

The Representation of Sub-Groups and Sub-Cultures within Social Software



Figure 1 – *Social Gathering*. (Inchol, 2010)

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Abstract

“Follow us on Twitter” or “Message me on Facebook” are statements we will have all come in contact with in the last year or so, due to the drive towards using social software. This document describes the effects of online relationships and how they reflect offline relationships within *social media*. It was discovered that social websites such as Facebook, Myspace and Twitter can be categorised as “publics” and therefore a place where people can see, hear and comment on any interaction taking place. This gives social media a space where people say something and can gain a response; opening up smaller sub-groups and sub-cultures for others to interact with and discover more about them.

I discuss how sub-cultures and sub-groups are represented online through *shared meaning systems*, and community of practice will help to illustrate what makes these social software applications so appealing and engaging. I will locate my theory within a sociological context, drawing on recent research conducted by Danah Boyd, with background theory by Erving Goffman and framed through a social network lens by Manuel Castells in order to help contextualise social structure and how society works within their cultures and sub-groups.

I will be using various research methods such as focus groups, observation and questionnaires in addition to using practice-led approaches, with the use of prototypes to help expand my study and relate theory to practical use. I have been able to gain primary research into shared meaning systems within social software, looking at how these individuals use these applications in order to share and maintain social contact within a sub-group or sub-culture.

Keywords:

Community of practice, Danah Boyd, Erving Goffman, Facebook, instant messaging, internet, Manuel Castells, Mario Kart, Myspace, online technologies, practice-led research, shared meaning systems, social media, social software, social structure, sub-cultures, sub-groups, Twitter, Wii

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Statement of original authorship

This document is an original document written by Samuel Marshall as part of the Multimedia BA(Hons) programme at Nottingham Trent University.

Acknowledgments

Thank you to Jools Ayodeji, Simon Perkins, Hilary Marshall, Brigitte Asprey, Ross Owen and Tim Dawson for their support, encouragement, friendship and patience.

Introduction

This discussion explores the nature of shared meaning systems as they operate within online contexts. In doing so it will focus the enquiry through exploration of social software for example, Facebook, MySpace and Twitter as well as online gaming which exhibits similar attributes within Mario Kart for Wii.

I chose to look at social software and how its users interact because as Danah Boyd explains “if you're not on [a social network], you don't exist” (Boyd, 2008). While this statement is clearly provocative it underlines an important shift that has occurred in social structure through the last couple of years; from spending time with your friends and getting to know them, to instantly knowing everything about everyone at a click of a button. Our need to be involved and share information about ourselves to our “friends”, is a subject that needs to be explored as this matter of contention is only going to continue due to the huge and rapid success of social media and I feel that looking at how sub-groups and sub-cultures interact offline has a great influence in how the same shared meaning systems are represented in an online context.

I will be exploring how they develop these shared meaning systems to be engaging and meaningful to those who use them within their own sub-groups within society.

If we look at society and culture as a whole, we can understand that culture can be understood as Rohner (1984) cited in Imada (2008) “variable systems of meanings,” which are “learned and largely shared by an identifiable segment of people” (Rohner, 1984). Imada states that “because these systems of meanings are not universal but culturally bound, people in different cultures sometimes interpret situations in different ways and hold divergent views and concepts” (Imada, 2008). It's because of these shared meanings that we see social software sites such as Facebook, which help to bring together a “real life version of events, but digitised” (The Social Network, 2010) so that we can share with our friends events and occasions spent together, almost being able to “relive the

event with [each other]" (ibid.). Due to the sharing capabilities within Facebook, this leaves an open space for users to express their feelings and emotions around a given topic.

Background to the research

According to the sociologist Erving Goffman “when an individual enters the presence of others, they commonly seek to acquire information about him or to bring into play information about him already possessed” (Goffman 1971). We can understand that social software must take into account an ability to offer an individual the process to seek out or view information on a person, giving the opportunity for judgement within a shared meaning system.

Online shared meaning systems come into play through many formats, including the online multiplayer game, Mario Kart for Wii. It would be required by the user to understand at what skill level the opponent is, in order to decide whether they are at the correct ability to challenge them to a race. It is assumed that both players share the same interest for the game and therefore understand the meaning system which has been put in place to differentiate between abilities, such as a high score or some measurable skill level in relation to others. In an *offline* context, this could relate to eating at a restaurant, where the No Smoking symbol is universally recognised and shares the same meaning throughout the world between different people.

Conflict occurs in many societies, “human societies are made from the conflictive interaction between humans organised in and around a given social structure” (Castells, 1999) and it's these social structures that have adapted and changed over time. We are now seeing a revolution with social structure in the influence of online social networks such as Facebook, Twitter and MySpace. “Information processing is at the source of life, and of social action” (ibid.) so where there is an extensive amount of information available about certain topics, people will congregate, which means that “the internet becomes a universal tool of interactive communication” (ibid.) due to the huge resource of information available to us “as we shift from computer-centred technologies to network-diffused technologies” (ibid.). These network technologies are what has radically changed and developed the online world, not just socially but the impact online social networks have for business and commerce can be incomprehensible,

especially with the ability to directly target niche adverts at specific people dependant on their social demographic.

Research Question

How is social software able to promote the development of shared meaning systems that are both engaging and meaningful to their members?

My research question is to look at how users of social software (such as Facebook and online games) engage and interact with each other through the internet in ways that stimulate an interrelationship on a varying level of commitment. How they manage this is through shared meaning systems and community of practice – where a group of people understand the codes and conventions for their social situation and communicate or share between each other a common interest.

Survey of Literature & Works

Manuel Castells' influential paper - Materials for an Exploratory Theory of the Network Society describes the network society as “the social structure characteristic of the information age” (Castells, 1999), going on to argue that “human societies consist of conflictive action between humans in and around a given social structure” (ibid.). Interactive media combined with audiences is creating market segmentation and splitting up the uniformity of a mass audience; generating more individualistic views and niche opinions. Castells comments that due to the network society, “political institutions are not the site of power any longer” (ibid.). Castells understands social structure to be organised within arrangements of human relationships in terms of “production/consumption, experience, and power, as expressed in meaningful interaction framed by culture” (ibid.).

Similarly, SimplyZesty have written A Beginners Guide to Social Media which describes social media as an “empowering place that enables anyone with internet access to consume, engage, distribute and produce” (SimplyZesty, 2010). SimplyZesty believe that social media can be described as “online communities that's not restricted by geographical boundaries” (ibid.). They also believe, in similarity to Castells, that social media has “opened up and given power to individuals” (ibid.) by creating an active, not passive audience as the audience now “actively engage with the content they consume” (ibid.).

Toshie Imada in Culture as Variable System of Meanings talks about how geographic location within cultural backgrounds emphasise the actions taken by people within their communities. Imada sees these as “variable systems of meanings” and because they are “culturally bound, people in different cultures sometimes interpret situations in different ways” (Imada, 2008). Americans focus on their own personal development and success where as Asians focus their success on their friends and those they associate with. Imada sparks a debate in saying that “when individuals recognize an inconsistency between two cognitions, they feel negative emotional arousal called dissonance and that because the dissonance is aversive, the individuals are motivated to reduce the

inconsistency” (ibid.). This inconsistency is where positive and negative attitudes towards social media exist.

These attitudes are what inspired Philip Bray to write his paper on Evaluating the Social and Cultural Implications of the Internet which discusses the positive and negative aspects on the internet – discussing its social implications and the social impact for honesty, trust, offline communications and information overload.

