



United Nations
Educational, Scientific and
Cultural Organization

MILID Yearbook 2016

A collaboration between UNESCO, UNITWIN Cooperation Programme on MIL and Intercultural Dialogue, UNAOC and GAPMIL

Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism

Edited by Jagtar Singh, Paulette Kerr
and Esther Hamburger

MILID Partner Universities: Ahmadu Bello University, Cairo University, Hosei University, Nnamdi Azikiwe University, Punjabi University, Queensland University of Technology, Sidi Mohamed Ben Abdellah University, Temple University, The Autonomous University of Barcelona, The University of Sao Paulo, Tsinghua University, University of Gothenburg, University of Guadalajara, University of South Africa, University of the South Pacific, University of West Indies, Western University



United Nations
Educational, Scientific and
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UNITWIN Cooperation Programme on
Media and Information Literacy and Intercultural Dialogue



United Nations Alliance of Civilizations



GAPMIL
GLOBAL ALLIANCE FOR PARTNERSHIPS
ON MEDIA AND INFORMATION LITERACY

MILID Yearbook 2016

Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism

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Foreword

The increasingly complex media and information landscape, which has a primary role in our everyday lives, is rapidly changing. It is constantly altering how we communicate, enabling and challenging human rights, freedom of expression, universal access to information, peace building, sustainable development, and intercultural dialogue.

This is a remarkable time to live in. Sustainable Development target 16.10 recognizes the importance of public access to information and other fundamental freedoms. At the same time, the context is one in which communication technologies have made information more widely accessible even if cross-linguistic exchange has lagged. Nevertheless, people around the world are becoming content creators with a mindset of global citizenship participation in social issues, and not just a passive public acting as a spectator and occasional voting constituency. In many countries, information sources that were only until recently difficult to access, are today limited only by our ability to absorb vast amounts of rapidly transmitted information.

This comes with challenges. It's difficult for people to determine what credible information is amidst the proliferation. It is sometimes unclear about how to respond, share and/or comment. How individuals and collectives can contribute fresh content to the growing stock of distributed knowledge is not always evident. Thus, media and information literacy (MIL) competencies are becoming increasingly important – a necessary response in this media and information landscape.

This is especially relevant today, as the world is witnessing an unprecedented increase of polarization, hate speech, radicalization and extremism happening both offline and online. Often embedded in a “discourse of fear”, it challenges human rights and disrupts human solidarity. UNESCO's approach to preventing violent extremism has three prongs: 1) through education, 2) promoting the role of free, independent and pluralistic media and 3) celebrating cultural diversity through alternative narratives on social media.

MIL is a strong tool, cutting across educational, cultural and social contexts. It can help overcome disinformation, stereotypes and intolerance conveyed through some media and in online spaces. Here, stimulating critical empathy is one of the vital components and there are many stakeholders that have a role to play in this dimension of MIL.

Furthermore, MIL empowers people to be curious, to search, to critically evaluate, to use and to contribute information and media content wisely. MIL calls for competence in knowing one's rights online; combating online hate speech and cyberbullying; and understanding the ethical issues surrounding access and use of

Information. In this way, MIL makes it possible for people to engage with media and ICTs to promote equality, free expression, intercultural and interreligious dialogue, and peace.

For the past 40 years, which have been marked by significant advancements in the way people communicate and access information, UNESCO has been very active. From the Grünwald Declaration in 1982 to the Riga Recommendations in 2016, UNESCO is continually developing knowledge on media and information literacy to build critical minds, together with our partners around the world. UNESCO's mission is to stimulate media and information literate societies through encouraging their stakeholders to adopt a comprehensive strategy, with different resources and initiatives. Our resources include curricula development, capacity building, policy advocacy, research, networking and social media movement, and support for the Global Alliance for Partnerships in Media and Information Literacy.

In this context, the first edition of the MILID Yearbook was published in 2013 with the theme, "Media and Information Literacy and Intercultural Dialogue". The 2014 edition of the yearbook was on "Global Citizenship in a Digital World", while the edition in 2015 focused on "Media and Information Literacy for the Sustainable Development Goals."

This year's edition is focused on a highly relevant theme of "Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism". It is a relevant reference point to initiate discussion and offer perspectives to stakeholders seeking to apply MIL as a tool to counter violent extremism. There is evident need for evidence-based research, assessment and evaluation that can provide insight into the impact of media and information literacy on societies. UNESCO trusts that this publication will contribute to ongoing scholarship and debate on these key topics.

For media and other information providers to serve their purpose, we need critical minds in the public, which means to develop MIL programmes at the national, regional and international levels.

Frank La Rue
Assistant Director-General
Communication and Information
UNESCO

Preface

The MILID Yearbook is a peer-reviewed academic publication and a joint initiative of the UNESCO-UNAOC University Cooperation Programme on Media and Information Literacy and Intercultural Dialogue (UNESCO-UNAOC-MILID-UNITWIN), and the UNESCO-initiated Global Alliance for Partnerships on Media and Information Literacy (GAPMIL). The cooperation programme was launched in 2011 within the framework of the UNESCO University Twinning Programme (UNIT WIN). The MILID University Network now consists of 22 universities from all regions of the world. The MILID Yearbook 2013, 2014 and 2015 have been published in cooperation with the Nordic Information Centre for Media and Communication Research (NORDICOM). This year, the UNESCO has stepped in for this noble cause.

It is high time to place media and information literacy (MIL) at the core of instruction at all levels of formal education, and it needs to be promoted in non-formal and informal educational setting as well. MIL can effectively contribute to enhancing intercultural dialogue, mutual understanding, peace, promote human rights, freedom of expression, and counter hate, radicalization and violent extremism. In fact, MIL is fundamental to producing knowledge for critical thinking, democratic citizenship, independent learning and good governance.

The objectives of the Yearbook are to:

- Strengthen and deepen the knowledge concerning Media and Information Literacy and Intercultural Dialogue (MILID) on global, regional and national levels including in the frame of human rights, dialogue, democracy and peace
- Widen and deepen the collaboration and exchange between academics and partners on media and information literacy
- Visualize and stimulate research and practices within as well as outside the MILID UNITWIN Network in the field of MILID while promoting a more holistic perspective of Media and Information Literacy (MIL).

In addition to these overall aims, the MILID Yearbook seeks to address current issues which are connected to the overall themes of media and information literacy and intercultural dialogue. The year 2016 being the first year of the implementation of the sustainable development goals has provided an opportunity to examine the renewed emphasis on Human Rights-Based Approach to development. Further, the increased levels of national and global conflicts, as well as the new forms of violent extremism and radicalization have led to questions on the role of MIL in this global environment.

Therefore, “Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism” has been chosen as theme of the MILID Year-

book 2016. The editors felt that since these issues affect all regions of the world, the discourses and research output in the form of this Yearbook would be robust.

There has been a tremendous response to the call for papers for the MILID Yearbook 2016. After rigorous review, 23 articles penned by 32 authors from 15 countries have been included in this volume. The articles have been organized into the following five sections:

Community Empowerment and Sustainable Development

Hate Speech and Incitement

Radicalization and Extremism

Human Rights and Gender Equality

Inter-religious and Intercultural Discourses in the Media

Even within different sections, readers would find a diversity of issues from ‘theoretical perspectives’ to ‘practical solutions’. Various issues have also been discussed in this volume at local, national and global level. The APA Style has been used for the purpose of referencing the articles.

We are deeply grateful to UNESCO, the contributors, and the Editorial Advisory Board members for facilitating publication of the Yearbook. We sincerely hope that the Yearbook will go a long way to sensitize the stakeholders about the role of MIL in reinforcing human rights and countering radicalization and violent extremism, and also provide new insights to academics, researchers, practitioners, policy makers and global citizens about the relics and harbingers of media and information literacy.

Jagtar Singh

Paulette A. Kerr

Esther Hamburger

Introduction

Alton Grizzle

2016 is the first year of the implementation of the sustainable development goals. A renewed emphasis on a Human Rights-Based Approach to all forms of development is apt and timely. While migration and peace building as development challenges are not new to humankind, the world is faced with ongoing wars and conflicts as well as new forms of violent extremism triggering levels of migration, that rival only the one that occurred during the Second World War.

As a negative and undesirable consequence, all over the world, there has been a sudden rise in incidents of individuals using hate speech against migrants, forced migration and minority communities or social groups, blaming them for their nations' struggles. The words used in politics, in the news, in social media, in research studies, national reports and general literature or debate about these human phenomena have consequences.

History has shown that rhetorical excesses and unbalanced or biased historical accounts of certain events in relation to any ethnic group, place, culture or religion can give rise to a climate of prejudice, discrimination, and violence. It is these prejudices, discrimination and violence that often compromise individual rights or equal rights to all – the right to cultural and religious expressions, the right to security and peace, the right to freedom of expression, the right to education, the right to information, the right to associate or connect et al. Here, Article 1 of the Universal Declaration of Human Rights, “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood” is breached. It is this reasoning and conscience that the acquisition of media and information literacy (MIL) competencies can stir in all peoples.

Furthermore, the ideological beliefs and dogmas that we firmly hold emanate from our socialization. Socialization is embedded in information and communication and increasingly taking place through technological platforms, media and all forms of learning environments. When taken together and coupled with the incidents of the use of social media by extremist and violent organizations to radicalize and recruit especially young minds, the relevance of MIL to enable citizens to challenge their own beliefs effectively and critically engage in these topics, and thus the integration of MIL in formal, non-formal and informal settings becomes more urgent.

A rights-based approach to media and information literacy and to sustainable development – including countering hate, radicalization and violent extremism - can play a crucial role in perceptions of the “other” by encouraging reporting, research and analysis as well as the design and implementation of development interventions that are objective, evidence-based, inclusive, reliable, ethical and accurate, and by encouraging individuals to take sound actions based on their rights and the rights of others.

Radicalization, Violent Extremism, Terrorism

Countering terrorism is not new to the United Nations System. This has been on the United Nations agenda for several decades. The attacks against the United States on 11 September 2001 impelled the Security Council to adopt resolution 1373, which resulted in the setting up of the Counter-Terrorism Committee (CTC)¹.

In 2006, all Member States of the General Assembly of the United Nations reached a pioneering agreement on a collective and common strategic framework to fight the menace of terrorism. This strategic framework, known as the UN Global Counter-Terrorism Strategy², is a unique mechanism to bolster the international community’s attempts to counter terrorism with the mainstay being:

1. Addressing conditions conducive to the spread of terrorism;
2. Preventing and combating terrorism;
3. Building Member States’ capacity to prevent and combat terrorism and to strengthen the role of the United Nations System in this regard;
4. Ensuring the respect for human rights for all and the rule of law as the fundamental basis for countering terrorism.

It is worth mentioning here the two key mechanisms that work in tandem to implement the UN Global Counter-Terrorism Strategy. First, there is the Counter-Terrorism Implementation Task Force (CTITF) which consists of 38 entities of the UN and affiliated organizations. The CTITF is mandated with two main tasks: 1) to ensure coordination and consistency within the UN System on counter-terrorism and 2) to provide assistance to Member States. Second, there is the UN Counter-Terrorism Centre (UNCCT). The UNCCT is charged with the responsibility to support Member States by delivering capacity-building necessary to conceptualize, design and implement projects geared at countering terrorism.

According to the 2016 Report of the *Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism*, “conceptually, it has been challenging to differentiate between violent extremism and terrorism, with the two terms often used interchangeably and without a clear delineation of the boundaries between them”³. The stance of the UN is that “violent

extremism encompasses a wider category of manifestations [than terrorism] since it includes other forms of ideologically-motivated violence.⁴

Initiatives to prevent or counter violent extremism are in rapid growth.⁵ Yet, as is the case for many complex concepts there is no generally accepted definition of violent extremism. The concept remains elusive⁶. Several definitions have been proffered in *Report of the Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism*: the Australian Government deems violent extremism to be “the use or support of violence to achieve ideological, religious or political goals”⁷; Norway defines it as activities of persons and groups that are willing to use violence in order to achieve political, ideological or religious goals;⁸ and Sweden defines a violent extremist as someone “deemed repeatedly to have displayed behaviour that does not just accept the use of violence but also supports or exercises ideologically motivated violence to promote something.”⁹

In the United Kingdom, extremism is defined as the vocal or active opposition to fundamental values, including democracy, the rule of law, individual liberty and the mutual respect and tolerance of different faiths and beliefs, as well as calls for the death of UK armed forces at home or abroad.¹⁰ In Denmark, extremism is used to describe groups that can be characterized by their simplistic views of the world and of “the enemy”, that reject fundamental democratic values and norms, and use illegal and possibly violent methods to achieve political/religious ideological goals.¹¹

In recent years with the uptick of terrorist attacks in Europe, the United States, and other regions of the world, the term radicalization is a related term frequently being used and becoming widely known. Simply put, it is the process by which individuals are led to contemplate or commit acts of violent extremism or terrorism. A team of researchers from Australia concluded that “... the only thing that radicalization experts agree on is that radicalization is a process. Beyond that there is considerable variation as to make existing research incomparable.”¹² International organizations such as the European Commission established the Radicalization Awareness Network¹³ (RAN) in 2011. RAN is a broad network of organizations such as community groups, educational entities, law enforcement agencies, practitioners and other local actors involved in preventing and countering radicalization.

Use of Information, Media and Technological Platforms to Mitigate or Propagate Radicalization and Extremism

All stakeholders around the world recognize that the Internet has evolved into a primary means of communication. While more than fifty percent of the world’s population still do not have access to the internet, its global reach is expanding. Despite its overwhelming benefits, the openness and interconnectedness of the internet make it difficult to trace the origins of communications and to verify the growing proliferation of sources of information. Meanwhile, the internet has heralded unprecedented connection among people of different parts of the world through social media. The internet then becomes a force for good or bad actions. It

is increasing being used by extremist groups to recruit sympathizers. On the other hand, it holds the greatest potential as a tool to contribute to the reduction of youth extremism and radicalism.

Similarly, the media can directly or indirectly challenge or give validation to radicalized and violent extremist rhetoric because of its inherent power to transmit compelling messages, to influence and normalize certain opinions, beliefs, and social practices, and reinforce various narratives.

Libraries are spaces for collective knowledge of people from different generations, cultures and creed. They also foster collaborative knowledge development and discourses among civilizations by allowing access, analysis, sampling and remixing of previous knowledge to create new knowledge. Libraries are then spaces of dialogue and respective for different viewpoints with which one may disagree and means through which people can verify historical accounts of significant social events or occurrences. These issues are unfortunately contributing factors to misunderstanding that leads to conflicts and extremist thinking.

Nowadays, libraries can provide access to a variety of sources of information, including print-based materials, audiovisual products, and databases. The digitization of libraries enables people to access libraries instantly from anywhere. Libraries empower young readers susceptible to cognitive radicalization¹⁴ with necessary knowledge, help policymakers and practitioners to design strategies and programmes more conducive to countering violent extremism.

