi.

Thanks in advance for your help.

With best regards,
Roger

A.2 Survey responses

A survey consisting of twenty-eight questions was sent to chapter organizers. The following is a compilation of the results. Sources of responses are identified according to the location of the Mobile Monday chapter. To extract descriptive statistics from the data, I coded responses to some of the questions as shown below.

What induced you to start a MoMo chapter? (coding 1=KNOWLEDGE; 2=NETWORKING; 3=COMMERCIAL;4=MULTIPLE; 9=NOT REPORTED)

Belfast: I realized between 2005-2008 through my consulting work with ICT companies in NI that they often didn't know what "the other guy" down the road was doing, as an example one was sourcing software for mobile from Prague when a company 10 miles

away was doing exactly what they needed. I thought MoMo would be the best way to (1) bring them together to talk and (2) expand their knowledge and commercialization worldwide.

Bangkok: Make contacts and explore business possibilities in mobile space.

Boston: Wanted to meet more people and help grow the local mobile community. Bruno, Shanghai: Interest for the mobile industry and past experiences working in the mobile industry.

Caracas: where mobile telecom professionals could meet and share ideas. Lars, Tokyo: We were approached by the founding team in Helsinki, summer of 2004, and they were very helpful to get the first few events here underway. After being involved with that start-up phase, it was clear that it would be a fun and valuable contribution to continue with. Looking back over the last 4+ years now, we consider ourselves very fortunate to be part of this exciting platform!

Beijing: I used to attend the MoMo in Tokyo. I thought it would be great to have one in Beijing too.

Washington, DC: I was working as a political consultant and found when I pitched clients they had no idea what I was talking about when I was talking about mobile. It made it harder to do the work I was really passionate about if my clients did not even understand the potential of the medium. So I co-started the chapter to help educate the area about the potential impact of mobile technology.

Tel Aviv: Attending Mobile 2.0 in San Francisco and meeting several chapter founders there.

Taipei: Mr. Laurent Renard and Mr. Gregory Puente-Castan went to MoMo Paris and think it's what Taiwan mobile community needs, thus they decided to start the chapter in Taipei.

Singapore: The excitement of promoting the mobile industry here in Singapore.

Los Angeles: The need to expand the mobile community and to offer a higher level of peer networking, and education to connect all walks of the mobile industry

Ukraine: Opportunity to get in touch with a big number of mobile professionals worldwide and benefit from community-based relationship. Initially I was interested when Rudy de Waele from MoMo Barcelona told that MoMo community adds a lot of value to its active participants.

Sydnedy: Ran a course in mobile content development – and realized there was a large gap between internet professionals and mobile professionals. Launched my own event mo:life – and then became aware of Mobile Monday. Approached Jari – rest is history.

Buenos Aires: To be part of Mobile worldwide industry communities

Estonia: I've been in mobile industry for 3 years now and Estonians don't tend to talk a lot with each other ☺ So, the idea was to introduce a platform that would suit us and give us a time and place for mobile industry people to meet and talk. So far, it has been right thing for us and I've even heard from our local community that "no one has yet managed to get all of us under one roof, you have!"

How many people were involved in the start-up?

Belfast: Two (myself and Colm Hayden), although we tried to get more, we talked to another four guys but they all declined (scared of the extra-job work involved).

Bangkok: 2

Boston: 4.

Shanghai: 3 including myself.

Caracas: 3

Tokyo: 2 - There were two key epople from global and another two on the local side

Beijing: 9

Washington DC: 2

Tel Aviv: 5

Taipei: 10

Singapore: 4

Los Angeles: 1

Ukraine: 3

Sydney: 3

Buenos Aires: 7

Estonia: 4

What are their backgrounds (i.e., professional, academic, etc.)? (coding 1= ACADEMIC; 2=OTHER INDUSTRY PROFESSIONAL; 3= ICT/MOBILE INDUSTRY PROFESSIONAL; 4=MULTIPLE;9=NOT REPORTED)

Belfast: Colm is a tech wizard, he's been technical director of a few ICT companies, understands everything software-related and has a passion for mobile stuff. Myself same passion but I come from the Marketing angle, 20 years of product marketing and marcomms in Motorola, Vodafone, Logica and since 2003 freelance consultant with ICT/Mobile cos.

Boston: Professional

Bangkok: 1. professional with mobile tech background; 1. professional with marketing/advertising background.

Shanghai: Agency, Market Research, Mobile VAS, Mobile Marketing

Caracas: Entrepreneurs from the Telecom and Management Consulting industries, all related to Mobile.
Tokyo: professional.

Beijing: Myself (consultant); CTO and Communications Manager from OrangeLabs in Beijing, who wanted to connect more closely with the mobile community.

Washington DC: I was a political consultant and Julie was at a think tank.
Tel Aviv: I am a mobile entrepreneur, one of the others is a entrepreneur as well. All have a

BA in Computer Science and come from a technological background, working in mobile companies.

Taipei: Professionals in mobile industry

Singapore: All working in the mobile industry

Los Angeles: n/a

Ukraine: Professional and business background

Sydney: professional

Buenos Aires: all of them are at high level decision makers in this companies like disney, turner, discovery, MTV, etc.

Estonia: private industry

How many of them are still active?

Belfast: The same two co-founders with the same passion for mobile ;-) Nobody else has come forward to join us, although one has expressed an interest to cooperate from time to time (i.e. not too often please).

Bangkok: 2.

Boston: 2.

Shanghai: 2

Caracas: 3

Tokyo: 2

Beijing: 2

Washington DC: 1

Tel Aviv: 3

Taipei: 4

Singapore: 1

Los Angeles: 1

Ukraine: 0

Sydney: 3

Buenos Aires: 5

Estonia: 2

How did you go about recruiting your partners for the start-up team? (coding 1 = OWN NETWORK; 2 = OUTSIDERS; 3 = OTHER)

Belfast: I knew Colm from two collaborations we had had with the Service Delivery Platform Alliance and Mobile Advertising Alliance where we were working in a technical/marketing binome.

Bangkok: networking.

Boston: Someone made a blog post about starting MoMo in Boston and people commented, we then created an email list.
Shanghai: picked one who headed a market intelligence company and therefore could connect to a large network of startups and larger companies. The other chap was setting up his mobile marketing agency and was interested in mobilemonday's organization. Both were old friends.