Bray explores the negative and positive aspects as a list, mentioning that “online social relationships could indirectly harm offline social relationships” (Bray, Unknown) due to people taking “less time and make less effort to engage in face-to-face interaction” (ibid.).

Danah Boyd describes most social media in her webcast, MyFriends, MySpace as “youth spaces on the internet” (Boyd, 2008), leading us through social media from its inception with MySpace to its current state with Facebook. Boyd gives us a detailed account of how social media works, who it started with and relates it to a public place, such as a shopping centre or park and goes further to explain that these online public places boast communal communication mixed within a private messaging system. It is a defining moment for social media when Boyd asks “why do people write comments instead of private messages? By and large, the default is public. It's better to be visible, it's better to be seen on the street, and get cred from those social interactions – than it is to appear invisible” (ibid.). The same relates to online social media as a public place.

In addition, The Social Network film gives an account of how Facebook was set up and went from strength to strength. The film gives a business approach to how Mark Zuckerberg made his fortune and tells a personal story – however, within this, it highlights the youth aspect that Danah Boyd talks about, relating its inception to focussing on who's the most attractive and enabling contact through to fellow peers at university into an online format. Mark Zuckerberg's character explains that sharing pictures online is like “reliving the party” (The Social Network, 2010) as it's “a real life version but digitised. Tagging friends means you're reliving the event with your friends” (ibid.). Whether you wish to

relive the event or not is part of the attraction, as users will be provoked to comment on user generated content they find of relevance.

Social media can utilise Erving Goffman's book, Presentation of Self in Everyday Life as he explains that people in societies are performers or audiences. He goes on to explore how those in a group will perform a representation of themselves to an audience, who will watch and learn about their character. The roles can then reverse and they now become the audience as a new performer takes the role. Goffman proposed that “the individual offers his performance and puts on his show 'for the benefit of other people'” (Goffman, 1971) which can refer to how people use Facebook as a place to “put on a show” (ibid.). When interaction may take place within a group, “some of the participants cooperate as a team or are in a position where they are dependent upon this cooperation in order to maintain a particular definition on the situation” (ibid.) and this is where we see the Facebook “Like” button come into play, to enforce social participation and maintain a collective positive feeling on the matter.

Research Methodology

To discover more about social media and how users interact and share information, I will create six design artefacts to elaborate on my written research project.

I have chosen to use a questionnaire for my first artefact as “they provide data amenable to quantification, either through the simple counting of boxes or through the content analysis of written responses.” (Hannan, 2007)

Questionnaires are a good first step to gain insight into how people feel on a certain topic and what direction to take for developing my enquiry further.

I will take onboard the comments expressed through the questionnaires to help fuel and develop further artefacts. Prototypes are “a method for soliciting user feedback on a new programmable feature and a method for analysing this feedback in a structured manner.” (Blackwell, 2004) Therefore, it would be necessary to prototype a social experience in order to gain some primary research in the field directly. Making it relevant to a sub-group will enable me to understand how a specific collection of people would interact with-in the social software given their relationship to each other.

Observation is also a good choice as it “involves recording the behavioural patterns of people, objects and events in a systematic manner to obtain information about the phenomena of interest” (Anne Sharp, 2003). By watching various groups of people communicating with each other using social software will give me firsthand experience on how people use the social software dependant on the people they're contacting and their relationship to them. The meaning systems in place will become apparent during this exercise as giving people different software to communicate to challenge existing meaning systems will stimulate a new response amongst the participants.

The remaining 3 artefacts are subject to change and development dependant on the feedback received and the direction the project may take.

Description of proposed practice

After completing the written side of my research project, I will engage in the artefacts which will aid my “practice-led research” by giving me a practical view on how social software creates shared meaning systems. Through exploring “practice-led research” I will be

generating data that will provide knowledge about the content of, and the context for, [my] current creative project” which “draws on conventional methodologies: archival research (reading, observing); field research (participant observation; case studies; interviews, surveys and focus groups; ethnographies).

(Writing Network, Unknown)

Even though I might not be producing all of these, practice-led-research will be valuable to explore how sub-groups and sub-cultures use social software to communicate and share with each other through the devices presented to them within the social software environment because the primary data obtained from these experiments will support my research question and provide me with solid, first hand data to make informed statements relating to my area of research. To perform my practice-led-research I will be using creative methodologies such as questionnaires, prototyping, focus groups and observation, which will make up a substantial quantity of research for qualitative and quantitative data. On completion of each artefact, I will evaluate each one individually to discover what I can draw from each of them, and therefore influence the outcome of my research project as a whole.

Discussion

This research seeks to uncover how social software such as Facebook, for example makes the sharing experience engaging and meaningful between its audience and contributors, within the online social structure. These

Social structures are organised around relationships of production/consumption, power and experience, whose spatio-temporal configurations constitute cultures. They are enacted, reproduced, and ultimately transformed by social actors, rooted in the social structure, yet freely engaging in conflictive social practices, with unpredictable outcomes.

(Castells, 1999)

Castells believes that social structures are organised around relationships and out of these relationships come cultures. Social actors help to embody and move forward social structures and it's these social actors we must consider in order to explore social software's contribution to society.

We see cultures and societies all around the world with their own ideals on how to live and their own values and personalities which have been nurtured over thousands of years. According to Toshi Imada, in America, the citizens “show a strong desire to maintain positive personal self-images such as high self-esteem and self-efficacy.” (Imada, 2008) They “describe themselves with many more positive attributes than negative ones” (ibid.) in order to promote a strong and happy exterior in order to gain social acceptance. In Asian culture, they “construct the concept of the self in relation to social others.” (ibid.) So therefore “constantly pay attention to social context in order to maintain harmonious relationships with others and to gain acceptance and respect from members of the group to which they belong” (ibid.). These examples illustrate a different approach to values and ideals which are important within each culture.

Within these sub-cultures, we discover sub-groups. Sub-groups are smaller, more specific groups of people with a common factor such as, an interest in an online game or those people who are close friends, but have moved away from home for their University courses. I have conducted my own, primary research into these sub-groups. It was found that 93% of people use online resources to keep in

contact with their friends that they made offline (Appendix 2) and that 86% of people use social media in order to keep in contact (Appendix 3). More interestingly, 50% of those people who are active in societies, clubs or groups use social media as one of their main ways to communicate between their interest groups, with another 23% keeping in contact using instant messaging software such as Windows Live or Yahoo Messenger (Appendix 8 – 11). Almost 80% of these people agreed that using social media would help get their sub-group noticed due to social media's mass reach to people and that “it's easy to search for groups of interest” (Appendix 14). From my research, you can see that society is essentially a collection of sub-groups, coming together to form a sub-culture, of which these sub-groups share similar interests and meanings and the sub-cultures have similar values and ideals on how to live.