Importance of MIL in this Context and as Intercultural Dialogue

MIL as intercultural competencies¹⁵, for all people then becomes indispensable in this context. MIL can enable the celebration of connectivity across cultures, renewing sociological theories of knowledge and learning such as connectivism, social constructivism and the Interpretive Phenomenological Analysis.

First social constructivism because, celebrating connectivity across cultures calls for a deeper understanding by all citizens of how knowledge is created, that knowledge is created collaboratively in groups for one another. And that as we engage deeply within a culture or cultures we are learning all time. Finally, all citizens must be able to critically evaluate how subjective meanings become social facts. The work of Peter L. Berger and Thomas Luckmann in their book, the Social Construction of Reality offers an enlightening analysis. Media and information literacy simplifies this for all persons.

Secondly, celebrating connectivity across cultures recognizes the need to illuminate citizens' understanding of the social and cultural context of learning – Connectivism which is related to the work of theorists Vygotsky, Engeströms and Bandura's Social Learning Theory. All citizens must have a basic understanding of the relationship between their working experiences, social experiences, learning, and knowledge. That learning defined as actionable knowledge or a change in

behaviour can reside outside of ourselves, for instance within organizations and databases¹⁶. In this sense, learning is focused on connecting specialized information sets where the connections that enable learning take more significance than one's present states of knowing¹⁷. Media and information literacy is about lifelong learning and knowing how we know or learn.

MIL can encourage the celebration of connectivity across cultures to counter radicalism and extremism by drawing attention to the need for all citizens to understand how as individuals, in a given context, make sense of their experiences – Interpretive Phenomenological Analysis. This is important because indeed people have always experienced different phenomena - the phenomena of war and peace. The phenomena of intercultural, interreligious and interracial conflicts. The phenomenon of inequalities, including gender equality. The phenomenon of climate change. The phenomena of the right to education, freedom of expression, privacy and other related human rights, as well as youth radicalization to violence and violent extremism. The issue is that in the 21st Century, more than in any other period of history, all these phenomena are being mediated by libraries, media, technology and the Internet. Media and information literacy can enable all citizens to critically assess what new dimensions media and technology bring to their experiences. And what new opportunities and risks these provide and how to capitalize on the opportunities while minimizing the risks. MIL should focus people more on the opportunities rather than the risks.

UNESCO's Contribution to Counter Radicalization and Violent Extremism

UNESCO is the leading organization that globally promotes education for all. Education for all in the context of an increasingly connected and media-saturated world - with evolving libraries - gives rise to the relevance of MIL for all. The organization is also one of the lead United Nations Agency following up on Sustainable Development target 16.10 which recognizes the importance of public access to information and other fundamental freedoms.

The UNESCO's contribution to preventing violent extremism¹⁸ is rooted in the United Nations Plan of Action to Prevent Violent Extremism¹⁹ (PVE). The latter covers issues such as education, skill building and employment; youth empowerment; internet and social media, communication and gender equality and women's empowerment. UNESCO's approach focuses on three pillars, 1) preventing violent extremism through education; 2) promoting the positive role of the media in preventing violent extremism and 3) celebrating cultural diversity through alternative narratives on social media. Examples of key initiatives in these three areas are listed below:

- In the area of education, a key initiative is the resource "A Teachers Guide for Preventing Violent Extremist and Radicalization"

- In the area of media and the internet, UNESCO led the international conference on “Youth and the Internet: Fighting Radicalization and Extremism”. Among many other resources being prepared, UNESCO recently published the resource “Countering Hate Online”.
- Finally, cultural actions include the #unite4heritage campaign that engages young people in developing a positive alternative narrative to sectarian propaganda against cultural heritage and diversity. (ibid)
- A similar interdisciplinary action, the UNESCO MIL CLICKS²⁰ movement was launched in 2016 in cooperation with many partners. The mnemonic MIL CLICKS stands for Media and Information Literacy: Critical-thinking, Creativity, Literacy, Intercultural, Citizenship, Knowledge and Sustainability. It is a social media movement to stimulate critical minds and wise clicking by people in their day-to-day use of the internet.

Contribution of the Yearbook to Fore-Sighting, Research Perspectives and Discussions on the Topic

With this background in mind, “Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism” was chosen as the theme of the 2016 MILID Yearbook.

The book is divided into five sections:

1. Community Empowerment and Sustainable Development;
2. Hate speech and Incitement;
3. Radicalization and Extremism;
4. Human Rights and Gender Equality;
5. Inter-religious and Intercultural Discourses in the media

Articles submitted are linked to one of the sub-themes above in the context of media and information literacy. Special attention has been given to the intercultural dimensions of these areas. Papers involve an effort to engage the reader to understand media and information literacy beyond their home country or professional area of competence.

The focus of the papers is on media and information literacy and inter-religious and intercultural dialogue and connects to the theme “Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism”. Most papers demonstrate a connection with at least one of the following components:

1. Yearbook theme and sub-themes

2. Relevant dimensions of the Global Alliance for Partnerships on MIL (GAPMIL) Framework and Plan of Action
3. Content including research findings, theories, or reflecting learned experiences and best practices in either application of MIL, teaching, curriculum design, or how individual or groups use MIL competencies
4. Topics of global interest that help to increase visibility for the MILID Yearbook
5. Authors' academic, professional or experiential leadership in the field

A Summary of the chapters

The first chapter of the book, “Community Empowerment and Sustainable Development” presents seven papers that discuss various relationships between media and information literacy (MIL) and giving agency to people for community development. Reflecting on the the work of S.R Ranganathan, known as “Father of Library Movement in India”, authors Alton Grizzle & Jagtar Singh present the article “Five Laws of Media and Information Literacy as Harbingers of Human Rights: A Legacy of Ranganathan’s Five Laws of Library Science”. The authors renewed to five laws of library science in the context of knowledge societies. They then sketched for the first time five laws of media and information literacy noting these as guide for all stakeholders who want to be guardian of MIL and to ensure its fullest impact of the lives of all people through a rights-based approach.

The significance of MIL has on the community development - how MIL interventions can “empower people to find information of their interest more effectively for solving their day to day problems and doing them in a better way” is discussed in the following paper by I.V. Malhan & Jagtar Singh, titled “Media and Information Literacy Interface for Community Empowerment in India”. Authors use, among others, the examples of farmer’s suicides in India, as these incidents are becoming more common. The “lack of knowledge and information infrastructure have not allowed them the quality of life to which they are entitled to live”. Ultimately, customization of information and media can help people to derive the meaning of information and initiate positive action. For sustainable communities, schools are one of the key pillars; the Participatory Action Research (PAR) project collected and documented experiences from thirty-five educators around the world.

Author Melda N. Yildiz in the article “Community Mapping and Digital Stories from P20 Classrooms, Deconstructing Myths and Misconceptions in Global Media Education” wants to create a space to re-examine current curricula. But, more than that, the article explains the interactive online platform that showcases oral history projects and digital stories globally. UNESCO has been long-devoted to the development of education; Jun Sakamoto explores possibilities of inclusion of MIL programmes with the Education for Sustainable Development (ESD) programme. “Though both of them are UNESCO education programmes, there have never been such combined programmes as such in the world” explains Sakamoto. In his article

“Theoretical and Practical Issues on the Inclusion of the Media and Information Literacy Programme with the Education for Sustainable Development Programme” Sakamoto shows, through examples of UNESCO associated schools where such combination of programs was implemented in practice, the great effects it had. But, both offline and online spaces come with challenges. Cyberbullying as personal and cultural issues in online communities is analyzed in the article by Matthew Johnson, “Bridging the Gap: Empowering Digital Citizens to Build Positive Online Communities”. “If we can help youth to understand that they have a right to online spaces that are free of harassment and discrimination, and teach them how to use the digital tools available to make their voices heard, we can enable them to online and offline cultures where they are not only not afraid but are respected for speaking out against bullying and prejudice” suggests the author adding that “To respond to hate and harassment online, though, youth need not only to be trained in particular digital literacy skills but to be empowered to speak out and exercise their full rights as digital citizens”. But exercising full rights can be a challenge, though.

Looking closely at the migrants through the analysis of two events, in the article “Migrant workers without Media Power”, authors Li Xiguang, Wu Yanmei, Sun Lizhou and Sidra Tariq Jamil describe the wrestle among the government power, the corporates, migrant workers and media organization. And many times the media empowerment is needed for those whose identity is lost in the media race for readership; Dealing with case studies of missing persons in Mexico, Dr. Darwin Franco Migues in the article “The Human Right to Identity and the Media Reconstruction of the Missing Persons’ Memory in Mexico” focuses on the recovery of the right to “be” that is snatched from people not only when they are physically made to disappear but also when they are made to disappear once again from the official language and the media discourse.

In the next section, Hate speech and Incitement, four articles present different global experiences and challenges for MIL. Authors Maria Ranieri & Francesco Fabbro came to an important empirical conclusion: it is generally more productive to relate critical analysis and media production to students’ own concerns, tastes and identities rather than to engage them in more abstract analyses of ideology or to adopt approaches to learning about media that are too directive. In their article “Understanding and Representing Diversity, A Media Literacy Education Response to Discrimination in News Media Representations” the authors explain how MIL interventions impacted i.e. marginal students to stand up for themselves, or how students gradually improved their capacity to think of themselves in relation to discrimination, expressing this new awareness through creative productions and the changing of a situation of discrimination into an opportunity for empowerment.

Still, hate speech is more and more visible at online spaces, especially on social media. Article “Media and Information Literacy, Hate Speech and Education for Tolerance: A Case Study of Brazilian Social Networks” by Marcelo Andrade and Magda Pischetola analyses a case study of recent conflict concerning hate speech on social media in Brazil. “The results of this study indicate that intolerance and hate speech have become common practices in social media environments. Tolerance as a skill of MIL appears as an answer to intolerance, and as a tool to face the hate

speech against those who are “different” conclude the authors. In an experimental study, Ronit Kampf presents us with a role-playing computer game from Denmark with the scenario situated in Israeli-Palestinian conflict. Titled “Long-Term Effects of Computerized Simulations in Protracted Conflicts The Case of Global Conflicts”, it shows how attitudes can change, and new tools and platforms, such as games, can be used to educate on MIL. “Results suggested that participants who played the game, unlike those who did not play it, shifted towards a more impartial perspective” concludes the author. In a different part of the world, “A Pilot Study of Collaborative Learning and Intercultural Understanding Between Japanese and Chinese Junior High School Students” is presented by Kyoko Murakami, where she examines the nature of both Japanese and Chinese junior high school students’ collaborative learning and inter/cross-cultural understanding of their counterparts’ culture and students. The results suggest, as the author wrote, that MIL related activities could promote mutual and inter/cross-cultural understanding even though there have been historical, ideological and political disputes and sentiment between the countries.

And in the section “Radicalization and Extremism”, author Thomas Röhlinger contributes to closing the gaps between the high ambitions on a political and theoretical level, the urgent need for hands-on practical work on the ground. “The MILID Toolbox: For Human Rights. Against Radicalization. Strategies, Methodologies, Tools – Fresh from the “Glocal” Grassroots” brings to readers highly valuable experiences such as MILID Children’s Parliaments and Youth Councils or games such as The Machiavelli Game or the the “House of Cards” Game. “MILID toolbox” is, of course, no magic formula; and it is never complete. But it has proven to be efficient and effective, on a practical level” concludes the author. Author Jagtar Singh deals with the same topic, “MILID: An Indispensable Intervention for Countering Radicalization and Violent Extremism” where he discusses how Media and information literacy and intercultural dialogue (MILID) can serve as an indispensable intervention save the Indian youth from the tyranny of radicalization and extremism. Further analyzing educational methods, authors Tessa Jolls and Carolyn Wilson, explore the research related to the power and effectiveness of media literacy education and the importance of a conceptual framework for media literacy.

In the paper “Youth Radicalization in Cyberspace: Enlisting Media and Information Literacy in the Battle for Hearts and Minds” they present several case studies that illustrate the relevance of media literacy when dealing with issues such as human rights, propaganda, indoctrination and extremism. Even though there is sufficient empirical evidence to highlight the correlation between hate speech and the phenomenon of radicalization there is not a clear consensus about how to counteract the negative impacts of online hate speech through a systemic strategy. Authors Alton Grizzle & Jose Manuel Tornero suggest one certainty: education and awareness can counteract the negative effects of hate, radicalization and extremist content online. “In this context, promotion of media and information literacy plays a crucial role” they write, as their article “Media and Information Literacy Against Online Hate, Radical, and Extremist Content: Some Preliminary Research Findings in Relation to Youth and A Research Design” presents a suggested research

design in order to propose empirical evidence to help build a systematic strategy to counter hate speech online. The authors analyzed data which indicated, among many other findings, that 61% of those surveyed reported that they have been exposed to radical and extremist content online accidentally. 14% gave a neutral response. 56% say they ignore these content when they encounter them. 56% of respondents encounter hate content on Facebook, 14% on YouTube and followed by Twitter, 8%. This paper suggests some key implications and actions.

Jordi Torrent, in the article “Connecting the Dots: Preventing Violent Extremism, the Global Goals for Sustainable Development” suggests that many research and studies indicate that social exclusion (real or perceived) is, in fact, the main engine that pushes young people towards violent forms of political and religious extremism. MIL can provide a link towards that inclusion, he concludes. Palvos Valsamidis is suggesting that one such strategy - to actively engage pupils towards a peaceful and harmonic life - can result from audiovisual literacy. In the article “Representing “Us” - Representing “Them”: Visualizing Racism in Greek Primary School Films”, Valsamidis concludes that “Nonetheless, in their audiovisual texts, children seek out visual ways to lift inequalities. In the end, “them” become part of “us”, respectfully accepting diversity.” The chapter ends with the article “Twitter as a Mourning Dove for the Blooming Buds: An Analysis of Twitter’s Reaction to Peshawar School Attack” by Sumeer Gul and Sheikh Shueb, whose study performs quantitative and qualitative content analysis of tweets posted in the aftermath of the Peshawar school massacre.

The section on Human Rights and Gender Equality discusses MIL from several perspectives. Author Vedabhyas Kundu, in the article “Promoting Media and Information Literacy Skills amongst Young Women for Enhanced Participation in 2030 Agenda for Sustainable Development” discusses how the training in MIL empowers young women to not only critically understand the media stereotyping of gender issues but also how it enables participation of these women to advocate on development discourses. Dr. Lucy K.L.Mandillah & Prof. Egara Kabaji evaluate the gender perspectives in the language of advertisements in print and electronic media in Kenya. In their study “Gender Perspectives and Human Rights in the Language of Advertising: A Case of Print and Electronic Media in Kenya” they analyze dominant gender images and roles in mass media tend to reinforce cultural expectations amongst adolescents. The concept of Internet Trolling and its challenges is presented by Anubhuti Yadav in the article “Internet Trolling: Challenge for Female Journalists and Activists”. “Internet trolling has become a menace for female journalists and activists. While on the one hand perpetrators are creating nuisance, and on the other hand lack of clarity in handling internet trolling is vitiating the online space” writes the author.