Caracas: From my cyrcle of known professionals with whom I entarct (customers, competitors, partners, coworkers, etc).

Tokyo: own network.

Beijing: Both Orange and I contacted MoMo HQ independently to know how to proceed. HQ introduced us. Advisors were recruited among motivated friends to get the word out and recruit the first speakers.

Washington DC: Board members I got by networking. Sponsors, by networking.

Tel Aviv: Published a call via my network.

Taipei: Through connections and friends

Singapore: Jari (founder) introduced me to them.

Los Angeles: I used the relationships my PR firm already had established in the industry and brought them in.

Ukraine: We already had a team of alike-minded people who wanted to start MoMo in Ukraine

Sydney: Asked some trusted friends that I'd worked with before

Buenos Aires: Very simple because all of us were friends and collegues.

Estonia: They all are friends (or friends of friends); with many of them I also have professional experience from before (co-workers, business-partners, etc.)

How is the local chapter set-up/organized? (association, LLC, etc.) (coding 1=ASSOCIATION; 2=LLC;3=OTHER)

Bangkok: Very loosely!

Boston: We are in the process of forming a nonprofit trade organization.
Shanghai: None. My own company is the official organizer. No other status.

Caracas: It's a non-profit organization, but still we need to have accounting procedures like any other company.

Tokyo: MoMo Tokyo is part of Mobikyo KK, a privately held registered shareholder corporation. This was the quickest and easist way to get going with settling contracts (sponsors) and making payments (venues) for legal/acct. We target annual revenue neutral for income and expenses for MoMo Tokyo.

Beijing: It is managed by my consulting company.

Washington DC: In the US that would be too expensive. So we are nothing legally.

Tel Aviv: TBD

Taipei: No official set-up

Singapore: As an informal interest group.

Los Angeles: a non profit association

Ukraine: It was organized as private entity

Sydney: We asked another national organization, AIMIA (aimia.com.au) to be the parent and got them to sign the agreement.

Buenos Aires: Our legal entity is like LLC without money interest.

Estonia: NGO (non-profit organization). This is the simplest solution in Estonia for us.

What is the funding model/source for the chapter? (coding 1 = OWN; 2=SPONSOR; 3 = FEE; 3 = MULTIPLE)

Belfast: Organized it is not, it's 100% voluntary, we don't pay ourselves, there is no legal entity, so we use our own companies in turn to pay for expenses for events, then charge back our only sponsor *Invest Northern Ireland* agency (none other interested, ICT companies in NI are very tight and don't understand much the value of sponsoring for brand building). Once we've had to pay ourselves for the setting of an event, we cut down to bare bones, got a free venue and no catering, only water and bananas from the local supermarket!!

Bangkok: Sponsorship originally but moving to combination of sponsorship /door charge.

Boston: Sponsorships by companies and venture capital firms.
Shanghai: Sponsorship and member fees (RMB 100 – EUR 11).

Caracas: The first evets were sponsored by the companies of the founders, and now we get sponsors for each event, but we haven't got an annual sponsor for overall expenses.
Tokyo: We have blended revenue neutral income via annual sponsorship and small door fee

Beijing: We have a mix of sponsoring (OrangeLabs) + entrance fees, as sponsoring alone does not scale and takes much time. Also, we rent a venue and provide full buffet each time.

Washington, DC: Sponsorship when we ca get it. Sometimes we give out of our pockets what we can.

Tel Aviv: Annual sponsors and event sponsors.

Taipei: paying by main organizer Toro Ltd.

Singapore: Fully reliant on sponsors.

Los Angeles: sponsors

Ukraine: Sponsorship from Ukrainian companies and those that want to expand business in Ukraine (including company QArea that belongs to one of organizers)

Sydney: Initially, self-sponsored. Eventually, event sponsored – with all monies collected by AIMIA and distributed via expenses claims.
Buenos Aires: n/a

Estonia: Per-event sponsoring and some direct cooperation (for example, getting free venues as we are bringing customers).

How do you track the number of your memberships? (1 = EMAIL LIST; 2 = DATABASE; 3=MULTIPLE)

Belfast: Our crowd don't like registering as "members", they prefer turning up at an event if they want to or can, so to plan for space and catering, we have put in place a pre-event registration, but only 80% bother registering; there are always people who think they don't need to, it's in the mentality.

Bangkok: Collect biz cards and add to mailing list.

Boston: We have a mailing list.'

Shanghai: Mailing list

Caracas: By confirmation of assistance in each event and new attendants who register.

Tokyo: We have online event registration and collect business cards at the door

Beijing: We started with a registration form and an Excel file. Now we use Eventbrite for event registration + iContact for mailing list + Zoho for contact management.

Washington DC: We set up a yahoo group

Tel Aviv: Via our facebook group

Taipei: We use www.surveymonkey.com for registration and keeping track of members

Singapore: Via my web site (www.mobilemonday.sg), maintenance of mailing list and Facebook Group.

Los Angeles: We keep a track of them online with database lists

Ukraine: Online registration and database

Sydney: Using an online tool – campaignmonitor.com

Buenos Aires: n/a

Estonia: We advise people to register before every event, gather this data and have created a google-group mailing list.

How many members do your chapter have?

Belfast: None, see above. But we have a hard core of 15 people who always turn up at the events, then another soft core of 15 who will attend every other time, then another circle, so we've had 48 attendees on average over the last seven events. Remember there are only 1.7 million people living in NI and only about 900k in work. Also we have "competition" from OpenCoffee and BootCamp.

Bangkok: Around 1,000 of whom 150 are regulars

Boston: Approaching 1000.

Shanghai: ~ 3,000

Caracas: 120

Tokyo: 4000

Beijing: ~3,000

Washington DC: 238

Tel Aviv: 650

Taipei: 340

Singapore: 1500

Los Angeles: +3000

Ukraine: 700

Sydney: 1300

Buenos Aires: n/a

Estonia: 100

What is the format of your meetings (i.e., informal setting, formal presentations, etc.)?
(1 = INFORMAL; 2 = FORMAL; 3 = COMBINATION)

Belfast: Always 2.5 hours meeting every 4-6 weeks, 5:15pm to 7:45pm, 5:15pm-6:15pm for informal chats among attendees and drinks, 6:15pm-7:15pm one hour of presentations from our 2 or 3 speakers, then another half-hour of chats, since it's Monday most people go back home instead of the pub or restaurant afterwards.