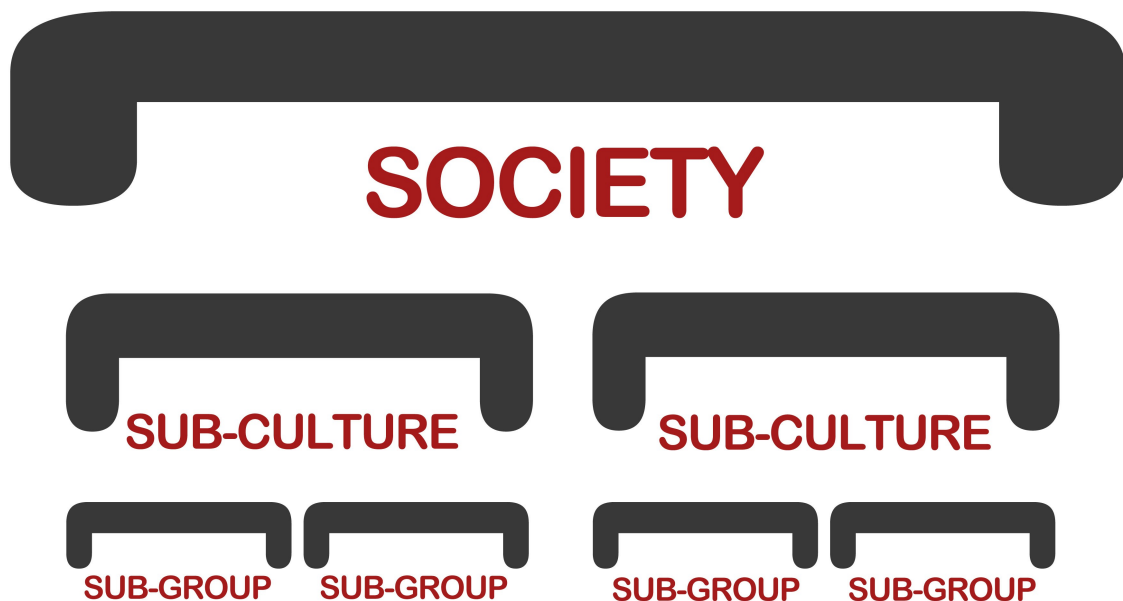


Figure 2 – *Representation of Society Structure.* (Marshall, 2010)

Considering “society” in Figure 1 to be social media, in order for social media to be successful, it has to tap into those sub-groups and sub-cultures in order to create an online representation of the whole society. To achieve this, social

software needs to enable users to interact through a process of sharing. Either through statistics, personal information, common interest messaging or to be actively involved in creating content, also termed, user-generated content.

Looking at young people between ages of 16 – 25, Boyd states that social software websites such as Facebook and MySpace are “publics; like a [shopping] mall or park.” and asks “why do people write comments instead of private messages?” (Boyd, 2008. See reference page 11, paragraph 2) She goes on to explain why social media is successful, and outlines that within the youth culture “if you're not on [social websites], you don't exist.” and that “to be a youth, you have to be technologically engaged” (ibid.). With these pressures that have been inflicted onto young adults, there's no surprise that these social software websites have been successful.

I see social software as a community of practice because it is a space where people come to discuss or interact with people who share similar interests as seen in my primary research, 100% (Appendix 5) of those active within social media would “tag” their friends in photographs simply because they're in it, and 57% (Appendix 5) would “tag” their friends because they feel their friends would know someone in the photograph. This brings people together who have shared a similar experience or share similar interests as they get notified that they've been selected within specific photographs.

As Mark Smith points out “communities of practice are groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly.” (Smith, 2003) Social software should be the application to which this interaction can take place, enabling users to share their concerns, passions and development opportunities. Social software devices manage this through a system of shared meanings.

As stated before, Imada refers to “variable systems of meanings” as those which are “learned” and “shared” by an “identifiable segment of people” (Imada, 2008). Shared meaning systems are there to reduce the amount of “people in different cultures [to] sometimes interpret situations in different ways and hold divergent views and concepts.” (ibid.) By reducing the quantity of interpretations through shared meaning systems, you generate conformation between people with

likeminded interests and values on certain issues. The Facebook “Like” button and Twitter's “Retweet” functionalities enables users to flag up user-generated content they find of interest, drawing in other users to the same content and encouraging a response.

Both “Like” and “Retweet” shared meaning systems encourage “participants [to] cooperate together as a team or are [placed] in a position where they are dependent upon this cooperation in order to maintain a particular definition on the situation” (Goffman, 1971) In other words, by people “Likeing” or “Retweeting” content, they're enforcing a positive shared meaning on a particular subject. Who decides to “Like” or “Retweet” this content depends entirely on their sub-group and sub-cultural involvement.

Social media has to incorporate shared meaning systems in order to make it easier to create an online community of practice, and so consequently share personal content with those in your sub-group and in order to affect each of their own sub-cultures.

Technology mediated shared meaning systems are often much more rich, engaging and meaningful to sub-cultures and sub-groups due to their ease of use, especially in terms of the scale for mass audience penetration; because of this, the content and information shared between the users becomes more personal and relevant to their social group. At the birth of MySpace, teenagers found “that expressing themselves to be really interesting” (Boyd, 2008) as MySpace enabled users to adapt their own pages with HTML and CSS coding. In American culture, “it looks a lot like a locker. [Americans decorate their lockers in school] [MySpace] profiles have a whole self expression component to them [this is where] you can decorate your digital expression” (ibid.).

With the knowledge of social media's community of practice and shared meaning systems, I am able to conduct my six experiments into how user interaction is engaging and meaningful to members in their sub-groups.

Conclusion

Within any social software there are ways to share, at the most basic level, some statistic about us, either our level of skill, or more personal information such as our name.

To create an engaging online space, social media must adapt itself to be able to represent sub-cultures and sub-groups easily, for example “Like” and “Retweet”. This will spark debate and conversation across those within the affected sub-groups, and those not directly affected, due to the ease and nature of social software.

Social media can be classified as a community of practice whereby users can discuss, provoke and share their views and opinions using the shared meaning systems put in place by the social software. Examples of these can be found within Facebook's “Like” button and Twitter's “Retweet” capabilities, which encourage user engagement and the ability to show their “friends” or “followers” what they find to be valuable or relevant information.

Other social softwares such as online gaming are similar; however, it's usually based on skill. For example, within Mario Kart for Wii, the player is given a score based on their ability. This score is shared with other users in order to rank the player within the national leagues – enabling other players to understand their skill level due to the shared meaning system in place.

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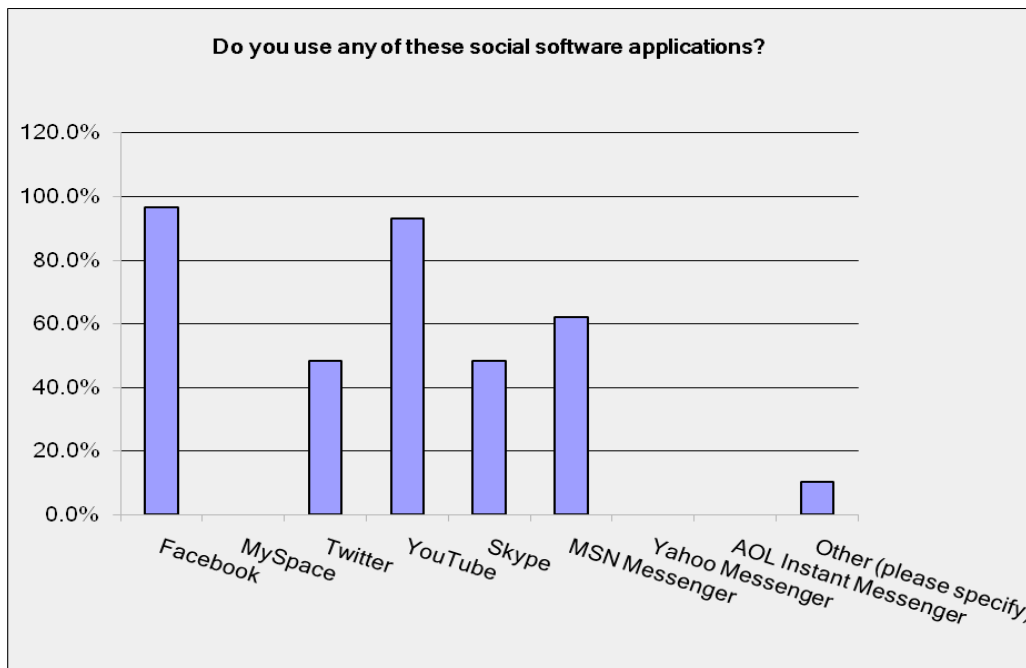
Appendices