The last section, Inter-religious and Intercultural Discourses presents two discussions. Ahmed Al-Rawi’s article “Digital Media Literacy and its Role in Countering Division and Enhancing National Identity in the Arab World” argues for the inclusion of MIL education in early stages of education, since understanding, awareness, analysis, and evaluation of media messages as developing critical skills require time before they become automatic processes. In analyzing the Arab region,

author concludes that “Religious and political literacies seem to be the most effective means to curb the sectarian and divisive media rhetoric that the Arab masses are bombarded with”.

The book ends with Europe in focus, with the article about “Media and Information Literacy to Tackle Social Polarization in Europe”, by Jessica Cohen & José María Blanco. They discuss Europe in the context of current challenges: terrorism and refugees. Some countries are experiencing the rise of hate crimes. “MIL could help to bring down these barriers...There is a great opportunity to take this discipline to fight the increasing polarization in our societies” conclude authors.

Notes

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- 2 <https://www.un.org/counterterrorism/ctitf/un-global-counter-terrorism-strategy>. Accessed on 10 October 2016.
- 3 Report of the Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism while countering terrorism. A/HRC/31/65. Distr.: General. 22 February 2016.
- 4 A/70/674, para. 4.
- 5 While the Security Council ‘counters’ violent extremism, the Secretary-General has developed a plan to ‘prevent’ violent extremism, and the OSCE does both. States do either, or ‘respond’ to violent extremism. This report uses the word ‘counter’.
- 6 OSCE/ODIHR, “Preventing Terrorism and Countering Violent Extremism and Radicalization that Lead to terrorism: A Community Policing Approach”, 2014, p. 35. See also Maleika Malik, “Extreme Speech and Liberalism”, in Ivan Hare and James Weinstein (eds.), *Extreme Speech and Democracy*, Oxford University Press, Oxford 2007, quoted in Agnes Callamard, “Religion, Terrorism and Speech in a ‘Post-Charlie Hebdo’ World”, *Religion and Human Rights*, Volume 10, Issue 3, 2015, pp 207-228, <http://booksandjournals.brillonline.com/content/journals/10.1163/18710328-12341288;sessionid=ehj72stfnccd7.x-brill-live-03>. For its part, USAID provides a definition in “The Development Response to Violent extremism and Insurgency: Putting Principles into Practice” USAID Policy, September 2011. See also A/HRC/31/NGO/X Joint Written Statement of NGOs, page 3
- 7 Australian Government, Attorney-General’s Department, *Countering Violent Extremism*, available at: <https://www.ag.gov.au/NationalSecurity/CounteringViolentExtremism/Pages/default.aspx>
- 8 Norway Action Plan Against Radicalisation and Violent Extremism, 2014, p.7, <https://www.counterextremism.org/resources/details/id/679/action-plan-against-radicalisation-and-violent-extremism>.
- 9 Sweden Action Plan to Safeguard Democracy Against Violence Promoting Extremism, Government Communication 2011/12:44, Point 3.2. <http://www.government.se/contentassets/b94f163a3c5941aebaeb78174ea27a29/action-plan-to-safeguard-democracy-against-violence-promoting-extremism-skr.-20111244>.
- 10 UK Counter-Extremism Strategy, October 2015, para. 1 and UK Prevent Strategy, 2011, Annex A. Note that the 2013 UK Task Force on Tackling Radicalisation and Extremism defined “Islamist extremism” para. 1.4.

- 11 Government of Denmark, Prevention of Radicalisation and Extremism, Action Plan, September 2014.
- 12 Minerva Nasser-Eddine, Bridget Garnham, Katerina Agostino and Gilbert Caluya, Countering Violent Extremism (CVE) Literature Review (Canberra: Australian Government, Department of Defence March 2011), p. 13. As cited in Schmid, P. A. (2013). *Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review*. International Centre for Counter-Terrorism – The Hague
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Community Empowerment and Sustainable Development

Five Laws of Media and Information Literacy as Harbingers of Human Rights

A Legacy of Ranganathan's Five Laws of Library Science

Alton Grizzle & Jagtar Singh

The reflections offered here on the relevance of Ranganathan's legacy, implying his vision for Media and Information Literacy (MIL) in the digital age, follow five basic movements. The number five chosen here is congruent to Ranganathan's Five Laws of Library Science. Movement one considers a simple interpretation of Ranganathan's Laws in the digital age and the similarity to UNESCO's thrust towards building knowledge societies and "Internet Universality". Movement two draws attention to information and media literacy or media and information literacy in the digital age – a necessary convergence. Movement three sketches for the first time, Ranganathan inspired Five Laws of Media and Information Literacy (MIL). Movement four calls for librarians, and library and information scientists to be guardians of media and information literacy or information and media literacy – which juxtaposition is preferred by the stakeholders – leading to the change that Ranganathan would want to see. Finally, Movement five outlines some of the actions being implemented by UNESCO to realise media and information literacy for all. We conclude by suggesting that we should create a movement around Ranganathan's dreams by engaging youth in India and throughout the world in media and information literacy for all as a nexus of human rights.

Keywords: Media and information literacy, sustainable development, S. R. Ranganathan, five laws of media and information literacy, empowering youth with MIL, UNESCO and MIL conferences

Relevance of Ranganathan's Legacy

Books and libraries are metaphors of the memory of mankind. Both facilitate 'Meeting of Minds' ... for it is Minds that we should focus upon people, interacting, sharing and creating knowledge, and giving kick-off to change. This is what UNESCO stands for. Meeting of Minds and 'Unity of Minds' even in the face of differences is what Ranganathan represents *sine die*. In fact, Ranganathan was the

man, the visionary, the leader, the scholar, the unifier, the teacher, and the librarian of librarians. That is why he is known as “Father of Library Movement in India.” But let us be more inspired by the dream that he actually lived. And yet what better way to renew and to sustain the passion, vision and purpose of what Ranganathan represents than through the lives of those who were born and live a generation after him and even the generations to come. The fact that through the “Meeting of Minds” we contemplate the relevance of Ranganathan’s legacy in the digital age means that we should recognize that his feats have great significance for librarians, library and information scientists, media and communication professionals, technology experts and by extension for all people. He believed in putting knowledge to work. This is reflected in his first law of library science: “Books are for Use.” The belief is echoed in Goal 4 of the Sustainable Development Goals (SDGs). (Singh, Grizzle et al, 2015, p.19). Goal 4 reads as under:

Ensure inclusive and equitable quality education and promote lifelong opportunities for all.

Also relevant is Goal 16 which is about peace and inclusive societies, access to justice for all and accountability in turn encapsulate right to information and universal access to information for all.

The basic function of the institutions of education and information providers is creation and dissemination of knowledge. This is done by supporting research, offering various courses of study dealing with the task of gathering, curating, analysing information and knowledge, and engaging people. Ranganathan’s Five Laws of Library Science are pre-conditions for the creation and dissemination of knowledge. The only thing we need to do today is to replace the term ‘books’ with knowledge and ‘readers’ with prosumers (a term for a person who uses knowledge and information to create new knowledge and content).

Five Basic Movements

The reflections that are being offered here on the relevance of Ranganathan’s legacy, implying his vision for Media and Information Literacy (MIL) in the digital age, will follow five basic movements. You might have already figured out why we have chosen the number five? It is purposeful and simple. It is congruent with Ranganathan’s Five Laws of Library Science. *Movement one* considers a simple interpretation of Ranganathan’s Five Laws of Library Science in the digital age and the similarity to UNESCO’s thrust towards building knowledge societies and “Internet Universality”. *Movement two* draws attention to information and media literacy or media and information literacy in the digital age – a necessary convergence. Here we borrow Sastri’s (as cited in Navalani & Satija, 1993, p. xi) characterization of Ranganathan as of *Ekavakyta* – a fundamental Vedic principle. Its basic premise is the unity of entire knowledge. *Movement three* sketches for the first time, Ranganathan inspired Five Laws of Media and Information Literacy. *Movement four* calls for librarians, and library and information scientists to be guardians of media and information literacy

or information and media literacy – which juxtaposition is preferred by the stakeholders – leading to the change that Ranganathan would want to see. Finally, *Movement five* outlines some of the actions being implemented by UNESCO to realise media and information literacy for all. We conclude where we started by suggesting that we should create a movement around Ranganathan's dreams by engaging youth in India and throughout the world in media and information literacy for all as a nexus of human rights.

Movement One – Ranganathan's Five Laws: Lens of Rights-based Knowledge Societies

A simple search of the Internet unearthed some cool and insightful applications of Ranganathan's Five Laws in the current information, media and technological landscape or the digital era¹. The laws are placed parallel to e-books, iTunes, blogs, listeners, Netflix, Photoshop, Google Map, Blackboard (Electronic White Boards), EasyBib, digital repositories, etc. Whether for fun, commercial purposes or more conceptual frameworks, these appropriations of Ranganathan's Five Laws illustrate exciting prospects. One set of Laws reads:

6. E-books are for reading
7. Every listener his iTunes
8. Every blog a reader
9. Save the time of the listener
10. The Internet is a growing organism.

Another reads:

1. Netflix is for watching
2. Every artist his Photoshop
3. Every Google Map, its traveller
4. Save the time of the traveller
5. The Web is a growing organism

Yet another reads:

1. Blackboard is for studying
2. Every student his/her EasyBib
3. Every digital repository its researcher
4. Save the time of the researcher

5. The ICT Toolbox is a growing organism.

Whether these are for fun, commercial purposes or serious conceptualization is not of relevance here. Frankly speaking, we all use these approaches to transmit the indispensability of information and libraries to all citizens. We suggest a conceptual framework that Ranganathan would have also envisioned. Firstly, one could de-construct the meaning of a book or connotation of a book. As Navalani and Satija, 1993, x) note, Ranganathan not only articulated new terminologies to illustrate his visionary ideas he also “gave connotation of every term” in his work. In that same spirit, we have defined a book as a Container of Knowledge, because this is what it is in literal terms. In this sense, the following present day interpretation of Ranganathan’s Five Laws of Library Science is proposed with regard to human rights approach.

Table 1 Ranganathan’s Five Laws from A Rights Perspective

Ranganathan’s Five Laws of Library Science	A Present Day Interpretation	Relevant Arguments/ Questions Based on Rights
Books are for Use	Knowledge is for Use	Ethical use of knowledge? Open access to information and knowledge
Every Reader His/Her Book	Every User of Knowledge to gain wisdom and create new knowledge	All should have free access to information and knowledge
Every Book its Reader	All Knowledge its User	People have a right to diverse and inclusive information and knowledge, as well as freedom of expression and right to choice
Save the Time of the Reader	Enhance the Well-being of User of Knowledge	People have the right to human development enabled by access to information and knowledge
Library is an Evolving Organism	Knowledge is Dynamic, ever Growing	People have the right to sample, analyse and build on existing information and knowledge to create new information and knowledge

Knowledge represents both new and old. Just as Ranganathan’s Five Laws of Library Science have been and will be relevant for all times to come, so also will knowledge transcend all times. Subsequent to the idea of Information Society of the first World Summit on Information Society led by the International Telecommunication Union

and UNESCO² is the term Knowledge-based Society. UNESCO promotes Knowledge-based Societies founded on four principles³:

1. Quality Education for All
2. Freedom of Expression
3. Universal Access to Information
4. Multilingualism in Cyberspace which also connotes Cultural Diversity.

Framing education as the acquisition and use of knowledge, quality education for all, and right to information and universal access to information is a reflection of Ranganathan's belief in books for all or library services for all. "Every Reader his/her Book" and "Every Book a Reader" means a diversity of information and knowledge for all, freedom of choice and freedom of expression. Multilingualism and cultural diversity are inseparable from knowledge creation, storage and dissemination. Ranganathan's Five Laws of Library Science were embraced by him and he practiced this fourth principle through his life and work. As an "Oriental Scholar" he connected knowledge with the East and West to give birth to a new science, known as Library Science.

In connection with the Internet, driven by digital technologies, UNESCO has articulated a new and complementary framework to highlight what the organization calls Internet Universality⁴ (Books Universality). Ranganathan would have embraced the Internet as a new container of knowledge as is evident in his Fifth Law, "Libraries is a Growing Organism." This new container of knowledge is not the one that replaces books but rather complements them. A symbiotic relationship exists between these two containers.

"For the Internet to fulfil its historic potential, it needs to achieve full-fledged "Universality" based upon the strength and interdependence of the following:

- the norm that the Internet is Human Rights-based (which in this paper is the substantive meaning of a "free Internet"),
- the norm that it is "Open",
- the norm that highlights "Accessible to All", and
- the norm that it is nurtured by multi-stakeholder Participation."

In this framework, the four basic cardinal principles are summarized by the mnemonic R – O – A – M (Rights, Openness, Accessibility, Multi-stakeholder) [p.1].

Movement Two – Maximizing the MIL Ecology through “Minimalism”

Now how do we achieve Ranganathan’s universality of books and thus libraries and the proposed UNESCO Universality of the Internet? There are some obvious ways, policies, regulations, laws, innovation, public – private sector partnerships et al. Many examples happening in India and worldwide could be demonstrated. Ranganathan himself was a pioneer of the Model Public Library Bill. Recently, the M. S. Swaminathan Research Foundation (MSSRF) and the Bill and Melinda Gates Foundation have initiated the International Network of Emerging Library Innovators (INELI) India Project. It is befitting that UNESCO has joined in support of this initiative focusing on engaging illiterate women in libraries and Community Information Centres.

Another crucial way to pursuing universality of these two containers of knowledge, books and the Internet is through what UNESCO calls media and information literacy for all or information and media literacy for all. Ranganathan was the quintessential luminary of media and information literacy – we will say MIL for short just because it is simpler to pronounce, aids faster reading and brevity. He was a man of profound knowledge who knew how to simplify complexities.

Let us now recall and reflect briefly on what MIL is from UNESCO’s perspective and share some of the theoretical debates concerning this field. MIL is not just a body of knowledge, much of which is borrowed from the field of information, library, media and technology, but MIL is a way of thinking and doing – teaching and learning (cf. Grizzle and Wilson. 2011). This is what makes Ranganathan’s Five Laws of Library Science so transcendental – he intended them to be so and lived them as a way of thinking and doing – teaching and learning – creating, storing and disseminating knowledge.

We are now in the second movement of this narrative and speaking about media and information literacy (MIL), we now wish to explain the reason for this: as we all know, historically, media literacy and information literacy are treated as separate fields and embrace several notions of literacy, but now UNESCO is promoting MIL as a composite concept.

Learning Outcomes of Information Literacy

These include:

1. Defining and articulating information needs,
2. Locating and accessing information,
3. Organising information,
4. Making ethical use of information,

5. Communicating information, and
6. Using ICT skills for information processing.

Learning Outcomes of Media literacy

These are:

1. Understanding the role and functions of media in democratic societies and development,
2. Understanding the conditions under which media can fulfill its functions,
3. Critically evaluating media content in the light of media functions,
4. Engaging with media for self-expression and democratic participation, promoting intercultural and inter-religious dialogue, equality, peace, rights, countering hate and engaging in sustainable development;
5. Reviewing skills (including ICTs) needed to produce user-generated content.