Bangkok: networking over drinks – formal presentation – Q&A — more networking.

Boston: The format varies, but we typically have speakers, a panel, or product demonstrations by local companies.

Shanghai: classic Momo (registration & networking, 2-3 short presentations, panel, networking). Some new formats will be experimented in 2009.

Caracas: Informal setting in the lounge of a restaurant, with wine and snacks, with big screen and audio. Generally we have 2 small presentations (maximum 20 minutes each) and then a cocktail

Tokyo: short presentations, plus networking session.

Beijing: We have a venue just for us for the evening, with screen and mikes and ~100 seats. Open doors at 7pm, start presentations at 7:30 until 9pm, then networking and buffet from 9 to ~10:30pm. Content format varies according to the topic. Originally we had 3 presentations with Q&A, then we introduced panels, we also had keynotes by famous speakers, a user panel, 2 startup launchpads (~10 companies each time). We experiment in MoMo the interesting formats we encounter in other events.

Washington DC: Happy hour networking… then presentations of panels.

Tel Aviv: Usually meeting at a pub (with free drinks) – networking, then 1-hour of content (i.e. sessions, panels etc.) and then some more networking. More formal events (such as the local Peer Awards) are held in Auditoriums.

Taipei: Informal setting

Singapore: It varies from sponsors. But typically a short presentation followed by networking.

Los Angeles: cocktail/networking, then panel discussions

Ukraine: Formal presentations + informal networking afterwards. We also had an alcohol company that supplied wine for networking part

Sydney: informal setting (bar), formal presentations (powerpoint and live demos)

Buenos Aires: very formal, we change the format every month, but basically, exist a formal presentation of one theme (ex. Mobile advertising), exist a vip in the bar(the same bar every month)

Estonia: We try to make at least 2-3 presentations (~15 min. max), and also try to encourage demos. People like to see and touch things. Additionally, panels are very popular and we have a panel also in every event, so far. Everything is informal, although, may depend on the sponsor who might get a bit more formal venue.

How many meetings do you organize per year?

Belfast: 8-10 mostly depending on availability of speakers.

Bangkok: 12 (first Monday of every month)

Boston: 8-10

Shanghai: 8-10

Caracas: 8

Tokyo: 8

Beijing: 8

Washington DC: 12

Tel Aviv: 10

Taipei: 11

Singapore: 10

Los Angeles: 10

Ukraine: 3

Sydney: 11

Buenos Aires: 6

Estonia: 5

How are the chapter meetings announced / promoted? (1 = PRESS; 2=EMAIL; 3 = WEBSITE; 4 = MOBILE APPS; 5=MULTIPLE)

Belfast: We announce on our web site, send one e-shot two weeks before and one reminder one week before to our database (350 names and growing via recommendation) but we also send an SMS to all those who have registered on the morning of the event to remind them AGAIN! We also advertise for free in the events calendar of Invest NI the sponsor, they slot it in a full events calendar that they advertise in the largest regional newspaper every Monday.

Bangkok: Website, e-mail newsletter, what's on list in mag/newspaper

Boston: We publish to the mailing list and also do a lot of direct outreach to people in the local community including press.

Shanghai: Website, email, Facebook, twitter, linkedin, word-of-mouth, website partners

Caracas: By email and SMS. Lately we have had some media coverage.

Tokyo: We announce events, well in advance both online via mobilemonday.jp website and via the newsletter list. Of course that info gets picked up via the blogs and several more major online tech news sources.

Beijing: Mailing list.

Washington DC: Announced on our blog, to our list serve, and facebook events are announced. We also try to get on local calendars.

Tel Aviv: Via facebook, our blog (www.momotlv.com) and more.

Taipei: Via website and email

Singapore: Via email broadcast and Facebook Group announcements.

Los Angeles: Email blasts and online

Ukraine: Promoted online, members visit the website and also receive regular email newsletters

Sydney: informal setting (bar), formal presentations (powerpoint and live demos)

Buenos Aires: by email, newsletter, specialized press, etc

Estonia: Web + RSS; we have a partner who is sending press-releases to local newspapers; we send manual invitations to the universities; and of-course our registered users.

Average number of attendees at meeting?

Belfast: 48

Bangkok: 40 (but it varies greatly depending on topic (25 – 150)

Boston: 100-400

Shanghai: 100-150

Caracas: 80 to 120.

Tokyo: 200

Beijing: 100

Washington DC: 20-100

Tel Aviv: 140.

Taipei: 50

Singapore: 100

Los Angeles: 150

Ukraine: 150

Sydney: 80

Buenos Aires: 250

Estonia: 70

What aspects of MoMo do you think motivate your members to participate in the face-to-face meetings? (1=KNOWLEDGE; 2=NETWORKING; 3=COMMERCIAL;4=MULTIPLE; 9=NOT REPORTED)

Belfast: # 1 Education about everything mobile. #2 Networking with peers

Bangkok: networking.

Boston: People want to network and get more educated about the mobile industry.

Shanghai: Our level of preparation: the quality and level of speakers (we spend a lot of time in event design and speakers recruitment and education), presentation formatting (we review all ppt before they have a chance to air) and thorough and "merciless" moderation to deliver the most out of the speakers and panelists. Moderation is the big weakness of most small and large events nowadays. This very aspect is what differentiates us in China and abroad. Last but not least: we have done a good job at attracting the right crowd.

Caracas: People want to know what is oing on in the industry and want to listen it from experts. Also people look for networking opportunities for business and career purposes
Tokyo: While certainly the attendees change depending on speakers, overall it's the opportunity to meet collegues, with everyone in one place at the same time, and the potential to meet new customers, vendors or partners in a friendly open and enviroment.

Beijing: Catching up with contacts. Meeting new people. Relaxing on a Monday!

Washington DC: Networking. People like to know other sin the business because it helps them get their work done.
Tel Aviv: The networking, good sessions, good atmosphere.

Taipei: Networking, new technologies and topics.

Singapore: The networking events with interesting foreign mobile experts presentation.

Los Angeles: High level of networking, compelling topics that discuss challenges and solutions for the industry, well organized events.