1. Summary of Results from Questionnaire – Question

How sub-groups communicate offline and online

Do you use any of these social software applications?		
Answer Options	Response Percent	Response Count
Facebook	96.6%	28
MySpace	0.0%	0
Twitter	48.3%	14
YouTube	93.1%	27
Skype	48.3%	14
MSN Messenger	62.1%	18
Yahoo Messenger	0.0%	0
AOL Instant Messenger	0.0%	0
Other (please specify)	10.3%	3
<i>answered question</i>		29
<i>skipped question</i>		0

Number	Response Date	Other (please specify)	Categories
1	Nov 23, 2010 3:41 PM	FourSquare	
2	Nov 23, 2010 5:17 PM	x-tube	
3	Nov 25, 2010 5:27 PM	Personal and work email	

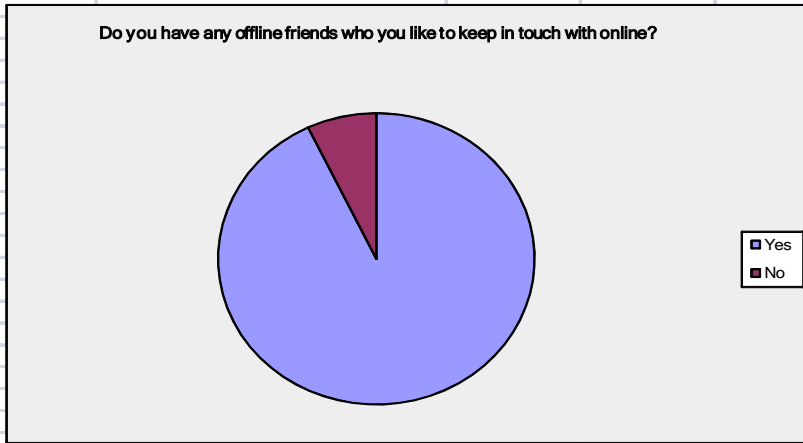


2. Summary of Results from Questionnaire – Question 2

How sub-groups communicate offline and online

Do you have any offline friends who you like to keep in touch with online?

Answer Options	Response Percent	Response Count
Yes	92.9%	26
No	7.1%	2
<i>answered question</i>		28
<i>skipped question</i>		1

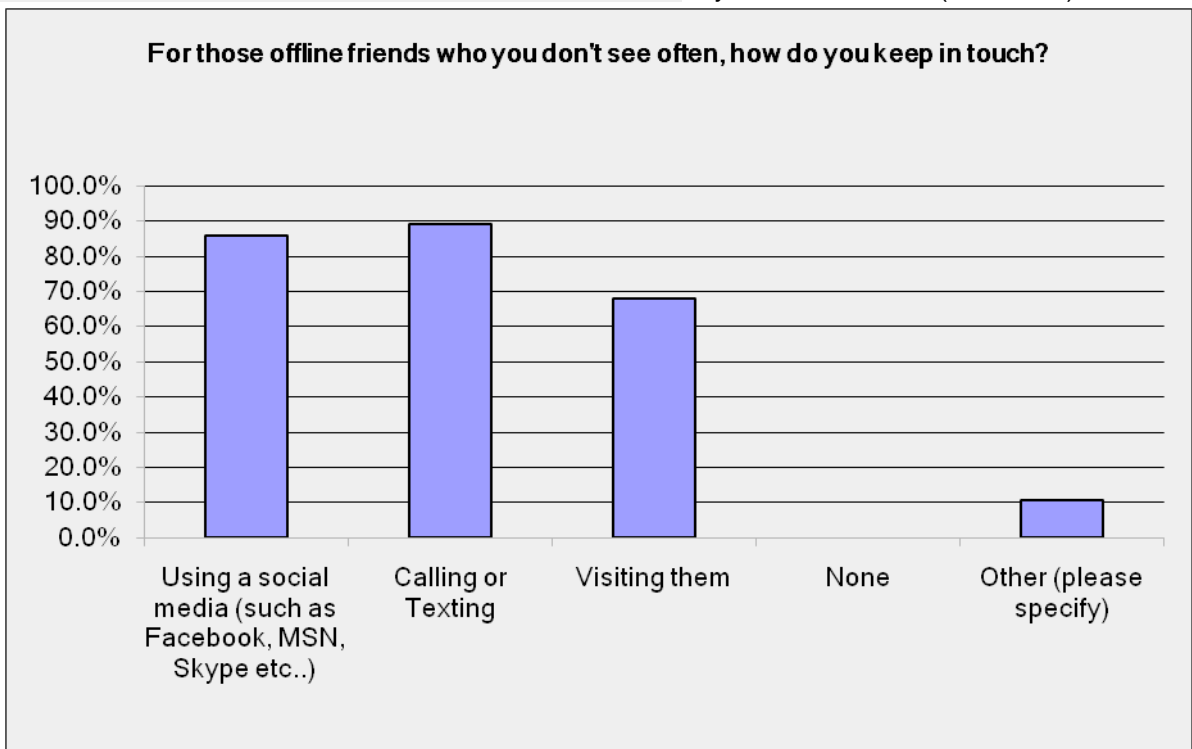


3. Summary of Results from Questionnaire – Question 3

How sub-groups communicate offline and online

For those offline friends who you don't see often, how do you keep in touch?		
Answer Options	Response Percent	Response Count
Using a social media (such as Facebook, MSN, Skype etc..)	85.7%	24
Calling or Texting	89.3%	25
Visiting them	67.9%	19
None	0.0%	0
Other (please specify)	10.7%	3
<i>answered question</i>		28
<i>skipped question</i>		1

Number	Response Date	Other (please specify)	Categories
1	Nov 23, 2010 5:19 PM	webcam sex	
2	Nov 23, 2010 10:14 PM	email	
3	Nov 25, 2010 5:37 PM	By letters and cards (snail mail!)	

