



# **Creating Alternative Communication Spaces: Resistance, Technology and Social Change**

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# The Problematic of the Study

- Communication technologies and promises.
- The shaping of communication technologies?
- **The importance of manifesting emancipatory *praxes* in order to build “alternative” ways for communication and contributing to a critical understanding on the possibilities of ICTs in order to form a “counter-hegemonic” discourse.**
- *Çapul TV* as the focus of the study.

# The Aim of the Study

- Contributing to a Marxist materialist position on the relationship between communication technologies and social change in order to achieve a critical and holistic analysis on the emancipatory and revolutionary potential of ICTs.

# *Gezi Resistance in Turkey*

- From a small-scale protest to a nationwide resistance.
- The blindness of the mainstream media.
- The role of the social media.
- The emergence of alternative communication spaces/platforms.
- The class characteristics of the resistance.
- ***A moment of social change.***

# The Fundamental Question?

- How a critical and holistic way of thinking on the relationship between communication technologies and social change can be achieved?

# The Materialist Position of Raymond Williams

- Communication as a process of making “unique experience into common experience”.
- “The sharing of human experience”.
- “The process of communication is in fact the process of community: the sharing of common meanings, and thence common activities and purposes; [...] leading to tensions and achievements of growth and change”.

# Williams on Technology

- “Communication as a whole social process” → Communication technologies as a process.
- Rejection of technological determinism and the notion of determined technology.
- Determination as “setting bounds or limits and exertion of pressure” → Dialectical relationship between *mechanisms* setting bounds and *praxes*.

# Lefebvre on *Determinism(s)*

- “Determinisms are inherited from the past; they are forms, systems, structures that somehow survive more or less intact and have yet to be superseded or have as yet been only incompletely superseded: they continue to exert an active influence upon the present. Determinisms do not rule out accident, contingency, or creative efforts on the part individuals and groups to do away with such survivals”.

# Some Important Questions

- What are the main aspects of *Çapul TV* “alternative” communication space/platform experience?
- How the actor of this experience define their positions?
- How they include communication technologies in this process?
- How can we describe and conceptualize such communication space/platform experiences and practices?
- Can the concept of “alternative” provide an inclusive framework?
- How can we evaluate those experiences and practices regarding to the emancipatory potential of communication technologies?

# Çapul TV versus Penguins





# A Critical Appraisal of *Çapul TV*

- *Çapul TV* as the outcome of more than 10 years of experience.
- Class struggle experience of the founders and participants.
- Actors of *Çapul TV* as “activists” or the subject of events.
- Communication as an integral part of the class struggle.

# Conclusion

- The concept of “alternative” as an inclusive framework.
- Avoiding simplistic and deterministic explications.
- Beyond the explications emphasizing identities and multitudes *Gezi Resistance* has an important dimension of class struggle.
- Communication and communication technologies as the field of struggle.