Ukraine: MoMo is a great meeting spot and means for communication between business participants. Sometimes we had great discussions when operators and content companies could tell each other what they really think about the market.
Sydney: Lack of pretension, occasional free drinks, and general collegial conviviality
Buenos Aires: Networking and learning

Estonia: The aspect of giving the mobile industry people a coordinated time and place to meet and talk. As noted before – Estonians tend not to do that very often ☺

Do you profile your members? What is the typical profile? Are there members from outside the mobile industry? Are there relations with academia? (1= ACADEMIC; 2=OTHER INDUSTRY PROFESSIONAL; 3= ICT/MOBILE INDUSTRY PROFESSIONAL; 4=MULTIPLE)

Belfast: No, no 'members' as such. Yes we have attendees from the two main universities, lot of recruitment companies send reps, and a few serial entrepreneurs/investors, but no VC ever accepted to come and the media don't come either although we invite them every time (ignorance from their part, they think their readers are not interested).

Bangkok: Not really, but there are attendees from outside the industry (advertising, marketing).

Boston: We don't formally profile, but it's a range of industry professionals, venture capitalists, developers, and people in academia. We often do events with local universities such as MIT.

Shanghai: Yes. CXO of startups, manager/director levels in small and large companies. Many people from outside: agencies, brands, and web companies. No relationship with academia, as we do not believe they make good speakers (unless proven otherwise).

Caracas: Few members from outside the mobile industry, and few academic. Most members are from development companies, carriers, aggregators and handset manufacturers. Tokyo: We profile the members via online registration form, typical (updated) profile chart to follow asap. We have 'some' from outside the industry - media, academic and govt. for example - however, have policy to not allow 'open-to-any' delegates as a results of too many financial consultants or insurance sales types diluting the experience for people attending who are actually in the mobile business. We have two Univ. professors who are very active within our community.

Beijing: We have some data, but it is quite some work to keep up to date.

Most people are in the industry (we make sure of that). No special relation to academia though some members are from academia.

Washington DC: We don't. but that is a good idea. We have many members outside of mobile

Tel Aviv: Entrepreneurs, executives in various levels from small and big companies, consultatnts, VCs etc.

Taipei: Mostly people from the mobile industry, few are from outside and very few from academic field

Singapore: Yes. It ranges from the entire mobile ecosystem of players. Yes we have tertiary lecturers attending events.

Los Angeles: VP level and above from brands, ent companies(music,games, television, film) start ups, VC's, content , etc

Ukraine: Normally we invited mobile business participants only. It was required to fill in registration form with your website address and select the business role of your company (within mobile / telecom business). We did work with journalists and universities. Once we organized a contest between students of technical universities and the winners were invited and awarded at MoMo. Another time we organized Forum Nokia presentation for the students of Moscow university of Connectivity and Information.

Sydney: We do profile them but not too vigorously; yes we have government, academia, not-for-profits, curious types even.
Buenos Aires: Depend of the theme of the meeting but the industry are ever included.

Estonia: We did profile our last event for the first time. More research has to be done on that level, still as this data is not enough. Our events tend to alternate between Tallinn (with more business-oriented people and topics) and Tartu (with more technology-oriented people inc. academia and topics). Relations with academia are quite good, as many students and lecturers work additionally in private sector. Specific academic event have not yet happen, although, we have ideas to do one.

Any cases of innovations/businesses started by MoMo members? What type? (1=YES; 0=NO)

Belfast: we would invite speakers from companies that are innovative, but no start-ups in NI in the mobile space, rather medium or large international companies that have development centres here.

Bangkok: Yes. Business consultancy. Software collaboration.

Boston: There are many MoMo members who have started businesses in the mobile space.

Shanghai: Yes, several. Strategic partnerships, like for example between a mobile advertising and mobile community company (names available upon request). Otherwise, client-supplier type of relationship get started at momo.

Caracas: did not answer.

Tokyo: dozens no doubt, of all types.. that would be a paper in it's own right.. 8-)

Beijing: Most innovations are not high-tech, but system / service / business model innovations. Too long to detail but you can check our website where some presentations are available.

Washington DC: No

Tel Aviv: No

Taipei: No

Singapore: No

Los Angeles: No

Ukraine: No

Sydney: Yes, m-payments companies, rewards-for-prepaid-credit, games companies, marketing companies, SMS aggregators, you name it

Buenos Aires: we presented a lot of cases for mobile peer awards.

Estonia: n/a

Do you and/or other members use social media and/or content community applications to interact beyond the face-to-face meetings? What platform(s) do you use (e.g. LinkedIn, Facebook, YouTube, Flickr, etc)? (1 = YES; 0 = NO)

Belfast: No, no time for that. We've had once a live Internet feed from a freelance guy who wanted a bit of promotion, and we had people from MoMo Boston watching us as well as one guy who regularly visit our evetns who was watching from Barcelona. But we stopped as we thought our audience would watch from home or the office and not turn up anymore (e.g. because of the bad weather we often have).

Bangkok: Members use Facebook.

Boston: There is a LinkedIn and Facebook group, but we don't use them much.
Shanghai: Linkedin, Facebook, Picasa, Twitter, Friendfeed. We do not like Flickr.

Caracas: n/a

Tokyo: Yes, there are online sns groups for MoMo Tokyo via Linkedin, Facebook and Mixi (local platform), tho. We don't push them publicly as it would be best to have

everyone from all chapters setup under global MoMo networking platform, which we expect to finally go-live in 2009. We have almost every single presentation (.pdf) that was ever made at our events and many of those evenings we also recorded on video.. and all of that content is freely available on the momo.jp site

Beijing: I use LinkedIn, Facebook, Skype, Twitter. There is no chapter-wide usage. It's a pity.

Washington DC: Facebook and LinkedIn.

Tel Aviv: Facebook, Blogger, Google discussion group.

Taipei: We use Linkedin and Flickr

Singapore: Facebook Group

Los Angeles: Facebook

Ukraine: Yes, many members and me use lots of community applications. Personally I use a lot LinkedIn, Facebook and asmallworld.net.

Sydney: We use linkedin, facebook, youtube, flickr and slideshare
Buenos Aires: yes, we use one I don´t remember the application into de momo website and linkedin.

Estonia: We have set up profiles in Orkut, Facebook, LinkedIn just for more visibility to us. We use flickr to share photos taken on the events. All this is accessible from our website's main page (http://www.momoestonia.com). Social networks are quite popular in Estonia – again, form our kind of closed nature but still, striving for communication.