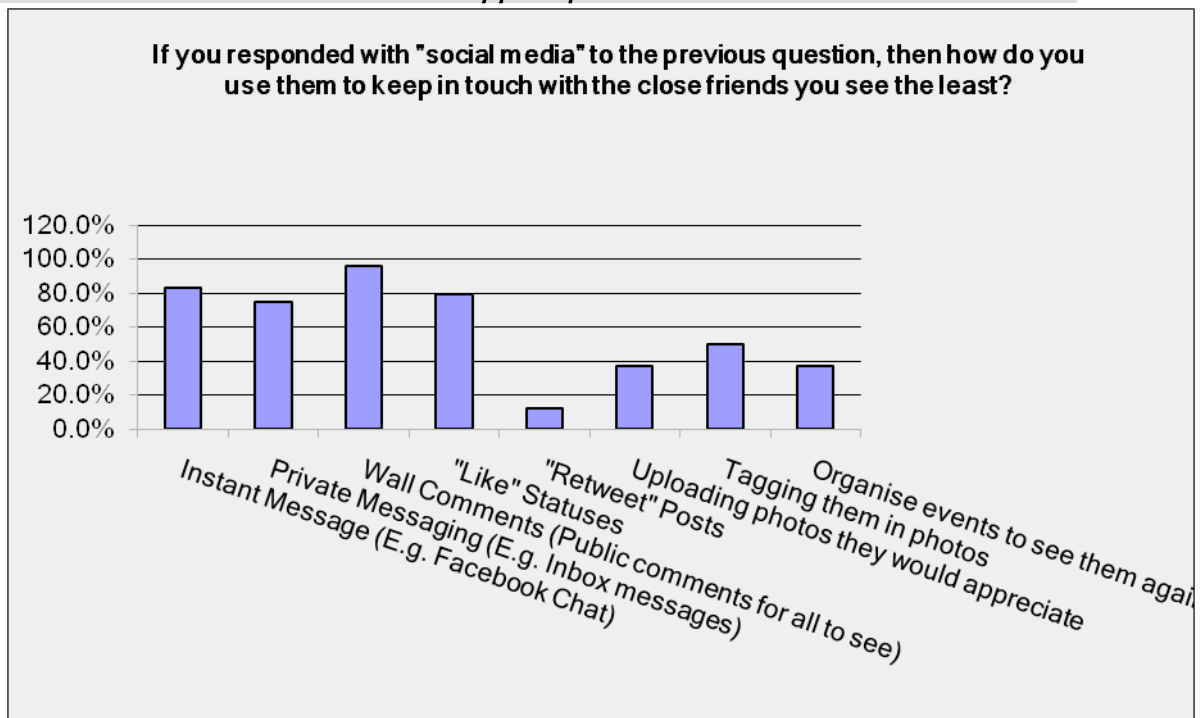


4. Summary of Results from Questionnaire – Question 4

How sub-groups communicate offline and online

If you responded with "social media" to the previous question, then how do you use them to keep in touch with the close friends you see the least?

Answer Options	Response Percent	Response Count
Instant Message (E.g. Facebook Chat)	83.3%	20
Private Messaging (E.g. Inbox messages)	75.0%	18
Wall Comments (Public comments for all to see)	95.8%	23
"Like" Statuses	79.2%	19
"Retweet" Posts	12.5%	3
Uploading photos they would appreciate	37.5%	9
Tagging them in photos	50.0%	12
Organise events to see them again	37.5%	9
answered question		24
skipped question		5

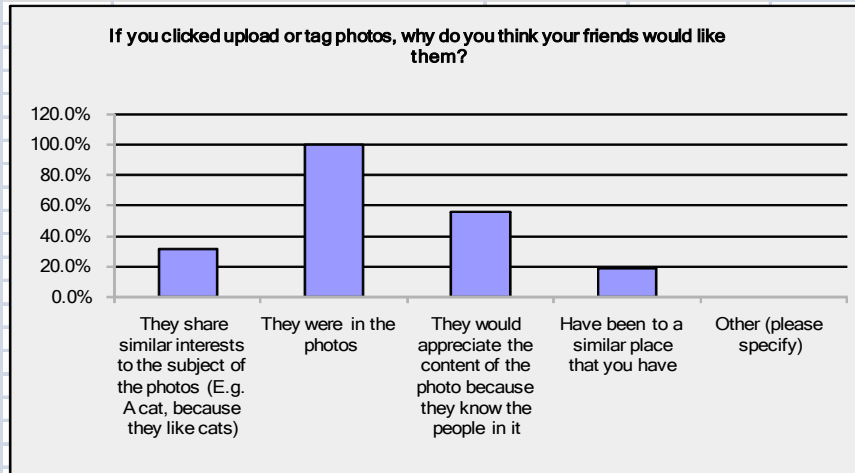


5. Summary of Results from Questionnaire – Question 5

How sub-groups communicate offline and online

If you clicked upload or tag photos, why do you think your friends would like them?

Answer Options	Response Percent	Response Count
They share similar interests to the subject of the photos (E.g. A cat, because they like cats)	31.3%	5
They were in the photos	100.0%	16
They would appreciate the content of the photo because they know the people in it	56.3%	9
Have been to a similar place that you have	18.8%	3
Other (please specify)	0.0%	0
answered question		16
skipped question		13



6. Summary of Results from Questionnaire – Question 6

How sub-groups communicate offline and online

Do you think there could be a better way to communicate online?		
Answer Options	Response Percent	Response Count
Yes (Please state how below)	25.9%	7
No (Please state why not below)	74.1%	20
Please state here		15
answered question		27
skipped question		2

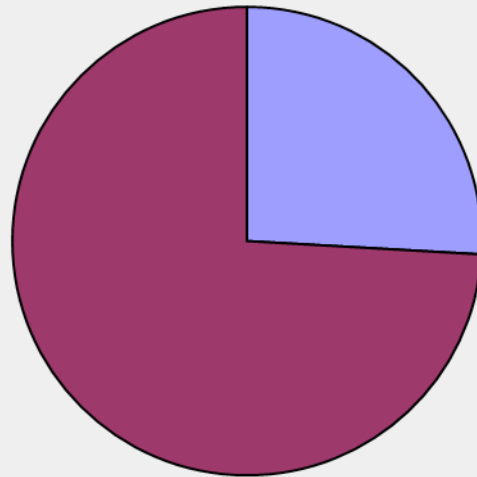
Number	Response Date	Please state here	Categories
1	Nov 23, 2010 3:37 PM	All areas of communication seem to be covered online, from messages, to instant messages, to video calls. But there is always room for improvement/innovation.	
2	Nov 23, 2010 3:38 PM	everythings good enough :D	
3	Nov 23, 2010 3:43 PM	Mixed-media collaboration.	
4	Nov 23, 2010 3:49 PM	Some groups send out extremely large quantities of private emails which means some people don't check their emails and hence miss messages, invites etc. from friends. Party invites sent over Facebook generally have to be communicated by text as well	
5	Nov 23, 2010 3:54 PM	no because you can pretty much contact who you want, how you want to these days.	
6	Nov 23, 2010 4:17 PM	I think there are plenty of ways to communicate online. any more would be to much	
7	Nov 23, 2010 4:44 PM	I can't think of anything else I need in order to get in touch with people. A website, where each individual has a home profile, and they can add people to their network so that when you upload photo's video's etc, it would pop up on your friends home page and they could make bitchy comments, like how fat you looked in that group photo, and you have the chance to reply that it was actually the fact that the picture was taken from above so it exaggerated the width of my chins, plus I was sighting down squashed in between two people so I couldn't get a good pose.....anyway, so yea something like that, i think theres a huge market.	
8	Nov 23, 2010 5:34 PM		
9	Nov 23, 2010 10:57 PM	more fluid group conversations	
10	Nov 24, 2010 12:49 AM	The majority of online communication is in someway monitored, for purposes of security or marketing. The only way to avoid this is to communicate offline.	
11	Nov 24, 2010 8:23 AM	Group chats with cameras so it looked as though you were chatting together in a room and could see each others reactions.	
12	Nov 24, 2010 10:33 AM	I think everything has been covered with facebook, twitter and skype. There's not many options left.	
13	Nov 24, 2010 3:44 PM	I make an effort to see all my friends as often as possible, so just use facebook to check up on people and see that there ok, and to organise events.	
14	Nov 24, 2010 8:33 PM	I think that all possible ways of communicating have been covered by facebook and skype!	

