

boundaries as laid out by the state. Anti-denial laws therefore invite one of the classic dilemmas for liberal human rights approaches: on the one hand, denial of genocide can be thought to constitute further injuries of acknowledgement for victims and, akin to hate speech legislation, be symptomatic of thought precipitant to violence. On the other, liberal human rights approaches tend to privilege freedoms of expression; the regulation of basic civil liberties is thought to be ripe for abuse and run counter to the pluralist aspirations of post-atrocity societies. Anti-denial laws are thought to be either 'good' or 'bad' in the extent to which they (fail to) balance this opposition. A sociological analysis of anti-denial laws might begin elsewhere: Who defines what constitutes denial? And who arbitrates what is a legitimate anti-denial law? This paper considers the recent criminalisation of denial in Cambodia – widely condemned by human rights organisations on perceived risks to freedom of expression – to rethink the politics of anti-denial laws. I argue that the Cambodian case is as instructive of the difficulties human rights groups face in negotiating hierarchies of victims and clearly identifiable 'villains', as it is of the risks of politicising the regulation of civil liberties.

Practicing Human Rights: How Human Rights Practitioners Shape the Field

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This working paper summarises my initial findings of a study into the politics of human rights practice looking specifically at how practitioners shape the human rights field. Through a series of interviews with lawyers, politicians, bureaucrats and activists I have mapped the 'work' that takes place within the field of human rights and analysed how this 'work' shapes what Nash (2009) refers to as the cultural politics of human rights. Within the national and international arenas, human rights practices are cultural capital that practitioners trade for political gains. In order to assure the future of the human rights movement we need to understand how people become involved and what motivations sustain their participation. As such I have asked interviewees to comment on how they see the field of human rights, how their 'work' fits within the field and their own career trajectories.

The study is an investigation into the field of human rights as a social field in the UK. Using field theory, I show how through the conscious and unconscious aspects of their practice, practitioners exercise considerable agency in adapting human rights discourse to their own concerns while also being critical of it. The professionalization of 'work' undertaken in the human rights field and the discomfort expressed by some practitioners about having made a career from their human rights activism, raises ethical and moral implications for practitioners whose original passions and motivations may get lost within the contours of building a viable career.

'Disobedience' for Transition?: Researching Strategies for Social Change

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The act of so-called 'disobedience' provides an integral part of numerous forms of social mobilizations and political struggles. It enables 'ordinary people' to exert agency and 'counterpower', with the aim of seeking social change. Strategies for social change - including direct action, speaking out and solidarity - commonly utilise various objects to enable, establish and further acts of disobedience. Such objects accordingly make possible a variety of techniques, whilst also providing a point of reference for culture to flow across social movements.

Drawing on empirical data from a current sociological study, this paper provides a comparative and qualitative analysis of the use of activist-art and activist-craft

in forms of social disobedience and rights struggles. It examines multiple voices from a range of 'artists' and 'craftivists', and in so doing, establishes a critical analysis of varying forms, frames and techniques of contemporary practice. Key issues are interrogated, inclusive of the challenge of political efficacy. The paper concludes by highlighting some opportunities sociological research has to offer the re-theorization of existing human rights practice.

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DIGITAL

Contribution Beyond Source Code in Free/Libre Open Source Software: The Role of Affective Labour in the Drupal Community

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Contribution is a key element of Commons-Based Peer Production (CBPP) communities. This element becomes of even more relevance for those communities focused on the production of digital commons, which typically possess the characteristics of an economy of contribution, rather than an economy of gift (Wittel, 2013), as in the case of the Free/Libre Open Source (FLOSS) communities. Nevertheless, most of the literature on FLOSS has focused its attention on the most visible outcome of the contribution: the collaboratively built shared objects: source code, documentation, translations, user support, etc. However, less attention has been paid to those collaborative activities which Hardt (1999) defines as affective labour, referring to the immaterial labour present in human interaction which produces or modifies emotional experiences, including intangible assets, such as excitement, passion or the sense of community which have been identified as contribution motivators in FLOSS communities.

The goal of this study is to understand what kind of activities are perceived as contributions in the Drupal community, by carrying out qualitative research that could help to shed light on those other activities that have not been widely studied due to their lack of visibility. This aspect is specially critical in a community that has been characterised as 'code-centric' (Zilouchian, 2011; Sims, 2013). We aim to analyse how the whole set of identified contribution activities are perceived and evaluated by the members of the community, as well as their representation or lack of it in the community's digital collaboration platform.

Seeing Data: How Do People Interact with Data Visualisations?

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Data are increasingly ubiquitous and are assumed to have the power to explain our social world. The main way that people get access to data is through visualisations, which, like the data on which they are based, are widely circulated, online, in the mainstream media, and elsewhere. Yet despite our increasing exposure to visualisations and dependence on them as conduits of information, little is known about how they get received and what skills and literacies are needed in order to make sense of them and so engage with data that is increasingly used to represent and shape society. This paper reports on research exploring the reception of data visualisations, called Seeing Data: are good big data visualisations possible?, which used social semiotic analysis, diary-keeping and focus group methods to investigate engagement with data visualisations, particularly around the contentious social issue of migration. In the paper, we move beyond a simplistic understanding of 'ease of use' (Sack 2011) as the central characteristic in determining the 'effective' reception of visualisations. Although a number of semiotic resources are mobilised by designers to create what appear to be trustworthy and legible data visualisations, other factors play a part in determining their reception. We argue that the reception of visualisations is visceral, affective, multi-sensory and content- and context-dependent. The subject matter, media location and design all play a significant role, as do the beliefs and opinions of the reader, the time they have to engage with visualisations, and their sense of their own data literacy.

More than 'Quantified Self': Commercial Activity Monitors and Users' Lived Meanings

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New wearable, electronic self-tracking devices for lifestyle change (such as the Fitbit and BodyMedia armbands) increasingly appear on the consumer market. Such systems collect data entered by users through apps and directly from users' bodies. They to produce systematized images of users' activity, eating and sleeping habits, and suggest changes or 'healthier choices'.

Developers and manufacturers, promoters of eHealth, mHealth and public health, and popular media accounts depict lifestyle self-trackers as useful tools for achieving health and fitness. Sociologists investigating the Quantified Self (QS) have been less positive. They see electronic lifestyle-trackers as technological materializations of a main tenet of the QS movement—'self knowledge through numbers'—and warn of instrumentalized data fetishism and the promotion of harmful neo-liberal, individualized approaches to health, wellness, and medical care. Current empirical research often investigates discourse or what might be termed more 'intensive users' such as QS movement members, or those using devices under medical or other professional supervision.

This paper offers a different view based on everyday experiences and practices of users who adopt Fitbit, BodyMedia, and other commercially available systems on a less formalized or intensive basis. It presents a post-phenomenological and symbolic interactionist analysis of material collected through participant observation, in-person and online interviews of other users, and users' web-based discussions. The paper shows how users adopt and abandon different functions over their trajectories of tracker use, as well as different ways they make personalized 'data' meaningful in their everyday logics of practice and in interactions with self and others.