Do you cooperate with other chapters on regional/global projects? What type of projects? ? (1 = YES; 0 = NO)

Belfast: Yes very much with MoMo Dublin, sometimes with MoMo London. Have also contacted Shanghai and Seoul re. speakers.

Boston: We communicate a lot with other chapters, but haven't yet put together a regional project.

Bangkok: No.

Shanghai: Asia cooperation (sharing strategic partnerships like ad-tech, beacon, gsma etc), event organization (momo asia peer awards). With Beijing, cooperation on speakers and topics. Would make sense to work closer though.

Caracas: Yes, we are trying to set up a regional organization to help each other in Latin America. Also, we refer sponsors and speakers from one chapter to the other.

Tokyo: to some extent.. yes. we share speakers, presentation themes, processes in general. There has been several recent conversations to offer open exchange missions between chapters; specifically between LA, Shanghai, Tokyo and Singapore in the future.

Beijing: We discuss with other Asian chapters, especially Shanghai and Tokyo. We also help promote events in the region.

Washington DC: No one has really come up with a good way to

Tel Aviv: Looking forward to do so, but didn't have the chance yet.

Taipei: Not yet but we try to work with other chapters in Asia.

Singapore: Yes, joint events, for example with MoMo Sweden in Mobile Summit

Los Angeles: No.

Ukraine: We co-promoted each other with other chapters and shared contact information of potential speakers and sponsors.

Sydney: Yes – but only at a founder-level. Not a lot of cross-member collaboration yet.

Buenos Aires: yes we supported Chile launched.

Estonia: We are trying to make our presence in the MoMo global (with the last meeting in Stockholm).

Are there national/regional cultural aspects that are specific to the working of your chapter? What are they? How do they affect the workings of the chapter? (1 = YES; 0 = NO)

Belfast: No it's a global industry, so similar patterns here

Bangkok: Meetings in English which can limit attendance by Thai nationals.

Boston: Boston has a very strong VC community and academic community, so they influence our membership and our topics.

Shanghai: Momo type of event is hard to organize by locals, who do not have the knack for it (this is mostly cultural). Also, it is really hard to find locals who are both motivated and understand this is a non-profit. Last but not least: even fewer know or spend the time improving their moderation skills (speakers are unchallenged ☹).

Caracas: People are more willing to attend these events if there are real networking opportunities, and people like to socialize a lot, have a drink, meet coleagues, etc.

Tokyo: There are several; with regards to setting up an NPO in Japan.. that is Very challenging, hence we brought MoMo Tokyo under the Mobikyo corp. just to handle billing and runs accounts. Also, considering the mature nature of mobile in Japan, there were (and still are) several other advanced mobile networking groups.. our two key advantages are the global platform and a more casual (no-membership fee) model.

Beijing: We have ~75% of Chinese participants. So far working language is English but we would have a larger audience – and lose some international aspects – by working in Chinese. Bilingual events are time consuming (double time or half content) or costly to set up.

Washington DC: We have a true political slant. Those events always have the best turn out.

Tel Aviv: No.

Taipei: No

Singapore: No

Los Angeles: Not a lot of engineers or developers in LA chapter

Ukraine: Yes, there are plenty of cultural aspects that make the difference. One is that it is impossible to get any good venue for free, since even large companies do not own facilities that they could offer as their sponsorship contribution. Events are generally very expensive because of rental fee and tendency that people come only when the event is "chic" and well-organized. They expect alcohol and snack to be provided for free.

Sydney: Our audiences are beer drinkers generally ! They are also very, very internet savvy, so we need to monitor channels like twitter to keep up with their conversations.

Buenos Aires: n/a

Estonia: Well, most of them are to do with Estonians being a bit too closed and to get through that ice may take some effort. From that, cooperation between Estonians may be initially hard to achieve. General approach may be "oh, well, we can also do it on our own, we don't need no cooperation!" Additionally, the NGO projects are still relatively new initiatives for businesses here. If they do not see a direct economical output from the event, they may not sponsor the event. Fortunately, this attitude is changing and businesses are starting to see a value in our community. 100 people within the mobile industry in Estonia can be considered quite an achievement.

What value(s) have you received/are receiving from being involved with MoMo (i.e., personally and/or for your organization)? (1=KNOWLEDGE; 2=NETWORK; 3=PUBLICITY; 4=COMMERCIAL; 5: MULTIPLE)

Belfast: Personally being known by everyone, for my consultancy three projects or market research last year, as I look like "I know everything about mobile". I usually do the intro of every event with two slides of research on the topic.

Bangkok: Good contacts, both in country and around the world.

Boston: It's very helpful for introductions to people both in Boston and in other cities.

Shanghai: Good network, great friends. Really learned about non-profit working (and associated values) with momo. Also, of course, event organization, moderation, public speaking etc.

Caracas: Personally, I have been recognized as on of the leaders in the region, bringing MoMo to them, and as a professional interested in the industry beyond my own business. It has helped my company position itself as well, by sponsoring the first events.

Tokyo: Certainly it has raised our profile - both domestic and international - while that was not the driving strategy from day 1. Basically it gives us a great platform to connect with local players and learn about new developments which in turn are useful for other business areas (media & consulting) of the company.

Beijing: Many contacts, including a client, came from there. Brought more visibility to myself and my business which led to numerous speaking engagements and interviews by various media (including CNN.com recently)

Washington DC: Now… not really any. It's a good way to meet people but because I am no longer a political consultant it does not directly affect my job.
Tel Aviv: Recognition in the industry, made new contacts (But so did our members…), fun.

Taipei: MoMo helps our company to make connections in the local mobile industry and initiates some business

Singapore: Understanding the mobile business better in Singapore and the region.

Los Angeles: Delivering valuable and quality events in mobile, value to offer other bigger shows conf that are beneficial to companies in MM, networking, etc. higher level profile within industry, etc.

Ukraine: MoMo is a great means for public relations and we could benefit from this a lot.

Sydney: Public profile, opportunity to travel to regional conference, invitations to conferences as a moderator and guest speaker.

Buenos Aires: Information, participation!

Estonia: Currently, it is fun; it is very cool to see people and to have very positive responses from the events. Especially when we hear, that some businesses are started or happening because we made the people come together. We do not have any financial gains from the platform and we manage it from our own expenses. Sponsoring is covering only the events.