15

Nov 25, 2010 5:41 PM

How about a link to the landline phone or mobile of the person you're emailing, so if you want them to respond quickly the email leaves a phone message.

Do you think there could be a better way to communicate online?



- Yes (Please state how below)
- No (Please state why not below)

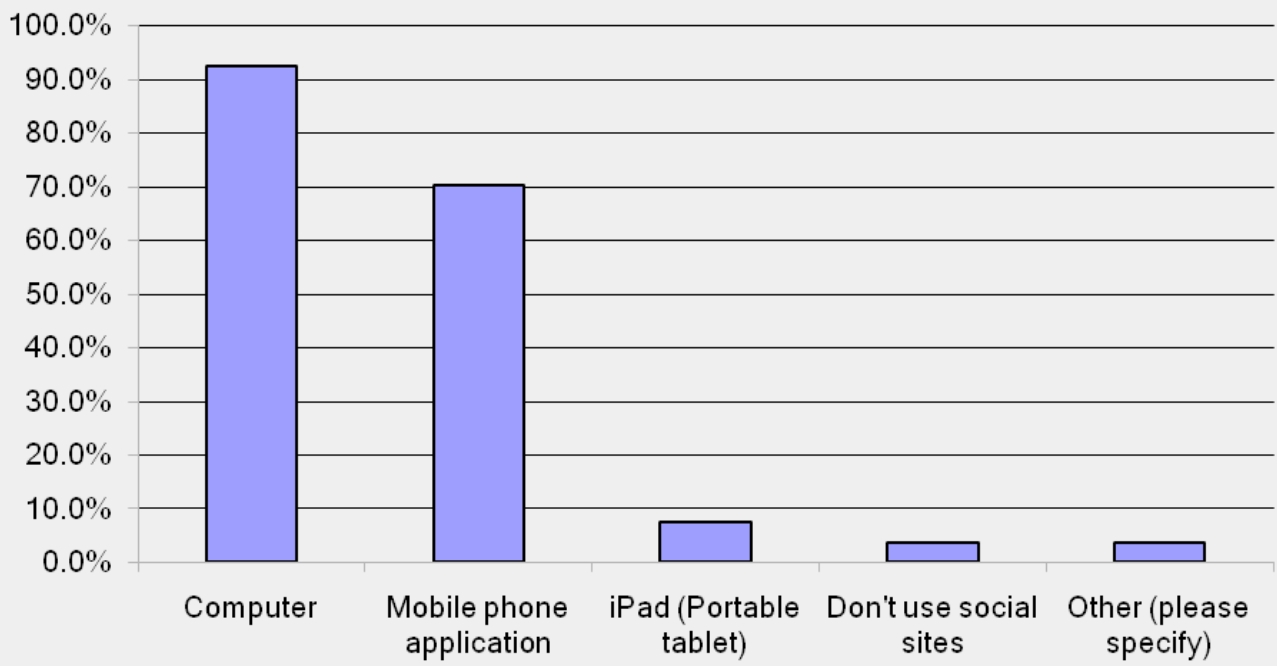
7. Summary of Results from Questionnaire – Question 7

How sub-groups communicate offline and online

How do you USUALLY access social sites (Facebook, Twitter etc)?		
Answer Options	Response Percent	Response Count
Computer	92.6%	25
Mobile phone application	70.4%	19
iPad (Portable tablet)	7.4%	2
Don't use social sites	3.7%	1
Other (please specify)	3.7%	1
<i>answered question</i>		27
<i>skipped question</i>		2

Number	Response Date	Other (please specify)	Categories
1	Nov 23, 2010 5:34 PM	Last week on my way to weight watches (completely unconnected to that comment on my pic) I took a wrong turn down an alley way where I met what seemed to be a homeless man. After a short conversation it turns out he's actually a wizard called Simon, and he said that I could have one wish and he'd grant it me. So of course, I asked for unlimited wishes, he called me a fat c*nt and said thats not possible. I explained it was down to the camera angle, and me being to squashed to pose, but anyway, he said no matter how much he hated me, he had to give me one wish, so I asked for super vision, so basically, I can see things when i close my eyes. So if i close them now and think of Tom Daley (the diver) i can totally see him like he was here, so if I think of facebook and close my eyes, sorry what was the question?	

How do you USUALLY access social sites (Facebook, Twitter etc)?

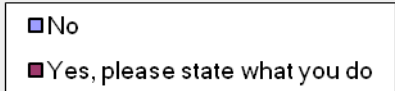
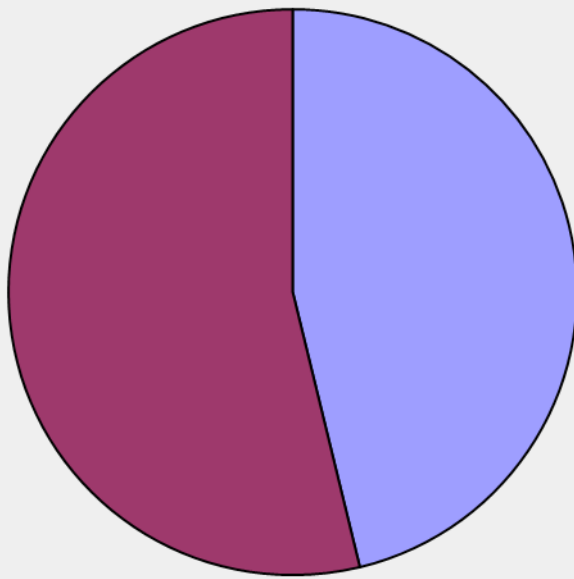


8. Summary of Results from Questionnaire – Question 8

How sub-groups communicate offline and online

Are you part of any clubs or societies or do any hobbies or sports?		
Answer Options	Response Percent	Response Count
No	46.2%	12
Yes, please state what you do	53.8%	14
<i>answered question</i>		26
<i>skipped question</i>		3
Number	Response Date	Yes, please state what you do
1	Nov 23, 2010 3:39 PM	Football
2	Nov 23, 2010 3:45 PM	does fly count???!
3	Nov 23, 2010 3:51 PM	Badminton, squash
4	Nov 23, 2010 3:57 PM	just started at gracey's scuba diving club! its imogen btw HIII :)
5	Nov 23, 2010 4:27 PM	Fly FM Platform Magazine
6	Nov 23, 2010 5:04 PM	-
7	Nov 23, 2010 5:39 PM	Last year, my mum said I was too lazy and too go out and 'discover' myself. So I joined a local S&M group at the Lord Roberts, I was a bit nervous at first, but they assured me its totally fine, they have safe words and everything.
8	Nov 23, 2010 6:39 PM	FOOTBALL - NOTTINGHAMBALLBOIS BADMINTON SOCIAL LGBT SWITCHBOARD
9	Nov 23, 2010 11:06 PM	badminton
10	Nov 24, 2010 12:53 AM	Society member.
11	Nov 24, 2010 8:25 AM	Badminton, volunteering
12	Nov 24, 2010 3:50 PM	Climbing, Meeting new people, travelling, drinking and going to the pub/ town!
13	Nov 25, 2010 5:48 PM	Member of the WI and a Flower Club.
14	Nov 27, 2010 9:47 PM	NTU Pride, NAMA and NAMA Karni

Are you part of any clubs or societies or do any hobbies or sports?