Given that Ranganathan was himself a man of mathematics, using the concept of sets theory, we shall show the conceptual relation and theoretical debates between IL and ML. In fact, in his fundamentals, Ranganathan was as precise as is the discipline of mathematics and as deep as is the subject of philosophy.

There are several schools of thought emerging about the relationship between these two converging fields. Firstly, in some quarters information literacy is considered the broader field of study with media literacy subsumed in its domain. For others, media literacy is considered as the broad field of study and information literacy seen as a component in it. In both scenarios the field that is subsumed is normally treated with less importance than the “larger” field (cf. Grizzle and Torras, 2013).

Some actors in the field see them as distinct and separate fields. Other experts acknowledge that there is a level of intersection or overlapping between ML and IL, but maintain that certain distinctions remain.

UNESCO proposes that we take the union or the complete set of media and information competencies offered by ML and IL; thereby, combining these two formerly distinct areas under one umbrella term: Media and Information Literacy (MIL). It is crucial that as we seek to empower children, youth and citizens, in general – to universalize books and the Internet - media and information literacy must be considered as a whole, which includes a combination of interrelated media and information competencies (knowledge, skills and attitudes).

Information Literacy plus Media = Media and Information Literacy. This forward-looking approach harmonises the field and might possibly relax the theoretical debate. It is harmonising because it encapsulates the many notions of related literacies or multi-literacies. These include: library literacy, news literacy,

Figure 1A

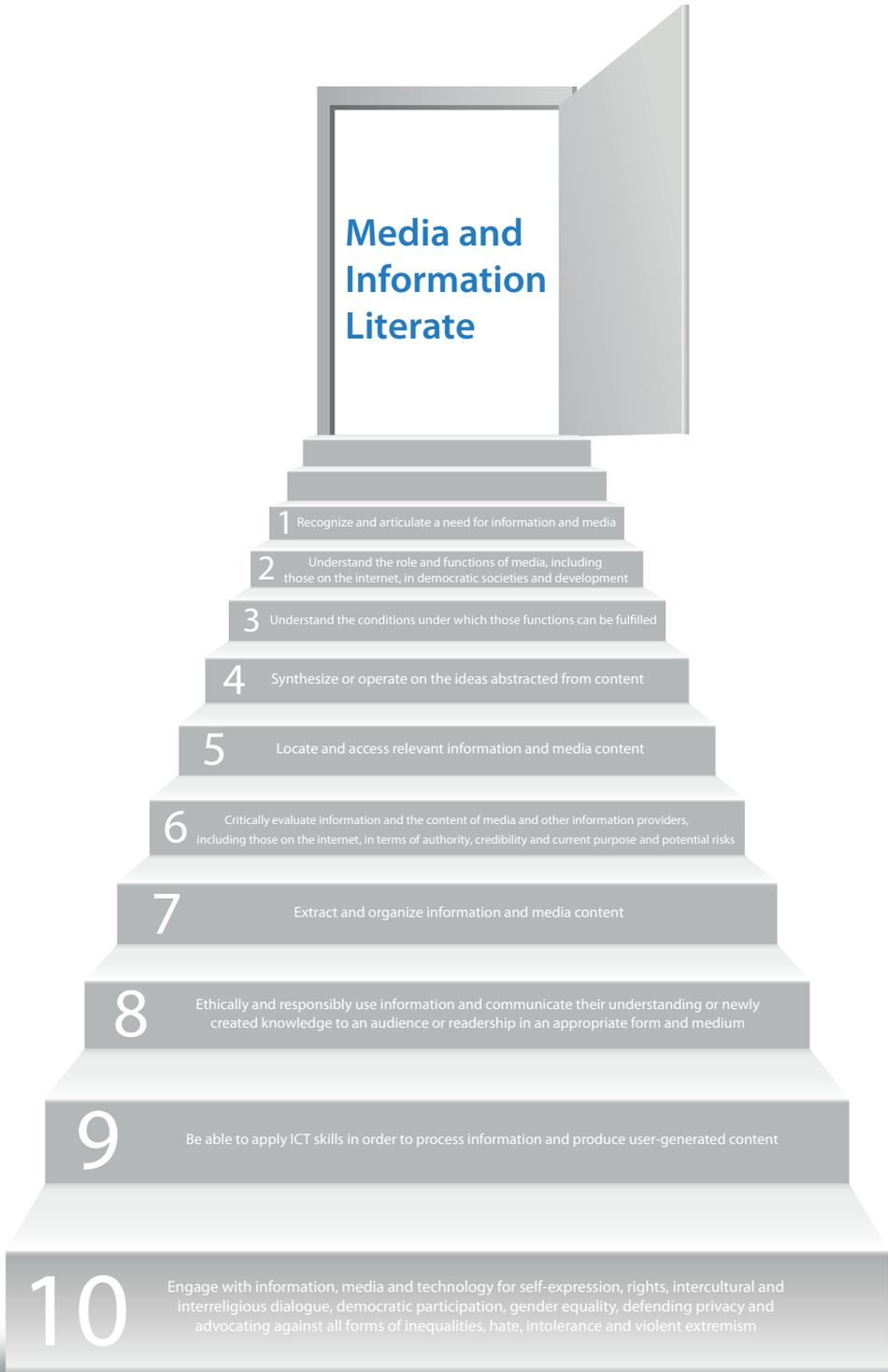
digital literacy, computer literacy, Internet literacy, Freedom of Expression and Freedom of Access to Information literacy, television literacy, advertising literacy, cinema literacy, games literacy and perhaps soon we will be hearing about social networking literacy (ibid).

This composite approach to MIL is formulated in broad competencies⁵ as depicted in Figure 1 below.



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Figure 1B



The arrangements in Figure 1A & 1B are inspired by the theory of minimalism credited to Carl Andre who was said to have changed the history of sculpture. He arranged a pile of blocks on the floor in different shapes. “His most significant contribution was to distance sculpture from processes of carving, modeling, or constructing, and to make works that simply involved sorting and placing⁶.” This metaphorically has implication to media and information literacy as a composite concept. Given the proliferation of different terminologies and conceptualization of competencies necessary for all people in the 21st century, UNESCO’s attempt is to reduce these to a minimum of MIL, by identifying, sorting and arranging related competencies in simple and easy to be understood forms.

Power of Technology

This proposed conceptual model of MIL is the thrust behind UNESCO’s MIL strategy and to be encouraged globally. The importance of all forms of media and other information providers such as the Internet, libraries, archives, museums etc., is recognized. This approach is also progressive because it draws on the convergence of telecommunication and broadcasting and among many forms of media and information providers. Through common delivery platforms and common access devices, one can access radio, television, games, digital libraries and archives, all in one place; for instance, on a smartphone. Finally, it is forward-looking because the integration of MIL in the education systems (formal and non-formal) or engendering MIL as a critical civic education movement demands a unified rather than a fragmented strategy; thereby presenting a clearing ecology of the field to policy makers, educators and other stakeholders (cf. *ibid*). MIL should not be reserved only for the elites, for university students, but should be afforded to all citizens, everywhere across frontiers. It is an extension and nexus of human rights. Ranganathan would have marshalled the unity of converging literacies and promotion of MIL for all. As Sastri characterizes Ranganathan, as mentioned earlier, he was of Ekavakyta:

“a fundamental Vedic principle. Its basic premise is the unity of entire knowledge.” Sastri writes “An Ekavakytic mind, such as Ranganathan, hungers after understanding and assimilation of the newly unleashed forces, and defies hollow conventions and practices; and is willing to participate in the novel and the stimulating⁷.”

He continues: “Ekavakyta not only fired and excited intensely his imagination, but it was a source of inspiration which changed his very attitude and his very spirit. He started thinking and talking, teaching and preaching in that language.” (*ibid*) How powerful is that? We are called to Ekavakyta in the diffusion of MIL for all!

Movement Three – Five Laws of Media and Information Literacy

Movement three sketches for the first time the Ranganathan inspired Five Laws of Media and Information Literacy. As we travel towards the universality of books and the Internet in tandem, through media and information literacy for all as nexus of human rights, what then could be perceived as the Five Laws of Media and Information Literacy? We explain below:

1. **Law one** – Information, communication, libraries, media, technology, the Internet as well as other forms of information providers are for use in critical civic engagement and sustainable development. They are equal in stature and none is more relevant than the other or should be ever treated as such.
2. **Law two** – Every citizen is a creator of information/knowledge and has a message. They must be empowered to access new information/knowledge and to express themselves. MIL is for all – women and men equally - and a nexus of human rights.
3. **Law three** – Information, knowledge, and messages are not always value neutral, or always independent of biases. Any conceptualization, use and application of MIL should make this truth transparent and understandable to all citizens.
4. **Law four** – Every citizen wants to know and understand new information, knowledge and messages as well as to communicate, even if she/he is not aware, admits or expresses that he/she does. Her/his rights must however never be compromised.
5. **Law five** – Media and information literacy is not acquired at once. It is a lived and dynamic experience and process. It is complete when it includes knowledge, skills and attitudes, when it covers access, evaluation/assessment, use, production and communication of information, media and technology content.

Movement Four – Guardians of MIL

Based on these Five Laws of Media and Information Literacy, *Movement four* calls for librarians and library and information scientists, and media, communication and journalism professionals as well as all people to be guardians of media and information literacy or information and media literacy – whichever juxtaposition is preferred – leading to the change Ranganathan would want to see.

Guardian here is taken as a metaphor. A guardian “is a person who has the ‘legal authority’ (and the corresponding duty) to care for the personal and property interests of another person, called a ward⁸.”

If librarians and library and information scientists, and media, communication and journalism professionals are to be guardians of MIL for all, then this will require new curricula and new training for both groups.

Movement Five – Some UNESCO MIL Interventions

In the end of these muses, *Movement five* outlines some actions being implemented by UNESCO to realise media and information literacy for all.

UNESCO's comprehensive programme covers curricula and resource development, guidelines for policy and strategy articulation, capacity development including through Massively Open Online Course (MOOC), monitoring and assessment, networking, research and youth engagement.

- UNESCO has prepared a model *Media and Information Literacy Curriculum for Teachers available in 13 languages*. The MIL curriculum was designed in an international context, through an all-inclusive, non-prescriptive approach and with adaptation in mind. Placing MIL in the formal school curricula will build a bridge between what children and youth learn in the classroom (the formal education) and what they learn in their world – a virtual one (the non/informal formal education settings). UNESCO is working with countries around the world to adapt the curricula and to integrate MIL in teacher education.
- Achieving media and information literacy for all will require the formulation of national policies and purpose-driven programmes. As part of its overall MIL strategy, UNESCO has published *Media and Information Literacy Policy and Strategy Guidelines*. These guidelines offer a harmonized approach, which in turn enables Member States to articulate more sustained national MIL policies and strategies. The role of MIL to promote peace is the central theme of this document.
- On the basis of this resource, UNESCO supports its Member States to adapt these guidelines to local realities through open and inclusive national consultations. The end goal is the preparation of national MIL policies and strategies that are integrated with policies, regulations and laws relating to access to information, freedom of expression, cultural and religious freedom, media, libraries, education, and ICTs. Pilot projects are going on in countries such as Nigeria, Philippines, India, Lebanon, Serbia, Turkey etc. UNESCO is partnering with the EC to apply both tools in countries in Eastern Europe and Lebanon.
- To ensure monitoring and assess MIL, UNESCO developed the Global Media and Information Literacy (MIL) Assessment Framework which provides a conceptual and theoretical framework for MIL, and introduces the rationale and methodology for conducting an assessment of a country's readiness and existing competencies on MIL at the national level. It also includes practical steps for adaptation

of its recommendations at national level. It is being piloted in Brazil, Colombia, Ecuador, Grenada, Guatemala, Honduras and Peru.

- In the area of networking, UNESCO and partners launched the Global Alliance for partnerships on Media and Information Literacy (GAPMIL). It is a ground-breaking effort to promote international cooperation to ensure that all citizens have access to media and information competencies. Close to 500 organizations from over eighty countries have agreed to join forces and stand together for change. Regional GAPMIL Chapters have been established in all regions of the world.

Forthcoming Conferences

At the time of writing the UNESCO Communication and Information Sector was preparing for the following three forthcoming international conferences:

- Youth and Social Media: Fight against Violence and Extremism, 20–21 September 2016, being organized with the National Commission of Lebanon and UNESCO's Beirut Office, and
- Internet and the Radicalization of Youth: Preventing, Acting and Living Together, 31 October-01 November 2016, being organized in concert with the Government of Quebec,
- UNESCO Euro-Arab Dialogue, 03–04 November 2016, Paris,
- Global Media and Information Literacy Week, 02-05 November 2016, being organized in cooperation with the Global Alliance for Partnerships on Media and Information Literacy (GAPMIL), and United Nations Alliance of Civilizations (UNAOC), and with a feature event Sixth MILID Conference at Sao Paulo, Brazil.

Intercultural dialogue, interreligious radicalization and human solidarity are central themes of these events. These events are expected to contribute to identifying and sharing best practices, as well as developing a programme for international cooperation in the development of policy guidelines, capacity-building, and innovative responses. The centrality of MIL to capacitate all people to counter intolerance, hate, radical and violent extremist views is elevated as urgent.

UNESCO has also developed Guidelines for Broadcasters to Promote MIL and user-generated Content.

In the area of research, UNESCO and UNAOC have established the first International University MILID Network, UNITWIN Cooperation Programme on Media and Information Literacy and Intercultural Dialogue (UNESCO-UNAC UNITWIN) with members from all regions of the world. The UNESCO-UNAOC-MILID UNITWIN seeks to ensure that the collective knowledge and expertise are developed through mutual dialogue, understanding and respect.

In conclusion, we refer to the movie “A Beautiful Mind” – made about John Nash, a mathematician like Ranganathan. John Nash and Alicia Nash, his wife, died tragically recently, may their soul rest in peace. Russell Crowe, the actor that plays the role of John Nash still lives.

Ranganathan had a beautiful mind. We all have beautiful minds – we were all given beautiful minds by nature. We still live. We must think and conceptualize like Ranganathan. In his Five Laws of Library Science, his message is quite clear. The Five Laws of Media and Information Literacy are clear. It is about promoting the use of knowledge, ensuring equity of and massive affordable access to information, liberating knowledge from the clutches of the commercial interests, making information and knowledge accessible to one and all in user-friendly formats, and facilitating progress and sustainable development. If we make a careful analysis of the Five Laws of Library Science, we find that these laws are the five pillars of media and information literacy and intercultural dialogue, creative commons and the open education resources (OER). In fact, Ranganathan’s Five Laws are the first flag bearers of the relay race of “Knowledge for All”, and the Five Laws of Media and Information Literacy are the present flag bearers of the same egalitarian philosophy. Let us join this race passionately. Tiffany Shlain shares via a YouTube video that the Internet is a vast resource with one trillion web pages and 100 trillion links. If we consider neurons as web pages and communication between neurons (synopsis) as links – we shall find that an adult brain has 300 trillion links. But remember, the brain of a child has a quadrillion links, 10 times the links on the Internet. Focus on the impact of media and technology on citizens must be balanced with an equal focus on how women and men of all ages can shape information, media and technology for sustainable development. This is what media and information literacy is about. It is about shaping minds that are more powerful than the media and the entire Internet. We need to shape minds that will create change – sustainable change! Then we can literally change and shape development. In the video, Tiffany Shlain noted, “Attention is the brain’s greatest resource. Let us pay attention to what we are paying attention to, so that we can set the foundation for world-wide empathy, innovation and human expression.” – We add to this TRUTH and BROTHERHOOD (cf. Grizzle. 2015)!