What are the advantages of being involved in MoMo? (1=KNOWLEDGE; 2=NETWORK; 3=PUBLICITY; 4=COMMERCIAL; 5: MULTIPLE)

Belfast: Global community, international recognition and authority of MoMo in the industry, and the fact it is grassroots, it must remain so!

Bangkok: Making business contacts.

Boston: It's a good way to meet people and stay in touch with what's going on in the industry.
Shanghai: Good exposure locally and internationally, good network.

Caracas: Opens a window to what is going on in the world and creates a great global networking opportunity
Tokyo: While the increased exposure to our local market is good.. the connection with chapter founders is other cities - therefore their knowledge and networks - has been a significant advantage.. 8-)

Beijing: Great place to network, better view of the industry, becoming a kind of hub.

Washington DC: Meet people world wide that love the same thing as you
Tel Aviv: same answer as above.

Taipei: Getting to know more companies and business contacts in the mobile industry in Taiwan

Singapore: Meeting new people.

Los Angeles: Networking, establishing new relationships, having relationships in other countries that are beneficial to clients or companies here.
Ukraine: n/a

Sydney: Perspective on the whole industry, opportunity to serve others, chance to meet many different people and bring them together.

Buenos Aires: the same!

Estonia: Additionally, maybe one day I might use the Global contacts to move on with my career, but maybe.

What are the disadvantages? (1=TIME CONSUMPTION; 2=RENUMERATION;3=ORGANIZATIONAL ISSUES)

Belfast: The personal time it takes to set-up valuable events.

Bangkok: Time consuming.

Boston: It's a lot of work for no pay.

Shanghai: Time, as usual, and ratio of benefits to time, after a while.

Caracas: It takes some time from our day-to-day activities. It's time-consuming
Tokyo: It can be a 'bit difficult' to juggle running MoMo events as an aside to our regular schedule of 'real' work. At the same time - as it does reflect on our image as a company - we have to deliver a good product in order to maintain value for all stakeholders.. which can be somewhat stressful at times.. #_#

Beijing: Some constraints due to the format. Slower decision making as some dependency from HQ (example: online network). Takes time - a direct cost - for indirect benefits.

Washington DC: It takes up a TON of time and energy

Tel Aviv: Takes a lot of my time, and as a consultant it costs me…

Taipei: Extra cost on organizing events.

Singapore: Maybe the same people at times.

Los Angeles: Disconnect between chapters in north America mkt.   no consistency, constant damage control of other specific chapters that constantly becomes a question in most high level industry negotiations.

Ukraine: n/a

Sydney: Relentless pace – every month needing to find a theme and speakers to support it.

Buenos Aires: none

Estonia: It does take a lot of free time (and can be quite expensive "hobby" too).

What are the strong points and weak points of your chapter/region?

Belfast: SP:; WP: no real online community, our crowd are just not into it, they don't see yet the advantage of being plugged in the international MoMo community.

Bangkok: Strong: cross section of people; Weak: No business model, hard to get sponsorship.

Boston: Strong VC and academic community and a lot of large and small mobile companies.

Shanghai: Weak: no time looking for sponsors. Also, it is basically a one-man show during events, as other organizers do not wish or do not have the personality to public speaking. And we can still do a better job a penetrating more local circles.

Strong: brand is well-established, and events are recognized as among the best in the region. People praise the speakers quality, the moderation, and the networking quality overall. Price is also attractive.

Caracas: Stronger point is the acceptance from the community, weak point is lack of big sponsors.

Tokyo: Tokyo has a wealth of interesting companies who are really driving mobile innovation.. so we have no worries, generally speaking, to get companies who would like to make presentations. However, considering the cost of real-estate our main problem to run events is finding good location venues at reasonable rates.. hence the door-fee.
Beijing: Large audience, very active market with many investors but strong dominance of mobile operators and very political: it is almost impossible to get a telco to speak. Language is also a limiting factor.

Washington DC: ? Our turn out could be better. And our selection of mobile tech companies could be larger. But we really have an interesting angle. Its like no other chapter
Tel Aviv: Strong: Well-funded, high attendance, big core of recurring attendees, good sessions, Strong online presence; Weak: We'd like to see the google discussion group take off…

Taipei: Strong points: People in the Taiwanese mobile industry already recognize us as the official MobileMonday representative in Taiepi . Weak point : hard to get sponsorship, speakers and attendess.

Singapore: Strength: Keen interest from industry to participate. Weakeness: Small industry.

Los Angeles: Strong points - great reputation and respect in industry, high profile, press coverage, industry support, strong following. Weak points – financially to support meetings, industry support in way of trades and showing up is good , but not in way of sponsoring. Website help. Companies in LA do nto want to do anything for free or spend money.
Ukraine: n/a

Sydney: Weak : we probably need our own Australian organization to more closely; weld together the different city events; sponsorship $$$ are limited.
Strong : we've been successful via adopting a non-patronising, welcoming tone in all our activities.

Buenos Aires: we are an entrepreneur Country.

Estonia: Weak points are to do with sponsoring issues - rather limited number of local companies to approach (too small country) and as described earlier, they are not so eager to sponsor, generally. Big companies are generally global but take time and personal contacts to reach and meet the key-people. Another weak point is that general approach may be that "all business is happening in Tallinn" and from that most of the sponsors see events happening in Tallinn. We are located in Tartu and we try to push Tartu events too, as much as we can.

What opportunities do you see in your chapter in the near-term and/or long-term?

Belfast: Keep going as is in Belfast, organize All Ireland MoMo Summit with Dublin in 2009.

Bangkok: Moving to entrance fee model which should either improve quality of meetings and what we can offer… or kill it off completely!

Boston: did not answer.

Shanghai: organizing more converged events with web companies as speakers/panelists and move topics up in the www.

Caracas: Create a regional force in the industry. Become the main "voice".
Tokyo: We would hope to see an increasing ability for cross-connecting local players with peers from other regions. As the mobile industry is increasingly becoming a global play, we expect these grass-root exchanges to be one of the best opportunities resulting from local events.

Beijing: The current format is stable and works, improvement could come from (1) larger events – especially with startups and investors (2) higher level of speakers (3) Make the community active online

Washington DC: We are hoping for more sponsorship and a larger presence

Tel Aviv: Looking to do joint events with other chapters.