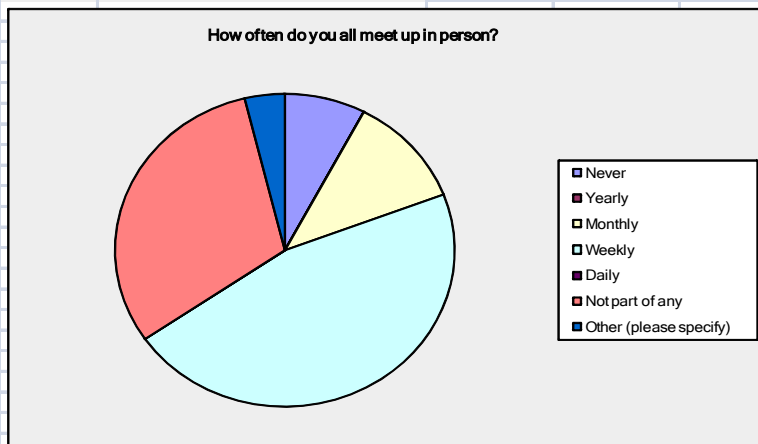
9. Summary of Results from Questionnaire – Question 9

How sub-groups communicate offline and online

How often do you all meet up in person?

Answer Options	Response Percent	Response Count
Never	7.7%	2
Yearly	0.0%	0
Monthly	11.5%	3
Weekly	46.2%	12
Daily	0.0%	0
Not part of any	30.8%	8
Other (please specify)	3.8%	1
answered question		26
skipped question		3

Number	Response Date	Other (please specify)	Categories
1	Nov 24, 2010 3:50 PM	Every few months...	

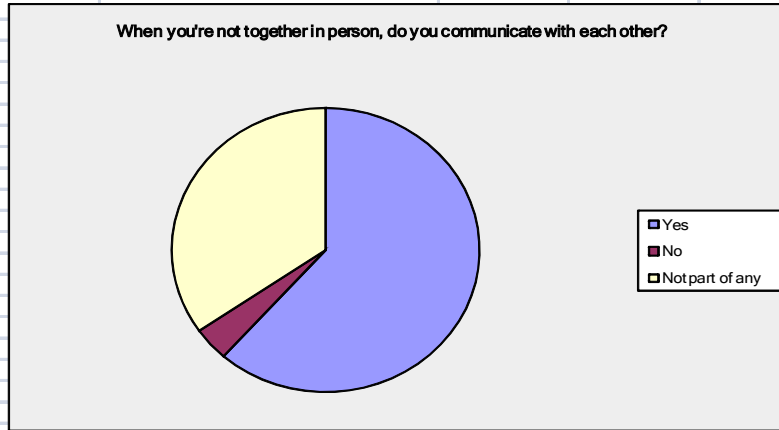


10. Summary of Results from Questionnaire – Question 10

How sub-groups communicate offline and online

When you're not together in person, do you communicate with each other?

Answer Options	Response Percent	Response Count
Yes	61.5%	16
No	3.8%	1
Not part of any	34.6%	9
answered question		26
skipped question		3

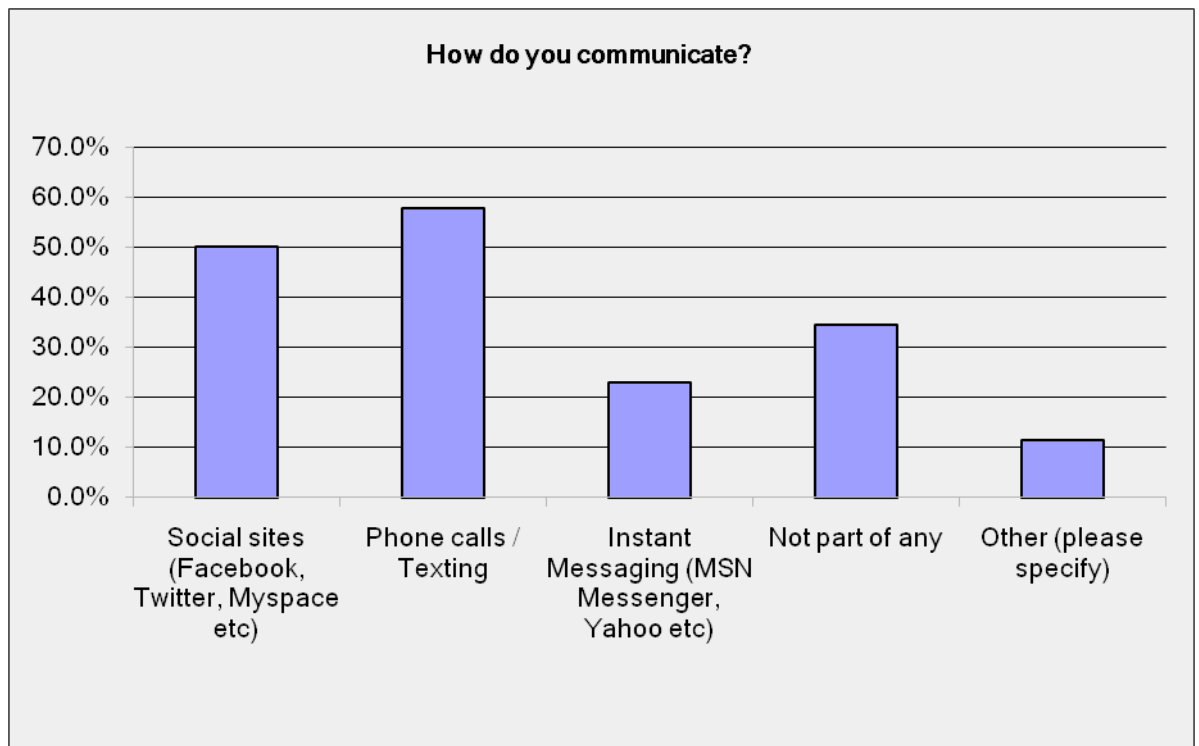


11. Summary of Results from Questionnaire – Question 11

How sub-groups communicate offline and online

How do you communicate?		
Answer Options	Response Percent	Response Count
Social sites (Facebook, Twitter, Myspace etc)	50.0%	13
Phone calls / Texting	57.7%	15
Instant Messaging (MSN Messenger, Yahoo etc)	23.1%	6
Not part of any	34.6%	9
Other (please specify)	11.5%	3
<i>answered question</i>		26
<i>skipped question</i>		3

Number	Response Date	Other (please specify)
1	Nov 23, 2010 3:39 PM	Email
2	Nov 23, 2010 5:39 PM	Again Skype, the video quality is much better then that of msn, you can see more detail on the penis, like the main vain that leads to the thunderdome.
3	Nov 25, 2010 5:48 PM	Letters/cards or messages through the door.



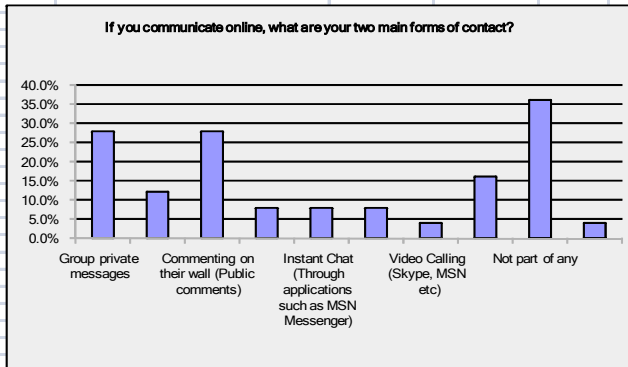
12. Summary of Results from Questionnaire – Question 12

How sub-groups communicate offline and online

If you communicate online, what are your two main forms of contact?