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- 6 Carl Andre, American Sculptor, Movements: Minimalism, Conceptual Art. Found on the website, *The Art Story: Modern Art Insight*. <http://www.theartstory.org/artist-andre-carl.htm>, Accessed on 30 September 2016.
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Media and Information Literacy Interface for Community

Empowerment in India

I.V. Malhan & Jagtar Singh

Publicly funded universities are obliged to give back to respective communities, the ideas, new knowledge and mechanisms that may be of help in social progress and capacity building for enhancing their contribution to national development. Lack of awareness of opportunities is making many people, especially in villages, simply idle and fritter away their potential energies which could have been used for their engagement in activities that contribute to community development and augmentation of national advancement. Information brings awareness of opportunities and need-based knowledge of work practices, and enhances the quality of their life and work. This paper describes how media and information literacy interventions can empower people to find information of their interest more effectively for solving their day to day problems and doing them in a better way. It further discusses how customization of information and media can help people to derive the meaning of information and initiate positive action. It also highlights the role of universities in interfacing with respective communities and promoting knowledge intensive work practices through media and information literacy interventions.

Keywords: Human rights, farmers' unrest, community development, capacity building, media and information literacy model, university community interface

Introduction

Information is our fourth need after food, cloth and shelter; and a source of instant power for one and all. Information can be defined as an intangible entity that grows with use and ensures wealth, security, control and recreation. But the info-divide between and within the nations and institutions of the world is growing day by day. Information and communication technologies (ICTs) and the Internet have given a death blow to the traditional constraints of space and time. Information is now available to anyone, anywhere, at any time: provided the information-seeker has the capacity to pay for it, and relevant competencies as well to define his information

needs, access and retrieve needed information, evaluate it, and finally create and use it ethically and effectively. But in spite of all these developments, the gap between information-rich and information-poor is growing every day. Competency gap is the biggest hiatus and bridging it is a daunting task for developed and developing nations of the world. In India, the gap is more serious for rural people in general and farmer community in particular. Therefore, appropriate interventions are required to empower these non-elite segments of society. Media and information literacy can go a long way to empower the farmers' community that is, in fact, a critical success factor for India's progress and sustainable development.

A nation's economic advancement is not realized to the full potential until its people have the capacity and opportunities to participate and contribute their share to country's growth and development. Knowledge and information infrastructure also plays a crucial role in enhancing the information level of people, bringing to their notice the available avenues for their advancement, motivate them for desired actions to do better and lead to effective utilization of social welfare schemes launched by the government. Information provides flashes on what they are presently doing and what more is possible to create a vision for future, improve their living conditions and environment and to sustainable development. The Universal Declaration of Human Rights states that "everyone has the right to a standard of living adequate for the health and well-being of himself and his family". According to most recent estimates, in 2012, 12.7 percent of world's population lived at or below \$1.90 a day. This means that in 2012, 896 million people lived on less than \$1.90 a day. (World Bank, Poverty Overview). Poverty alleviation is a herculean task for several nations ensuring the dignity and self-supporting lives for people. "Accelerating extreme poverty reduction is a huge challenge in both sub-Saharan Africa and South Asia, given that there are approximately 400 million and 500 million extremely poor people in these regions respectively" (World Bank, Poverty Reduction and Equity). These regions are rich in natural resources and still several people live in deprivation and goes on as such because many of them have no access to life-changing potential information.

Farmer Suicides

In India, 67 percent of the population lives in rural areas and 70 percent of the households in rural areas, by and large, depend on agriculture and allied occupations for their livelihood. A large number of the rural dwellers are marginal farmers, petty labourers and small traders. Growing population and lack of knowledge and information infrastructure have not allowed them the quality of life to which they are entitled to live, even decades after Independence. The increasing cost of agricultural inputs is leading to farmers' debts. A number of marginal and small farmers are producers but not consumers of required food. Therefore, a large number of undernourished people in India are from marginal and small farmers' families. This leads to farmers' unrest and farmers suicides have also been reported from many

places. Some organizations have swung into action to help farmers to overcome the crisis and helped them to improve their agricultural yield through their knowledge interventions. For instance, Sri Sri Ravishankar organization helped farmers to improve the yield of tomato crop. Otherwise also, Goal 2 of the Sustainable Development Goals beacons to: “End hunger, achieve food security and improved nutrition and promote sustainable agriculture”. (Jagtar, 2015, p. 19). Sub-theme 4 of the National Knowledge Commission construes as under:

“Promote innovation and entrepreneurship, and knowledge applications in agriculture, industry and health care.” (NKC, 2005, p. 1). In fact, the spirit of the Commission is focused on knowledge creation, knowledge dissemination and knowledge application within the diversity of Indian scenario. Similarly, the mandate of universities and other institutions of higher education is creation and dissemination of knowledge. It means timely access to pertinent information in an affordable manner and a user-friendly format is a basic human right of the farmer community. Hence, local, state and union governments in India must collaborate with other agricultural bodies to make appropriate agriculture boosting interventions.

Information Customization

The agrarian crisis can be overcome to great extent through more effective advisory services rendered to farmers and transfer of latest agricultural technology to them. However, a number of farmers do not have access to latest agricultural technologies. “According to a Nation Sample Survey Organization Report, 60 percent of farmers in India have no access to agricultural technology” (Suryamurthy, 2005). The situation has not improved to the desired extent even after a decade, so far as access to modern technology and technical advice in the field of agriculture is concerned. According to the latest survey of the National Sample Survey Organization, at all-India level, only 41 percent of the cultivating households accessed technical help from any of the listed agencies/sources during July 2012-December 2012”. (NSS Report, 2014). A number of farmers are illiterates or not educated to a reasonable level to easily comprehend and derive meaning out of technological information transfer. Hence customizing information according to the level of users and presentation of information in a media format that helps in better understanding is a huge challenge. For instance, Nalluswamy Andaraja, a farmer’s son developed farmer friendly interactive multimedia compact disc and tested its effectiveness in the transfer of farm technology. He prepared a multimedia CD to educate farmers in three villages of Thandamuthur block in Coimbatore district of Tamil Nadu state on reasons for bryophyte mite reducing the yield of coconuts. He reported that the knowledge of the pest and its management among farmers went up from below 2 percent to 50 percent (Kumar, 2007).

GOI Initiatives

In the recent past, the government of India (GOI) has taken initiative to reach rural India through technology interventions, overcome the agrarian crisis, and improve access to agricultural information. One such initiative was to launch a TV channel exclusively for agricultural information. A few mobile companies have also initiated mobile based farmers' information sharing. Village e-choupals are set up by the Indian Tobacco Company to make available worthwhile information to farmers. A lot more is required to be done and a series of joint measures are required in collaboration with different levels of institutions and government departments to realize the perceptible impact of plans and actions for rural development and agricultural productivity to enhance the purchasing power of farmers and other village dwellers. One such institution that can play a crucial role in community empowerment and development is the university whose involvement in collaboration with other developmental agencies can make a difference in the lives of village communities.

Farmer-Friendly Interventions

A university through its own interventions and in collaboration with government departments and non-government organizations can play a crucial role in facilitating the dignity and advancement of communities through relevant information dissemination, assessment of situations and promoting appropriate knowledge applications. In fact, the university's contribution is possible in multiple dimensions of life and work of rural dwellers ranging from career guidance to empowering community through computer literacy and preventing avoidable diseases through health information literacy. Poverty reduction initiating mutual self-help and setting up cooperatives can be undertaken. Encouraging grass root innovators and grooming them for innovative work with the expertise of university researchers, initiating work of setting up of rural public libraries and community information centres with the support of village panchayat, members of legislative assembly, government departments and NGOs can be other university interventions. Creating local developmental groups via social media, such as Facebook, WhatsApp for the exchange of developmental information and considering likely use of information technology for improving a lot of farmers can be other possible areas of action.

Capacity Building

Kaimowitz, et al. (1990) refer to the impact of new technology (including information as the hidden component) in agriculture on the basis of such aspects as increased farm income, reduced risk, resource conservation, improved health, better (food) security, and overall economic growth. Wherever possible, capacity

building of local communities through short training and participatory planning and further promoting their ideas for development can be a useful proposition for university's enhanced role. Rogers (1992) states that training helps people in rural communities to expand horizons, increase perceptions, enhance competencies, enlarge sense of perspective, and enhance self-esteem. Providing need based information for the development of rural communities and training for development activities is just one thing. Other important challenges are adapting the information content and training delivery to the level of understanding of recipients and imparting media and information literacy skills conforming to the level of learners so that they can comprehend how to effectively search information of their interest in an effective way and profitably use it for improving their work practices.

Community Empowerment

One of the best ways to initiate community development work is to empower communities to effectively search information that can make a difference in their developmental activities. However, media and information literacy programme should be developed in conformity with the developmental information needs of the targeted community and programme be delivered in a way and language that may help the community to easily understand how to effectively search and use information. Raising their awareness of available opportunities and reorienting their work practices may also enhance their economic well-being by ensuring sustainable development. On the one hand, the university may locate, identify and aggregate sources of information conforming to the development needs of local communities and develop a portal of such existing resources, and on the other hand, work out the ways of imparting media and information literacy programmes to different levels of community members in formal and informal ways to make them self-sufficient to find information that motivates, inspires and brings awareness of new possibilities for individual and community's social and economic advancement.

University-Community Interface

Under the Unnat Bharat Abhyian, the social development cell of Central University of Himachal Pradesh (CUHP), Dharamshala adopted five villages namely Chatreri, Shiun, Bhanjar, Jhalahr and Manjgran located in the Shahpur tehshil of Kangra district. The CUHP Dharamshala also has a provision of community lab courses in various departments where students visit neighboring villages and collect socioeconomic data and study how villagers' condition can be ameliorated with the application of the body of knowledge of their discipline. Since the CUHP has adopted five villages and its library and information science students also register for a course in community lab, a Media and Information Literacy Model for each village

adopted by the university can be developed to empower villagers with the capability of finding information of their interest and concern through simple and effective ways. As each student under the community lab course visits an adopted village to collect socioeconomic data of at least ten families and assess their information needs related to possible developmental activities an overall report of their information needs can be prepared. Students, on the other hand, collect information on global sources of information and best practices that are relevant to local developmental needs and have the potential to initiate some action for development and advancement of inhabitants of villages adopted by the university. Each student then may be asked to structure a programme and design a method to impart media and information literacy to the select ten families and impart computer literacy to at least one member of each family to increase their informational levels and awareness of opportunities, and new individual and collective opportunities for better life.

Conclusion

For peaceful co-existence and socioeconomic development, freedom of expression and freedom of access to information, respect for difference of opinion, quality education for all, equality, equity, and domain-specific timely interventions are essential conditions for any nation. In the context of farmers' community in India, if friends of farmers and local, state and union governments want to put a check on farmers' agitations and suicides, they are required to formulate farmer-friendly policies and strategies, and also devise media and information literacy-based interventions. Agricultural universities, youth-led organizations, and dedicated extension workers committed to diversification of agriculture and farmers' welfare can bring smile on their faces through innovative initiatives. Collaboration and partnerships with international organizations and programmes, such as Food and Agriculture Organization of United Nations (FAO) and, Access to Global Online Research in Agriculture (AGORA) can also serve as good strategies to enable and empower farmers' community in India and ensure sustainable development of India.

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Media Binds or Blinds? Community Mapping and Digital Stories from P20 Classrooms

Deconstructing Myths and Misconceptions in Global Media Education

Melda N. Yildiz

*“A Lie Can Travel Halfway Around the World While the Truth Is
Putting On Its Shoes.”*

- Anonymous

Situated within the context of global media education, this participatory action research (PAR) project aims to advance scientific knowledge of social justice education as a means to promote global media literacy skills in teacher education programs and attempts to address deep-rooted ideologies to social inequities and misconceptions by creating a space to re-examine current curricula as opposed to transformative, collaborative, and inclusive curriculum.

To develop culturally and linguistically responsive pedagogy, teacher candidates investigated the transformative teaching models through the lens of multicultural education, semiotics, and media literacy in the global education context. For their lesson plans, the participants deconstructed and assessed the national curriculum, frameworks, and standards; interviewed students and educators, and documented their stories to articulate the realities of conditions in schools through their research, analysis, and dialogue. Through the rediscovery process, teacher candidates explored and designed strategies, curricula, and programs for improving student outcomes, and integrated multiple literacies as a means of further developing P20 students' global competencies and 21st-century skills while re-thinking and re-designing innovative learning activities.

This PAR promotes media education in deconstructing the myths and misconceptions in P20 classrooms, integrates community mapping and digital storytelling into the curriculum, offers creative suggestions for producing media in the classroom with minimal resources and equipment, and showcases innovative and inclusive projects and best practices for developing critical autonomy, global competency, and 21st century skills in teacher education programs. As the transformative education intersects with human rights, global

education framework can be used as a tool for social justice education. Borrowing and extending the work of critical theorists, Henry Giroux and Paulo Freire, participants studied the Transformative Critical Pedagogy and explored three key topics in order to understand the global educational experiences of the teacher candidates: the wide range of meanings educators associate with myth and misconceptions in P20 classrooms; the impact of developing transdisciplinary and innovative multimedia learning objects (modules) and assessment strategies on students' reaction, and understanding of global issues; and the ways in which the students respond to Multicultural, Multilingual, Multimedia activities.

Keywords: Community Mapping, digital storytelling, media literacy, semiotics, participatory action research, teacher education, global competencies

Introduction

In summer 1995, I attended a Media Literacy Seminar that was offered by the communications department at University of Massachusetts, Amherst. With my fellow educators, we explored how to integrate media into the curriculum. In this seminar, we were introduced to media literacy theory and practices such as Len Masterman's Critical Autonomy, Sut Jhally's Media Education Foundation (MEF)¹ and a video clip from the Guardian² providing alternative points of view. In the video, there are three different shots and each shot the same man running. First, it looks like he runs passing a woman, the second run is towards a man holding his bag, and in the third long shot, he in fact runs to save the man's life from falling debris.

“Narrator (Guardian Perspectives): An event seen from one point of view gives one impression. Seen from another point of view, it gives quite a different impression. But it's only when you get the whole picture, you can fully understand what's going on.”