Taipei: Hopefully to obtain a long term sponsor and make MoMo Taipei self-funding.

Singapore: More mobile start-ups keen to establish a presence in Singaproe.

Los Angeles: Growth, expansion in regards to other programs, etc…   Mobile Exc Awards success will help MM chapter in LA

Ukraine: n/a

Sydney: Annual sponsorship, an annual event, opportunities to connect AU members to international partners.

Buenos Aires: Consolidate the space we won in the industry.

Estonia: Hard to comment – we have per/event sponsoring, so we are trying to make short visions ☺

25. Are there any emerging business models that are specific to your country/region (please give some examples)? (1=YES; 0=NO)

Belfast: No

Bangkok: Yes. Business consultancy. Software collaboration.

Boston: There are many MoMo members who have started businesses in the mobile space.

Shanghai: Momo biz models? Obviously full-fledged conferences with higher price tag is emerging as "natural" on a ad-hoc basis.

Caracas: Everything must be lean, maintaining costs low is key to success.

Tokyo: There are a couple of technology-driven areas that are unique to Japan. Specifically, 1Seg digital broadcasting and FeliCa Near Field -communications (NFC). Companies focused on these areas have less chance to export expertise into other markets in the forseeable future.

Beijing: If the question is about specific business models in the Mobile industry, there are several original ones but too long to detail.

Washington DC: n/a

Tel Aviv: n/a

Taipei: No

Singapore: A industry to validate mobile Proof Of Concepts.

Los Angeles: n/a

Ukraine: n/a

Sydney: No

Buenos Aires: I don´think so!

Estonia: Again, hard to comment here. Although, last news is that local operators have put their backs together and trying to approach local mobile-advertising with one common platform.

What are the perceived threats to the continuity of your chapter?

Belfast: Only OpenCoffee and BootCamp, and other online forums where our crowd can get their education. But not major.

Boston: The disagreements at the global level have caused some questions to be raised, but we are doing fine in Boston.

Shanghai: Time (or lack thereof) in a professional career.

Caracas: Lack of sponsorship as a result of economic unstability.

Tokyo: Complacency.. we need to continue to evolve and innovate. After 4-years of running events we need to keep building on our gains to date by - as we always have - listening to the community and offering fresh ideas and opportunities to them while attracting new attendees into the family.. 8-)

Beijing: If there is no evolution, then there will be no evolution… If I disappear, I am not sure who will continue it, but there should be candidates as the event already has a good reputation and audience.

Washington DC: I don't live in the area and we don't have any money

Tel Aviv: Nothing major – you could say that the global economic crisis affects sponsorships, but we secured a good amount of funding before it started, and hoping that by the time we consume it, things will be back to normal…

Taipei: Funding and resources.

Singapore: Lack of sponsorships.

Los Angeles: financial support.

Ukraine: n/a

Sydney: Running out of energy, lack of recognition in wider community, relevance of 'mobile' as a term in the era of the ubiquitous internet

Buenos Aires: n/a

Estonia: Lack of sponsoring, lack of sponsoring, lack of sponsoring.

Do you consider some aspects of your involvement with MoMo as fun? If yes, what aspects? (1=YES; 0=NO)

Belfast: Yes it is great fun, otherwise we would stop immediately.

Bangkok: Yes. Getting together with like-minded people and traveling to MoMo Global functions (finances permitting)

Boston: It's fun meeting people and helping to grow something larger than oneself.

Shanghai: Momo is a bit less fun now, as most topics have already been covered once or even twice. The networking side is always good (and sometimes fun). The most fun is getting together with other chapter members with like-minded attitude. We are all very entrepreneurial and know how to party.

Caracas: Absolutely, I have met great people and new places. It's great to meet people with so many common interests around the world.

Tokyo: Certainly.. in fact was the driving reason to continue after the first few events. It's always great to see the usual suspects and find-out what they are up to while meeting new players and getting them hooked-up. MoMo is the place to connect with the latest and greatest of whats happening on the street every month.

Beijing: <u>Pleasant</u>: Helping startups get visibility. Be at the forefront of innovation. Network locally and globally. <u>Fun:</u> Experiment with new event formats. Have a distinct tone differing from formal conferences – friendly and casual.

Washington DC: Of course. I love socializing and helping other people better understand mobile

Tel Aviv: Yes – interacting with people (both the team and the members) is a lot of fun. Also I enjoy the events (both producing and attending...)

Taipei: Not really.

Singapore: Organising.

Los Angeles: Yes, all aspects.

Ukraine: n/a

Sydney: Being on stage and meeting new people

Buenos Aires: Yes, networking and have fun of our friends.

Estonia: Currently, actually, most of it is fun. And time to try…It is will give a very good experience and already have thought a lot.

Has your involvement in MoMo have had affects on some other facet of your life (i.e., professional, personal, etc.)? If yes, please describe the effects. (1=NEGATIVE EFFECT; 2=NO EFFECT; 3=POSITIVE EFFECT)

Belfast: Yes my wife gets involved from time to time, and she doesn't call me a nerd anymore.

Bangkok: Yes, helped with business development; but limited free time.

Boston: It's helped with meeting people.

Shanghai: Profound effects on my current career (startup investment/venture capital), which leverages a lot on networking and IT. Momo also helped me build a rounded mobile profile and a status of expert in the industry. Also, Momo helped me mature many entrepreneurial projects and helped me gain leadership, and moderation/public speaking skills. Organizing momo was my best move of the past few years. I owe Momo a lot! Caracas: I have a broader view of cultural aspects of doing business around the world. Also, I have had the opportunity to revive my love of "For-non-profit" organizations, as a former member of Aiesec.

Tokyo: As above.. it has def. raised our profile as 'the bridge' between local and intl. members. I bump into people, both in Tokyo and when overseas, who immediately identify me as the guy from MoMo Tokyo. It has also opened a great channel to meeting all the other chapter city founders, who are in my same position, which has simply been a fantastic way to grow personal networks and learn about the industry in other countries!

Beijing: Surely helped me improve in public speaking and event moderation – I have been asked many times to participate in other events as panelist, moderator and keynote since I started MoMo Beijing. Professionally, it surely gives me more credibility and makes me one

of the most visible and accessible persons to talk to for anything related to mobile and telecom in China. When I grow up, I hope to become as suave as Jari Tammisto ☺

Washington DC: did not answer

Tel Aviv: See the answer re:What value etc…

Taipei: No

Singapore: did not answer.