Answer Options	Response Percent	Response Count
Group private messages	28.0%	7
One to one private messages	12.0%	3
Commenting on their wall (Public comments)	28.0%	7
Instant Chat (T through social sites like Facebook)	8.0%	2
Instant Chat (T through applications such as MSN)	8.0%	2
Voice Calling (Skype, MSN etc)	8.0%	2
Video Calling (Skype, MSN etc)	4.0%	1
Email	16.0%	4
Not part of any	36.0%	9
Other (please specify)	4.0%	1
answered question		25
skipped question		4

Number	Response Date	Other (please specify)	Categories
1	Nov 23, 2010 3:57 PM	probably commenting on statuses and things like that. "liking" posts etc which spurs conversation.	

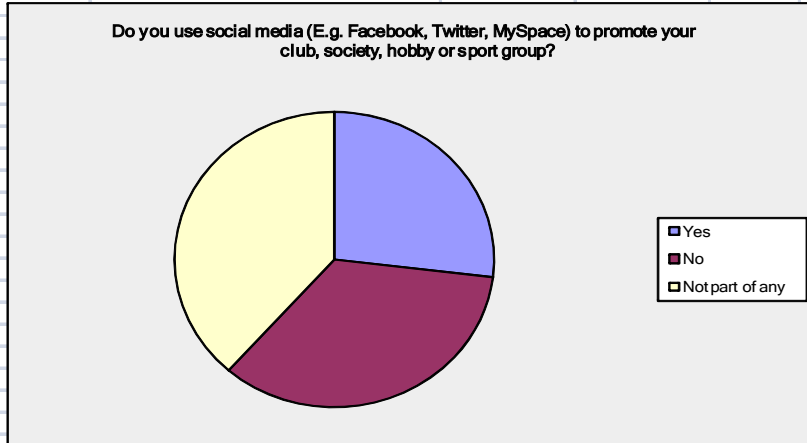


13. Summary of Results from Questionnaire – Question 13

How sub-groups communicate offline and online

Do you use social media (E.g. Facebook, Twitter, MySpace) to promote your club, society, hobby or sport group?

Answer Options	Response Percent	Response Count
Yes	26.9%	7
No	34.6%	9
Not part of any	38.5%	10
answered question		26
skipped question		3

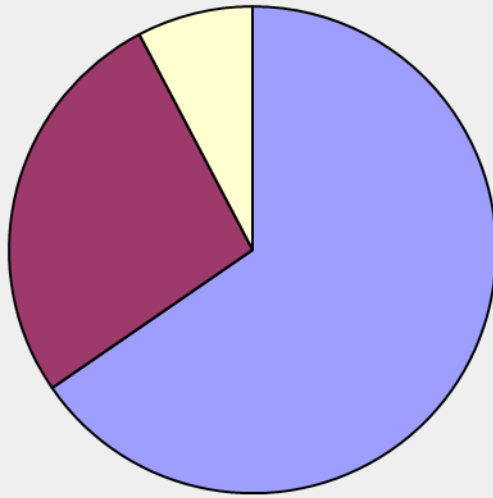


14. Summary of Results from Questionnaire – Question 14

How sub-groups communicate offline and online

If yes to previous question, do you think it's easy for people to find you on there?		
Answer Options	Response Percent	Response Count
Not part of any	65.4%	17
Yes - Please state how the social site manages to do this for you	26.9%	7
No - Please state how the social site could make this easier for you	7.7%	2
Please state why		6
<i>answered question</i>		26
<i>skipped question</i>		3
Number	Response Date	Please state why
1	Nov 23, 2010 3:45 PM	it appears on news feeds - anyone who 'likes' the page- the group will appear on their wall that they liked it causing curiosity amongst others so they check out the group.
2	Nov 23, 2010 4:27 PM	Tagging Pages in statuses, being able to post as an admin of a page.
3	Nov 23, 2010 6:39 PM	UNUSUAL NAME FRIENDS OF OTHER IN THE GROUP IN FACEBOOK GROUPS
4	Nov 24, 2010 12:53 AM	It is easy to post general messages to a multitude of people and organise events without huge expense in promotional materials
5	Nov 25, 2010 5:48 PM	I didn't answer 'yes' to previous question so can't answer.
6	Nov 27, 2010 9:47 PM	Because it's easy to search for groups of interest. Also, it's easy to hide the groups if they don't want everyone knowing what they've joined.

If yes to previous question, do you think it's easy for people to find you on there?



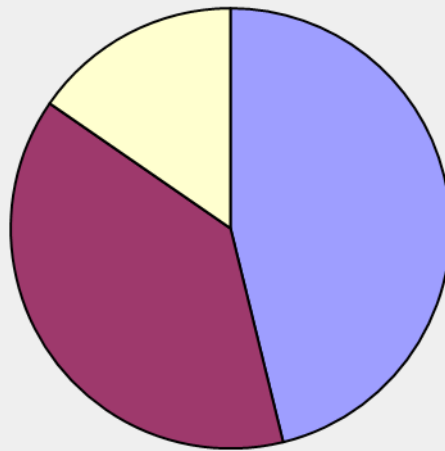
- Not part of any
- Yes - Please state how the social site manages to do this for you
- No - Please state how the social site could make this easier for you

15. Summary of Results from Questionnaire – Question 15

How sub-groups communicate offline and online

Would you use social media as the main way to promote your club, society, hobby or sports group?		
Answer Options	Response Percent	Response Count
Not part of any	46.2%	12
Yes (Please state why below)	38.5%	10
No (Please state why below)	15.4%	4
Please state why		12
<i>answered question</i>		26
<i>skipped question</i>		3
Number	Response Date	Please state why
1	Nov 23, 2010 3:39 PM	Eas of use and its reach.
2	Nov 23, 2010 3:45 PM	Because everyone checks it religiously
3	Nov 23, 2010 3:51 PM	Not part of organising committee but could be a good way of attracting new peoplw
4	Nov 23, 2010 3:57 PM	accessability probably. and ease. because it's easy to target a group of people on one medium such as facebook. Especially a group of students, 99% of whom will have facebook.
5	Nov 23, 2010 4:27 PM	
6	Nov 23, 2010 5:39 PM	because you cant put fetish stuff on facejournal, sorry facebook
7	Nov 23, 2010 6:39 PM	MOST PEOPLE ARE ON THEM AND IT FREE AND EASY
8	Nov 23, 2010 11:06 PM	too short lived to have large impact. would need to repost often to make itself known
9	Nov 24, 2010 12:53 AM	Usually free to use and reaches a wide audience.
10	Nov 24, 2010 8:25 AM	Its limited to people using a mental health charity and is promoted to them.
11	Nov 25, 2010 5:48 PM	Because it probably wouldn't reach the people most likely to join.
12	Nov 27, 2010 9:47 PM	Easier. People can refer back to it at any point- it's accessible.

Would you use social media as the main way to promote your club, society, hobby or sports group?



- Not part of any
- Yes (Please state why below)
- No (Please state why below)