Since 1998, as a teacher educator, I started to integrate media literacy and information literacy skills into my teacher education courses. Media Literacy Education became the framework of my research and teaching as well as service. In 2009, I started integrating media education into my global education courses. This paper is based on my global media literacy education (GMLE) journey that set to explore the reasons why the myths and misconceptions occur in education. Why we still believe the seasons occur due to the earth's rotation around the sun as opposed to the tilt on the Earth's axis? Why do we believe Rosa Parks was sitting in front of the bus as opposed to her sitting in the middle of the bus that was designed for the African Americans and that day she was asked to move a seat back? Why the color of deoxygenated blood is blue not red? Is it because media distorts the messages that lead to misunderstanding or the media messages are simply a reflection of the society that has the misunderstanding? Does media blind us from reading, writing, and thinking further because the messages shape our worldview or media binds

us to collaborate, access, and take action to challenge the distorted worldview to promote alternative messages?

On a National Public Radio (NPR) interview on measles epidemic³, I heard the quote: “A Lie Can Travel Halfway Around the World While the Truth Is Putting On Its Shoes.” The interview was about the misconceptions on vaccination and the recent measles epidemic in California on 100 reported cases. The quote was attributed to Mark Twain. I wanted to include the quote in my presentation. On Quote Investigator website⁴, I found several variations such as “Lie would travel from Maine to Georgia while Truth was getting on his boots.” It was attributed to several other people. Just like Adele’s song *Rumor Has it*, once a lie/rumor is uttered it is hard to change it. Snopes⁵, Urban Legends⁶, Hoax-slayer⁷ and Urban Legends Online⁸ sites collect and try to demystify the urban myths and misconceptions.

A colleague of mine used to forward the emails on various alarming topics. Once she sent me an email with a compelling poem on drunk driving. It requested to be copied, signed, and forwarded to others. The poem was called *I Went to a Party Mom*. It was about a girl who did not drink alcohol but killed by a drunk driver at the end. Just like this petition⁹ that has been circulating online, most urban legends tend to provide a sprinkle of truth and a moral lesson. On the other hand, they may use our emotions to sell an idea or belief.

*‘I went to a party, Mom’
I went to a party,
and remembered what you said.
You told me not to drink, Mom
so I had a sprite instead.*

In my class, I asked the teacher candidates what they would do if they received an email like this one. 10 out of 22 said they would forward the email. Only 3 said they would not forward. 9 responded might or might not forward depending on the nature of the email. After we deconstructed the email and checked urban legend sites, we found out how petitions like this may be harmful instead of useful for the Mothers Against Drunk Driving (MADD) organization. The page requests 5000 signatures but does not provide info where to send the info if I am the last person who signed the petition. According to Snopes article on Somebody Should Have Taught Him: A useless petition about drunk driving¹⁰, these kinds of petitions may slow down the organizations due to a high volume of emails and phone calls. As one of my teacher candidates questioned, “Is there a product placement in this poem?” and asked why the word Sprite is used instead of Soda. In fact, we also found another website that used the word Soda.

The Internet is full of hoax websites. Dihydrogen Monoxide (DHMO)¹¹ and male pregnancy are among a few popular websites that librarians usually use in their information literacy workshops. Term papers that are based on these hoax sites have been written. Holocaust never happened and the like are written by students. For example, Alan November (1998) wrote an article, “Teaching Zack to Think.” Zack’s history paper claimed Holocaust never happened citing a university professor’s web page. Zack’s story is a great example of the importance of new media

literacy skills. “Just because it’s on the Net does not make it true.” (November, 2001) Students need to be able to identify who the author is, how it is being presented, what ideas are being communicated, who profits, and whose point of view is being presented.

One teacher candidate showed the Dihydrogen Monoxide (DHMO) website. It took a while for her students to figure out the dihydrogen monoxide hoax in fact is H₂O. By calling *water* with an unfamiliar chemical name confused her students first. On the other hand, it was a great exercise for students to find out this page was created by 14-year-old as a science project. They were able to deconstruct website and explore how information can be exaggerated and how misconceptions can be formed.

Marshal et al. (2011) questions the role of educators in a media-saturated world. They say, *“Few would disagree with the idea that good teachers ground curriculum in the lives of their students. But what happens when the lives of children and youth are thoroughly saturated by corporate influences that promote values of consumption, competition, hierarchy, sexism, homophobia, racism, and contempt for equality?”* How can we help our students to differentiate facts from propaganda? How can they choose to use media to bind not blind themselves?

Standards and Theoretical Framework

The PAR study focused on the role of media literacy in global context. We have used several theoretical frameworks and standards. Some of the theoretical frameworks are: media literacy (Len Masterman, 1985, Buckingham, 2003), semiotics (Chandler, 2014), and multicultural education (Nieto, 2013). The study examined the role of new media and technologies in transforming teacher education curriculum by aligning local, national, and international standards and frameworks: 1) National Association for Media Literacy Education (NAMLE); 2) Society for Information Technology and Teacher Education (SITE); 3) Association for Supervision and Curriculum Development (ASCD); 4) Partnership for 21st Century Skills (P21); 5) Council of Chief State School Officers’ (CCSSO) and Asia Society Partnership for Global Competencies; 6) National Center on Universal Design for Learning at Center for Applied Special Technology (CAST); 7) International Society for Technology in Education (ISTE).

Participatory Action Research

My teaching and scholarship have been shaped by my professional and personal experiences. This participatory action research (PAR) study allowed me to focus on transforming teacher education through race, gender, human rights, and global issues using new media and technologies.

This participatory community-mapping / digital storytelling project documents global voices and human rights issues, collects the wisdom and experiences from thirty-five educators around the world, and develops a community-based, transdisciplinary, interactive online platform that showcases oral history projects and digital stories from Australia, Iceland, Israel, Nepal, Turkey, Turkmenistan, and the United States. The online platform uses mobile technologies such as Global Positioning System (GPS) and Google Earth. It serves as a repository of interactive maps and searchable database of lesson ideas and projects.

The study is conducted in my teacher education courses while collaborating with other educators around the world. It investigated 35 participants, 24 students (19 female and 5 male) and their experiences. Eleven educators participated in our dialogue over skype call. They were from (1) Australia, (1) Iceland, (1) Israel, (1) Nepal, (3) Turkey, and (4) Turkmenistan. Thirteen students were junior and eleven were in their senior year in a Northeastern University. They participated in this participatory action research project during Spring 2015.

Our investigation was guided by these questions:

1. AUDIENCE-What are the participants' personal experiences and reactions to the GMLE activities? How can educators prepare teacher candidates for the culturally and linguistically responsive pedagogy?
2. PROBLEMS- What common problems do the participants share in their activities?
3. SUGGESTIONS- What suggestions do participants provide to eliminate myths and misconceptions in education?
4. MEDIA LITERACY- What does it mean to be a literate person living in a media rich culture? Why study media literacy?
5. DESIGN- How do we design globally connected curriculum integrating media literacy?

The methodology includes analysis of surveys, reflection and responses to online activities and the process of developing globally connected lesson plans and curriculum projects. The study explored the wide range of meanings participants associate with media education; the impact of transdisciplinary activities in K12 curriculum; and the ways in which they integrated media education in their curriculum.

Goals of the PAR: participants will be able to:

- argue the challenges and advantages of integrating media literacy and global competencies into curriculum;
- develop skills in deconstructing existing curricula and digital resources while demystifying the media messages;
- examine the process of integrating new media as a tool for teaching and learning;

- provide historical, educational and global points of view on the role of media in K12 classroom,
- develop research-based experiential media literacy learning modules, lesson plans, assessment tools, and curriculum guides that incorporate new media and technologies across grades and subjects,
- create curriculum projects integrating global media literacy education framework while developing global competencies and 21st-century skills among teacher candidates/ undergraduates;
- demonstrate creative strategies and possibilities for engaging teacher candidates in developing project-based, globally connected activities and curriculum projects across content areas (e.g. math, geography, cultural studies, world languages).

Curriculum Project Examples

Teacher candidates in the study put together lesson plans and resources on their electronic portfolios. They created their blog and used social media to advocate for culturally and linguistically responsive pedagogy for their students. They developed a gallery of walk projects such as History of Sugar, Great Depression, and Human Rights for Everybody: Immigration. They outlined a list of documentaries, cartoons, infographic, as well as online resources for teacher educators and K12 teachers and invited other educators around the world to explore our projects and provide feedback.

One of the teacher candidates used Global Oneness Project for his lesson plans. His lesson is adapted from Recording a Dying Language¹² focusing on the importance of preserving cultures and languages. Since founded in 2006, the Global Oneness Project offers free multicultural stories and accompanying lesson plans for high school and college classrooms. All of their content and resources are available for free with no ads or subscriptions. He used the Endangered Languages map¹³ and invited educators around the world to collaborate on Padlet¹⁴ to open the class dialogue to global communities.

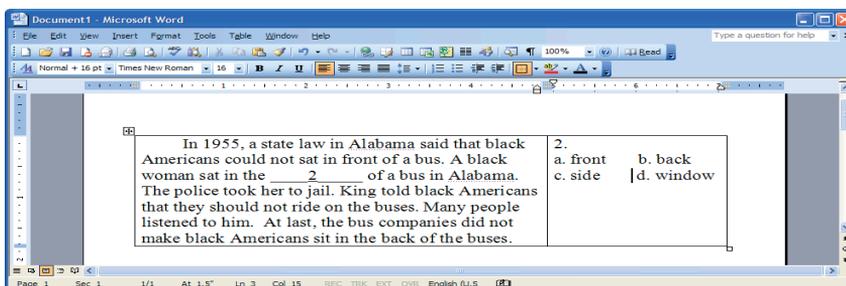
Seeing is Believing!

Teacher candidates looked at three different pictures of bears from three different cultures. One is a picture of Yogi Bear from Western cartoon that can be seen as a dog if one has never seen the cartoon before. Another bear picture from North American Natives, a picture of a Tsimshian bear does not look like a bear to most of us. Or a hand drawn picture of a bear may just be perceived as many lines for someone who has never learned to see the bear picture that way (Mangan, 1981). As in James Mangan's (1981) doctoral thesis, *Learning through pictures* provides inter-

esting examples to illustrate both cultural and cognitive limitations to the ability to understand pictures. Even though, we may be looking at the same image, based on our background knowledge, we may perceive differently. Mangan says “Cultural differences in perception are more subtle and numerous than most educators suspect.” These limitations must be taken into account when designing learning materials not only for rural villagers but also for our globally connected classrooms.

Rosa Parks

In 1955, Rosa Parks refused to give up her seat to a white passenger on a public bus in Montgomery, Alabama. Her act inspired the beginning of the modern Civil Rights Movement. Do you know exactly what happened that day? My daughter brought home a handout. One of the questions asked: A black woman sat in the _____ of a bus in Alabama. My daughter circled **a. front** and received a full point.



I asked the same question to my teacher candidates using *polleverywhere.com* survey tool. I added the correct answer E. Middle to the option. Teacher candidates using their cell phones answered the question. As I suspected 17% answered A. Front and nobody responded to Middle.

A black woman sat in the _____ of a bus in Alabama.

- | | |
|-----|--------------|
| 71% | 1. A- Front |
| 18% | 2. B- Back |
| 0% | 3. C- Side |
| 12% | 4. D-Window |
| 0% | 5. E- Middle |

After watching the Rosa Parks interview¹⁵ on June 2, 1995, we explored the reasons why most of us believe she was sitting in front of the bus on December 1st, 1955.

Rosa Parks: I was arrested on December 1st, 1955 for refusing to stand up on the orders of the bus driver, after the white seats had been occupied in the front. And of course, I was not in the front of the bus as many people have written and spoken that I was -- that I got on the bus and took the front seat, but I did not. I took a seat that was just back of where the white people were sitting, in fact, the last seat.

We found the textbook image where Rosa Parks is sitting in front of the white man. This photo was taken December 21st, 1956 after the U.S. Supreme Court ruled segregation illegal on the city's bus system. Behind Rosa Parks was Nicholas C. Chriss, a United Press International (UPI) reporter covering the event.

Slave or Worker

Teacher candidates discovered the errors in textbooks. For example, we discussed the use of worker as opposed to word slave is used in a textbook. Holohan (2015) shared the links to video and photo of a textbook page that showed a factual error about slavery. In a chapter on world immigration, McGraw-Hill World Geography textbook wrote: "The Atlantic Slave Trade between the 1500s and 1800s brought millions of workers from Africa to the southern United States to work on agricultural plantations." Teacher candidates were introduced to the work of James Loewen (1995) who wrote a book called: *Lies my teacher told me: Everything your American history textbook got wrong.* Most of the students bought the book and reflected in their journals. As one candidate said: "This book became the dinner table discussion. I cannot stop talking about it with my family" Another one wrote, "More than the course material, this course helped me reflect on my own biases and how to develop Pedagogy of Plenty for my classroom."

Global Kitchen Project

In one of our GMLE activities, I shared with teacher candidates my Global Kitchen Project that I conducted in 2nd and 3rd grade classrooms. There are so many myths and misconceptions in the health industry from foods to drugs. In this study, 2nd and 3rd grades compared their families and their weekly food intake with the families in a book called Hungry Planet (Menzel, et al, 2005). They explored the Hungry Planet PhotoEssay¹⁶. One group was given a task to compare Chad family and American family. Group questioned, "How come in Chad people spend less money and eat healthier than us?" In our final activity, students were asked to draw a healthy meal using the Choose My plate USDA model,¹⁷ which comes with a fork

and plate with separated lines for fruits, vegetables, grains, proteins, and another circle for dairy. One student drew a picture of a slice of pizza explaining grains, vegetables and dairy, all one slice. The others questioned, “how about a bowl?” “why only fork?”, and “where is chopstick?” Why does US Department of Agriculture (USDA) introduce the models for healthy eating habits?

Conclusion

By actively involving teacher candidates in producing media (e.g. wikis, blogs, digital storytelling), deconstructing textbooks and curricula, and collaborating with educators around the world while researching historical artifacts and stories, and developing community maps through globally connected projects, participants improved their global competencies, identified myths and misconceptions in education, gained alternative points of view on world issues, and renewed interest and commitment to human rights. As they became the producers of their own media, they became informed consumers and citizens of the world.

As Umberto Eco (1976) said, “A democratic civilization will save itself only if it makes the language of the image into a stimulus for critical reflection, not an invitation to hypnosis.”

Further dialogue

I never forget when I asked my daughter’s 3rd-grade teacher the reason why my daughter received low on the Science section of the Terra Nova test. Mrs. Tirri who was a 33-years experienced teacher said, “I have two masters. One in education. You know you are a teacher educator. Boys are good in math and science, girls are good in language, arts and social studies.” My Ikigai (a Japanese concept meaning “a reason for being”) is to efface these misconceptions and introduce global media literacy education as a tool for dialogue.

In my teacher education classes, I emphasized: “Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students” (Freire, 1972). At the beginning, teacher candidates had a narrow understanding of education theory that was based on the notion that teachers told information to students - what a technologist might call a telephone model of education or what Freire might call a banking model of education. Through PAR, we have gathered a greater repertoire of education philosophies and theories based, in part, upon the ideas of John Dewey (1998), Len Masterman (1985), Carol Dweck (2007) and their followers that emphasize a critical thinking curriculum, critical autonomy, and student-centered teaching methods.