Los Angeles: Not really, except a few new relationships that are valuable personally as well as professionally long term.

Ukraine: n/a

Sydney: Has given me some credibility as a commentator and thinking about the industry

Buenos Aires: spend a lot of time.

Estonia: n/a

A.3 Samples of Mobile Monday narratives online

The following are examples of online artifacts used in the Mobile Monday community to propagate organizational and individual descriptions and narratives. These examples provide an indication of the diversity in the approaches by participants in building their descriptions and narratives.
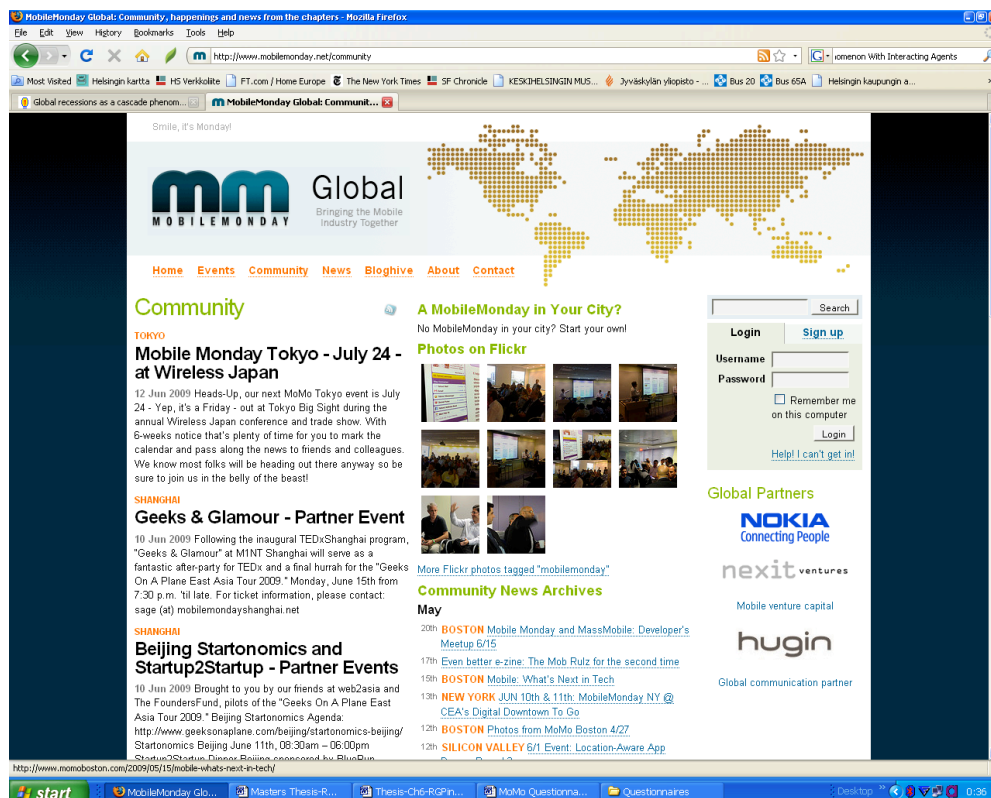
Figure 2. Announcements of events at the MobileMonday website.

99

Figure 3. Professional produced promotional video uploaded to YouTube.

Figure 4. Professionally produced promotional video uploaded to YouTube.
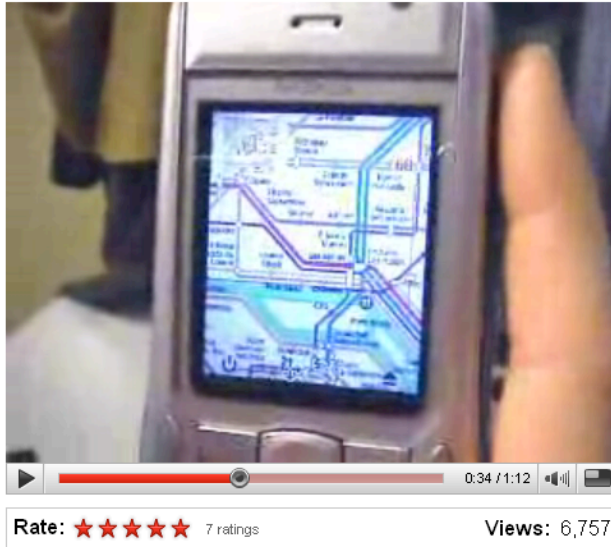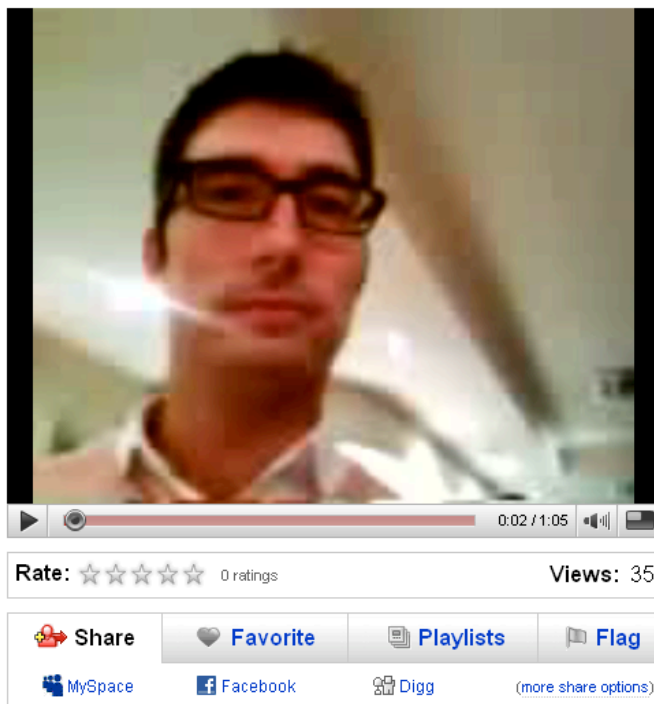
Figure 5. Amateur videos uploaded to YouTube.

Figure 6. Photographs of face-to-face meetings uploaded to Flickr.