Junior in early childhood program said: “I do not believe in changing minds for changing the world. I believe in developing curiosity and motivation for learning. My role is to inspire and provide resources, tools, and guidance and let the students construct their own meaning in their own creative way. I incorporate “local” and “global” content by developing case studies. I bring alternative viewpoints and encourage them to explore new ideas and strategies, teach my students how to learn, and most importantly cultivate their mental growth.”

Junior in elementary education program said: “I recognize my privilege to be an educator. I not only enjoy teaching but also understand the responsibilities. Continuing to teach, write, research, present, and share my work with my students who have been my great teachers will help to ensure that all individuals in the world have the same opportunities and privileges that I hold and cherish. I will continue to explore and document the experiences of my students, help them raise their voices, share their stories, and acknowledge their perspectives, develop their own knowledge and unique multimedia projects and digital stories. I consider my students as my research collaborators and future colleagues.”

Senior in special education said: “My goal is to bring multiple languages and points of view into my courses to stimulate dialogue and create collaboration among my students and faculty and scholars all around the world.

I will use innovative assessment methods and technologies such as interactive maps, timelines, games, videos, and polling tools. My students work on their individual electronic portfolios and multimedia projects such as digital stories, oral history projects, reusable learning objects, and webquests. The goal is to co-construct knowledge as a group and sometimes as a whole class.”

Senior in secondary education program said: “New media and technologies help me prepare transdisciplinary unit plans. Each lesson will integrate new media and technologies, 21st century skills and career connections. One of my major goals is to bring multiple languages and cultures into my courses to stimulate dialogue among my students and their peers all around the world. In my courses, my students will develop projects that are multilingual, multicultural in a multimedia format.”

Junior in elementary education said: “Each semester, I will redesign my courses, bibliography, online resources, and assessment rubrics based on evaluations, suggestions and ideas developed from the previous classes. I will integrate Universal Design for Learning (UDL) and flipped (blended) models for developing my courses. I will revise my courses during the semester in order to address the needs of all my students.”

Senior in English Middle School program said: “I include my students in designing the assessment tool process. I see assessment is not just getting a final course grade. I focus on process learning not just the product. I evaluate students not only on their final products but the steps and processes they use in developing their projects. I allow multiple revisions on their projects and scaffold them in the successful completion of their work. I evaluate my teaching style and techniques if I cannot reach my students. I consider myself failing if my students cannot succeed. My rubrics have an additional box for my students to add their own criteria that were not evaluated or considered by the instructor. I keep an open channel of

communication with my students. I want to make sure they all understand I care for them and help them until they successfully complete their class projects.”

Junior in Middle School Social Studies program said, “My main goal is to motivate my students and provide a learning environment that has ultimate respect, fairness, and enthusiasm. I design my classes around interactive activities and group projects that motivate students with different technical abilities and educational challenges. I make sure to provide material for highly technical students to advance while assisting and encouraging other students who consider themselves technically challenged. I invite my students to chat, blog, google voice and use skype.”

Senior in high school English teaching program said: “In my classes, it is also important for me to construct a learning environment that sets high standards with clear-cut rules and goals. These high standards are important to encourage students of all different races and genders to reach for their dreams. Students are encouraged to try new ideas without being fearful of making mistakes. In my classes, I emphasize: “This class is a safe environment to make mistakes and to try new technologies, tools, and strategies. We do not want to make mistakes in the real world. Let’s make mistakes here and learn from them.”

In conclusion, my main goal is to draw on the natural link between transdisciplinary curriculum studies and new media and technologies and use them to bind my students and colleagues to further develop how a critical approach to the study of new media combines knowledge, reflection, and action to promote educational equity; and prepares a new generation to be socially responsible members of a multicultural, global, democratic society.

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Notes

- 1 Media Education Foundation- <http://www.mediaed.org/>
- 2 Guardian Perspectives https://www.youtube.com/watch?v=s6wh_5xdGvA
- 3 CDC Director: 'Unfortunately, I'm Not Surprised' By Measles' Rise <http://www.npr.org/2015/02/04/383860494/cdc-director-unfortunately-im-not-surprised-by-measles-rise>
- 4 Quote investigator Exploring the Origins of Quotations <http://quoteinvestigator.com/2014/07/13/truth/>
- 5 Snopes <http://www.snopes.com/>
- 6 About Entertainment: Urban Legends <http://urbanlegends.about.com/>
- 7 Hoax Slayer <http://www.hoax-slayer.com/>
- 8 Urban Legends <http://urbanlegendsonline.com/>
- 9 Petition http://activerain.com/blogsvieview/745989/went-to-a-party-mom?show_all=true
- 10 <http://www.snopes.com/inboxer/petition/drunk.asp>
- 11 <http://www.dhmo.org/>
- 12 Recording a dying language <http://www.globalonenessproject.org/resources/lesson-plans/recording-dying-language>
- 13 One World, Many Voices: Endangered Languages and Cultural Heritage <http://story-maps.esri.com/stories/2013/endangered-languages/>
- 14 Padlet <http://padlet.com/gallery>
- 15 Rosa Park Interview- <http://www.achievement.org/autodoc/page/par0int-1>
- 16 Hungry Planet <http://www.time.com/time/photogallery/0,29307,1626519,00.html>
- 17 <http://www.choosemyplate.gov/>

Theoretical and Practical Issues on the Inclusion of the Media and Information Literacy in Programme with Education for Sustainable Development Programmes

Jun Sakamoto

The aim of this study is to survey the possibility of inclusion of the Media and information Literacy (MIL) programme with the Education for Sustainable Development (ESD) programme. Though both of them are UNESCO education programmes, there have never been such combined programmes as such in the world. As the Japanese National Commission for UNESCO (JNCU) and the Ministry of Education, Culture, Sports, Science and Technology (MEXT) have been focusing on ESD and promoting UNESCO associate schools, there has not been an MIL policy in Japan. However, Hosei University joined in the UNITWIN MILID (University Twinning of Media and Information Literacy and Intercultural Dialogue) network as an associate member in 2014. Hosei University then applied for and adopted the ESD consortium to foster the global human resources project which JNCU and MEXT introduced as a public offering in 2015.

Both MIL and ESD programmes share common principle approaches such as convergence, empowerment, cultural and linguistic diversity, gender and development, and human rights. The MIL programme will theoretically add or emphasize the knowledge societies based approach, and practical media literacy practice and the inquiry-based learning approach, it will also use school libraries as a learning center for the ESD programme.

In 2015, the Fukushima ESD consortium and Hosei University introduced video production programmes in two UNESCO associate elementary schools for ESD presentation practice. One of the elementary schools exchanged a video letter with a Nepali school which sustained damage from the earthquake.

I would like to raise three issues of MIL+ESD practice through the experience of the Fukushima ESD Consortium project that spanned the length of a year. 1) Since both MIL and ESD share common approaches and values, UNESCO associate schools that engage in ESD readily adapt MIL programmes. 2) However, as our project has shown, ESD+MIL practice is not regarded simply as the combination of these two programmes. MIL provides a set of competencies for the 21st century to all aspects of ESD practice. 3) The concept of Media and Information Literacy and Intercultural Dialogue have to connect with ESD's concept which is focusing on making people consciously think of the world connecting their daily lives.

Keywords: Media and information literacy, education for sustainable development, sustainable development goals, video letter exchange, school library, UNESCO associate school

Introduction

The aim of this study is to survey the possibility of inclusion of the Media and Information Literacy (MIL) programme with the Education for Sustainable Development (ESD) programme. Though both of them are UNESCO education programmes, there has never been such a combined programme as this in the world. As the Japanese National Commission for UNESCO (JNCU) and the Ministry of Education, Culture, Sports, Science and Technology (MEXT) have been focusing on ESD and promoting UNESCO associate schools, there has never been an MIL policy in Japan. However, Hosei University joined in the UNITWINE MILID (University Twinning of Media and Information Literacy and Intercultural Dialogue) network as an associate member in 2014. Hosei University applied and adopted for ESD consortium in Fukushima to foster the global human resources project, which JNCU and MEXT introduced as a public offering in 2015. The proposal of Hosei University was intended for ESD through MIL in order to become widespread throughout the affected areas of the Great East Japan Earthquake in Fukushima and the endangerment at Tokyo Electric Power Company's Fukushima Daiichi Nuclear Power Station.

The earthquake and tsunami hit the northeast pacific coastal areas of Japan and caused a devastating catastrophe on March 11, 2011. So far, the resulting destruction has left close to 16,000 people either dead or missing. Also, more than one hundred thousand people have been forced to evacuate from the radioactive contaminant area in Fukushima. To this day, those people cannot return to their homes. I went to the affected area to heal broken hearts of children with musical and rhythmic activities. Documentary videos were also made with my students on various occasions since June 2011. From these experiences, I learned that although mass media seems to have forgotten, it is their hope that they are kept in the minds of people. I heard that teachers of UNESCO associate schools hoped to develop student's abilities to express themselves to the world without help or support of mass media. Therefore we set a slogan for the Fukushima ESD consortium: "Foster home, Connecting to the world".

Challenging problems are present not only in Fukushima, but all over the world. For instance, a major earthquake hit Nepal on April 25, 2015. About eight million people were affected and 8,500 people were either dead or missing. Over one year later, the situation remains a long way from being resolved. Save the Children, an organization that continues to support children in Nepal said that almost 5,000 schools have been destroyed. Nevertheless, mass media reports on the situation at that time have become less and less. In consequence, Japanese children think of the Great Nepali earthquake as something that happened in a distant world unrelated to them.

What is Education for Sustainable Development?

The starting point of Education for Sustainable Development (ESD) was at the World Summit on Sustainable Development (WSSD) held in Johannesburg in 2002. This was 10 years after the UN Conference on the Environment and Development (Earth Summit) held in Rio de Janeiro in 1992. The Japanese government and NGO/NPOs proposed “The Decade of Education for Sustainable Development (DESD)” programme at the conference. The UN General Assembly adopted it in 2005. However, the DESD was terminated in 2014. UNESCO adopted the Global Action Programme (GAP) at the World Conference on ESD at Nagoya in 2014.

The GAP has two objectives. One of them is “to reorient education and learning so that everyone has the opportunity to acquire the knowledge, skills, values and attitudes that empower them to contribute to sustainable development”. Another is “to strengthen education and learning in all agendas, programmes and activities that promote sustainable development”. (UNESCO. Roadmap for Implementing the Global Action Programme on Education for Sustainable Development. 2014. p.34). In addition, it has seven principles. The second principle is that “ESD entails including key sustainable development issues into teaching and learning and requires innovative, participatory teaching and learning methods that empower and motivate learners to take action for sustainable development”. “ESD promotes skills like critical thinking, understanding complex systems, imagining future scenarios, and making decisions in a participatory and collaborative way”. The third one is: “ESD is grounded in a rights-based approach to education”. (Ibid. p.33). It is important that it clearly indicates the basic pedagogy and skills, a rights-based approach which ESD promote and is grounded in. However, I have to add that they didn't refer to MIL explicitly but refer to media as one of the stakeholders.

In September 2015, the United Nations summit for the adoption of the post-2015 development agenda entitled “Transforming our World: the 2030 Agenda for Sustainable Development” including 17 Sustainable Development Goals (SDGs)” was held and it was adopted by the General Assembly on the 25th. The fourth goal of SDGs is to “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” and one of the sub-targets is: “ By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development” (United Nations. 2015). As a result, the skills and approaches, which GAP shows as objectives become a part of SDGs that every member country of the United Nations has to pursue.

Relationship between ESD and MIL

MIL programme has a lot in common with ESD programme. UNESCO held the International Expert Group Meeting on teacher training curricula for Media and Information Literacy in Paris in 2008. José Manuel Pérez Tornero pointed out that the concept of MIL has broad relevance to ESD as stated below.

The concept of media education and media literacy can be contextualized within two UNESCO advocacies - the human rights based approach to programming and the creation of Knowledge Societies. Access to quality media content and participation in programming are principles promoted by media education and information literacy and are among the cornerstones of the universal right to free expression. Media education and literacy likewise facilitate the building of Knowledge Societies. In this sense, the concept of media and information literacy must be linked to education for sustainable development (ESD), a principle marked by the United Nations through the Decade for Education for Sustainable Development 2005-2014 for which UNESCO is the lead agency in the implementation scheme. The aim is to integrate principles, values and practices of sustainable development into all aspects of education and learning. (UNESCO. Teacher Training Curricula for Media and information Literacy Background Strategy Paper. 2008. p.13)

From this, we can extrapolate two points. The first is that the MIL programme was designed to link with ESD when the teacher training curriculum was conceived. Second, it is considered that media education and learning in terms of UNESCO tradition facilitate the building of Knowledge Societies. This concept carried through to the MIL programme. Both MIL and ESD programmes share a common principle approach such as convergence, empowerment, cultural and linguistic diversity, gender and development and human rights. The MIL programme will theoretically add or emphasize the Knowledge Society-based approach and practical media literacy practice and the inquiry-based learning approach. It will also use school libraries as a learning center for the ESD programme.

The first declaration on Media and Information Literacy was adopted at an international forum in Fez, Morocco in 2011. It was organized through partnership among UNESCO, UNAOC, the Sidi Mohamed Ben Abdellah University, the Islamic Education, Scientific and Cultural Organization (ISESCO) and the Arab Bureau of Education for the Gulf States (ABEGS). It proclaims that “MIL is a fundamental human right, particularly in the digital age of explosion of information and convergence of communication technologies” and “considering that MIL enhances the quality of human life and sustainable development and citizenship”. We can find that MIL has relevance to the concept of sustainable development as an objectification of it. It also mentions: “MIL can play in building a culture of peace towards

intercultural dialogue, mutual knowledge and understanding among civilizations”. (UNESCO et al. 2011.).

The declaration confirmed these principles and proposed some concrete strategies to disseminate MIL programmes. It should be noted that we have to “integrate MIL in educational curricula both in the formal and non-formal systems, in order to (i) ensure the right of each and every citizen to this new civic education, (ii) capitalize on the multiplier effect of educators to train learners for critical thinking and analysis, (iii) endow both teachers and learners with MIL competencies to build up media and information literate societies, setting the stage for knowledge societies”. (Ibid.)

Policy and strategy of MIL have six approaches, that is to say: convergence, human rights, empowerment, cultural and linguistic diversity and knowledge societies. Although all of these are common to ESD, the characteristic approach of MIL is a Knowledge Society-based approach. According to UNESCO, a knowledge society is “a society that is nurtured by its diversity and its capacities”. (UNESCO. *Towards Knowledge Societies*. 2003. p.17.) In this way, we can say that Media and Information Literacy is an important element for building knowledge societies.

The featured theme of the “MILID Yearbook 2015” is: “Media and Information Literacy for the sustainable Development Goals”, which must be needed to understand the relationship between MIL and ESD. The introduction of this book is an adapted extract of the Framework and Action Plan of the UNESCO-led Global Alliance for Partnerships on Media and Information Literacy (GAPMIL). It points out that the MIL concept is “very much in tune with Goal 16 of the SDGs” which reads as, ‘Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels’. It mentions: “MIL empowers citizens, including children and youth, with competencies related to media, information, ICT and other aspects of literacy which are needed for the 21st century”. (GAPMIL. *MILID Yearbook 2015*. p.21). In this way, on the one hand, it points out the connection with Goal 16 of the SDGs, it points out that MIL is a set of competencies for the 21st century. In concrete terms: the ability to access, find, evaluate and use the information they need in ethical and effective ways, understand the role and functions of media and other information providers such as libraries, museums and archives, understand the conditions under which media and information providers can fulfil their functions; critically evaluate information and media content; engage with media and information providers for self-expression, life-long learning, democratic participation and good governance; and finally updated skills (including ICT skills) are needed to produce content.

As the MIL contains basic skills and competencies for the 21st century and its objective is to fit in the SDGs, it becomes the basis of other educational programmes of UNESCO including ESD. Therefore, in that UNESCO undertakes decisions of the UN General Assembly, it is implementing both programmes. Consequently, both programmes share underlying ideas and policies and include Sustainable Development Goals.

MIL+ESD Practice of Fukushima ESD Consortium

In the school year of 2015, the Fukushima ESD consortium (FEC) and Hosei University built a network of school boards, NPOs, public schools, UNESCO associate schools and companies including media. Initially, we introduced video making for ESD and a video letter exchange programme as an MIL+ESD programme to two UNESCO associate elementary schools. It was difficult to introduce the MIL programme to public schools directly, because they don't know the MIL programme at all. However, teachers of the UNESCO associate school understand the elements of MIL such as the importance of critical thinking, a human rights based approach, student-centered learning and global citizenship. This is because they have already undertaken the task of mastering the ESD programme. The best way to introduce MIL concepts to the UNESCO associate schools is adding MIL concepts to ESD practice. We have implemented a two-tiered approach of ESD through MIL practice as is shown below.

The first tier was using media production in addition to traditional methods using pen and paper for expression or presentation in the learning process of the ESD. For instance, at Asahi elementary school in a remote area, Tetsuya Masujima, the teacher of a sixth-grade class, had students making video works for representing their ideas to improve their hometown as a study of local development in the Period of Integrated Study. The name of the unit was: "Think of and express our hometown, Tadami". They invited a staff member of their local town office to show their video works and to discuss with him. Suitably impressed, he took their videos to the improvement meeting of the town council. The teacher pointed out that his students gained the ability to structure a story in cooperation with other students and demonstrated critical thinking through making their videos.

The second tier was the introduction of the video letter exchange programme to ESD. There are some aspects of the MIL elements in the programme such as critical thinking, understanding media function, communication skills, cultural diversity and intercultural dialogue. At Shirakata elementary school in an area affected by the great earthquake and nuclear plant incident, Takuto Fukumoto, a teacher of the sixth grade, implemented a video letter exchange programme with Chandikadevi elementary school in the area damaged by the Great Nepali Earthquake as a part of ESD. From December to January, students made a video letter for Nepali children and I took it to Nepal in the middle of January 2016. JNCU points out that "the ESD focuses on making people consciously think of diverse issues all over the world that happen in a distant world unrelated to them connecting their daily lives". (JNCU. The Guidebook for Promoting ESD first edition. 2016. p.4.) The video letter exchange programme is one of the best ways to implement the principle of ESD through MIL because it enables connecting local issue and people's consciousness to those of a distant place distant world such as a developing country. Aside from the intention of connecting two rural areas of the world, it has a collateral influence. In this case, the practice of exchanging video letters has not only influenced students, teachers, parents and residents of Japan, but also in Nepal, by mutual reaction. We may call it a bilateral or multilateral approach.

In the process of making the video, Fukumoto reported that the biggest difficulty was thinking of what kind of message to send to the Nepali children. Thus, the students were obliged to look up the environment of Nepal in the school library and imagine the situation of Nepali children. The greater the difficulty in making the video letter, the bigger the surprise and delight when they received the response from Nepal. As a result, they could share the hopes and challenges of other children in the practice. Fukumoto wrote that the children acquired 4 abilities, namely: 1) projecting the future image and making plans; 2) understanding and respecting other cultures; 3) an attitude of cooperation with others; 4) critical thinking. He said: “Students developed many abilities from the experience in the practice. It was made possible only because students were forced to keep thinking about others throughout the making of the video. I realized that we can foster children in a global viewpoint and a collaborative spirit with the ability to take the lead in sustainable development with others, all over the world, for the future” (Takuto Fukumoto. 2016. p.43).

Tap Raj Pant, National Programme officer of the UNESCO office in Kathmandu said: “This kind of initiative needs to be scaled up. Many schools in Japan and Nepal basically need to be connected to do this kind of work. This will not only promote media content but will certainly enhance education as well. Now Sustainable Development Goal 4 is very much focusing an equitable quality inclusive education for all and promoting lifelong learning. That is why Nepal is really committed to SDG4. If we are able to scale up this work, Nepal will certainly be fulfilling the condition of promoting lifelong learning within this project” .¹ His comments about the programme indicate how it links with the SDGs on the Nepali side.

Evaluation on ESD and MIL

I found that there was a problem with the evaluation of ESD in practice. The National Institute for Educational policy Research (NIER) proposes the six concepts of ESD (Variety, Interdependence, Limitation, Fairness, Cooperation and Responsibility) and the seven abilities and attitudes for introducing ESD to schools in an easy-to-understand way. (Shigeki Kadoya & Masakazu Goto. 2013. p.48). The seven abilities and attitudes are (1) Critical thinking ability, (2) Ability to predict future image for making plans, (3) Ability to think in multifaceted and comprehensive ways, (4) Ability to communicate, (5) Attitude to cooperate with other people, (6) Attitude to respect connections, (7) Attitude to participate willingly. Though these models are pervading the view in UNESCO associate schools in Japan, teachers face the problem of how to evaluate them. A head teacher wrote an article for ‘Education News,’ stating that many teachers are confused about appropriate ways to evaluate success. (Toshio Teshima. 2016). In other words, these indicators are too ambiguous to evaluate in school.

According to the NIER, the 7 abilities and attitudes are designed in accordance with key competencies that OECD’s “the Definition and Selection of Competen-

cies project” (DeSeCo) defined. Kadoya and Goto wrote: “They were organized by connecting the seven abilities and attitudes with key competencies which have received attention as the international standard for academic abilities” (Ibid. p.53). Therefore, the first key competency of OECD: “Tools are used in interactive ways” matches abilities (1)-(3) of the seven abilities and attitudes. The second “Interacting in heterogeneous group” matches abilities (4) and (5) and the third “Acting autonomously” matches attitudes (6) and (7). UNESCO also referred to the key competencies, as “DeSeCo’s approach appears relevant to the challenge of assessing MIL levels. Individuals across societies need a wide range of competencies in order to meet the complex challenge of today’s information society”. (UNESCO. 2011, Towards Media and Information Literacy Indicators. p.35). They examined the 2009 EAVI Study (European Association for Viewers’ Interests et al. 2009). UNESCO pointed out “a framework within which the broader concepts of the competencies needed for active civic participation and success in the Information Society” can be achieved. “Continued development and human empowerment depend on understanding these competencies and the related key variables so that specific and measurable indicators can be developed in the future” (UNESCO. Ibid, p.36). The MIL competencies criteria as tier two of the global assessment framework are one of “the specific and measurable indicators” that UNESCO conceived. (UNESCO. Global Media and Information Literacy Assessment Framework: Country Readiness and Competencies. 2013. p.55).

This means that MIL theories can provide indicators or criteria of competencies for ESD because there are a lot of accumulated evaluation studies in both Media Literacy and Information Literacy education theories and practice fields. As MIL is based on competencies for the 21st century, it contains skills such as critical reading / analyzing, creative writing / producing, inquisitive researching and intercultural communication in all aspects of ESD practice. In the video letter practice, students watched the video images critically, made the video letter creatively, inquisitively researched Nepali culture and communicated with Nepali students. Therefore teachers of Shirakata elementary school were able to understand how students were improving during all stages.

Possibility of School Library in Japan

The second edition of the IFLA (International Federation of Library Association and Institutions) School Library Guidelines was published in 2015. Mention was made of the MIL curriculum of UNESCO and said, “School librarians agree with the importance of having a systematic framework for teaching media and information skills, and they contribute to the enhancement of students’ skills through collaborative work with teachers.” (IFLA. 2015. School Library Guidelines 2nd revised edition. p.41). The statement is likely to have an impact on the school library sphere even in Japan.

Emiko Takahashi, the chairperson of the Japan Library Association (JLA) School Library Division and the senior vice-president of the Asia-Pacific Media and Information Literacy Education Centre (AMILEC), translated a part of Renee Hobbs's book "Digital and Media Literacy: Connecting Culture and Classroom" (Renee Hobbs. 2011) and said: "Collaboration between Library media specialists and teachers is needed as described in this book. For the future of school libraries, commitment to media literacy education is important." (Takahashi. 2016). I made the speech on the UNESCO MIL concept at the JLA School Library Division summer assembly in 2014 and did a workshop on digital storytelling in 2015. In addition, the Society for the Study of School Libraries in Kanagawa prefecture has been continuously investigating and practicing Media Literacy Education since early on. The JLA School Library Division promotes the 'spiral making inquiry theory' as an Information Literacy theory.

As just described, the possibility of MIL education has been cultivated in the form of creating an integration of Information Literacy and Media Literacy as the professional standard for Library Media specialist in the field. In addition, Niihama ESD consortium focuses on using school libraries and librarians to promote ESD. These movements may bring about the promotion of MIL through school libraries in Japan.

Conclusion

On February 20, 2016, the Fukushima ESD Consortium held the first conference to present the project results in the fiscal year 2015 at Koriyama city public library in Fukushima prefecture. About 80 people attended the meeting including teachers, professors, parents, education board staff, librarians, general citizens and UNESCO local association members. The president of an alternative electric company, head teachers of Asahi and Shirakata elementary schools, students of Shirakata elementary school, Adachi and Futaba Mirai Gakuen high school teachers and students of Adachi high school and a student of Hosei University, all presented their ESD and MIL practices. In addition, video letters of Shirakata and Chandikadevi elementary school and a documentary film of the video letter exchange between them were screened. The Local FM station broadcasted the students' presentation on a later date. According to a survey, 41.9% of participants didn't know of MIL before the meeting, 96.8% of them answered having increased interest in MIL including "very" and "a little". And 90.4% of them answered that they were satisfied with the conference including "very" and "a little". Not only the teachers' presentations but also the students' presentations moved conference participants.

At the beginning of the conference, Alton Grizzle, the MIL programme specialist in the Communication and Information sector of UNESCO, encouraged young participants, saying that "you are not only the future of tomorrow but you are today. You can actively participate in sustainable development today". Grizzle next pointed out the importance of freedom of expression for ESD and said that

clear actions must be agreed on as to how the agenda for education for sustainable development through media and information literacy will be carried forward in Fukushima, in all of Japan and globally, in a video message. This conference showed “a new paradigm for education for sustainable development through media and information literacy and global citizenship” as he described it (Grizzle 2016). After the conference, UNESCO uploaded some pictures of the conference and video letters of both Shirakata and Chandikadevi elementary schools to GAPMIL Asia-Pacific Regional Chapter webpage².

However, JNCU and MEXT made the decision not to subsidize the Fukushima ESD Consortium project for the fiscal year 2016. One of the reasons is that MIL is sure to be a form of ESD, but there are other forms of it, therefore the evolvability of the project is not enough. It seems to be a theoretical and practical issue for ESD and MIL researchers. Mainly, the issue is whether MIL is just a form of ESD or a foundation for it. As I wrote above, I consider that MIL as competencies for the 21st century is imperative in all aspects of ESD practice.

In summary, I would like to raise three issues of MIL+ESD practice through the experience of the Fukushima ESD Consortium project that spanned the length of a year. The first, since both MIL and ESD share common approaches and values, UNESCO associate schools that engage in ESD readily adapt MIL programme. The second, however, as our project has shown, ESD+MIL practice is not regarded simply as the combination of these two programmes. MIL provides a set of competencies for the 21st century and learning reform through school/public libraries and citizen media, to all aspects of ESD practice. The third, the concept of Media and Information Literacy and Intercultural Dialogue have to connect with ESD's concept which is focusing on making people consciously think of the world connecting their daily lives. I would like to propose to the people and stakeholders involved in both MIL and ESD programmes to continue on collaborating with each other for achieving the SDGs.

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Notes

- 1 Interview with Jun Sakamoto and Kyoko Murakami at UNESCO office in Kathmandu. (January 23 2016). The video is available on below YouTube. Retrieved April 24, 2016 from: <https://youtu.be/3Eb08gWzDxw>
- 2 GAPMIL Asia-Pacific Regional Chapter webpage - First Fukushima ESD Consortium conference. Pictures and Video letters of Shirakata and Chandikadevi elementary school are available on below website.
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The Human Right to Identity and the Media Reconstruction of the Missing Persons' Memory in Mexico

Darwin Franco Migues

This text will trace the work made by organizations of the families of missing persons in Mexico, specifically in the state of Jalisco and Nuevo Leon, in order to retrieve some of the identity human rights that have been taken away from their loved ones, given that the official and media discourse reduced them to numbers and statistics. It will also put emphasis on the citizen and media empowerment that these families, especially the mothers, have experienced to the point that today they are not only victims of violence, but they are also full advocates of human rights.

Mexico is going through a severe crisis in the matter of human rights, which has exponentially grown since the federal government put into action a direct fight against organized crime. This war, which began in 2006, has resulted in the disappearance of more than 28, 000 people and in the death of 150, 000.

Since the war began, families of the victims have turned up along the entire country, calling for justice for each one of the murdered and asking for the missing ones to be returned alive. Although their presence in the public sphere and in the media space has not been an accidental or just a mere family act, but a massive citizens' response, several voices have begun to haggle the narrative of the media version trying to cover it up by saying not only that it is a matter of collateral victims but also that, in most of the cases, the victims were linked to the organized crime.

The worldwide visibility of the 43 missing students of the Escuela Normal Rural "Raul Isidro Burgos" from Ayotzinapa, on September 26, 2014, at the hands of the police and members of drug cartels, has put the eye of international human rights organizations in Mexico, given that no other country in the world has that amount of missing people, nor that number of human rights infringements, products of social and institutional violence (OSJI, 2016). Taking into account this situation, this work will present what representation is made of the missing persons in the Mexican media and how to develop a strategy of media literacy to name them without violating their human rights.

Keywords: Missing people, media construction, human rights

The Disappearance of People in Mexico

Media attention to disappearances in Mexico became stronger after the forced disappearance of the 43 students from the Escuela Normal Rural “Raúl Isidro Burgos” in Ayotzinapa, who were handed over by municipal police officers from Cocula and Iguala, Guerrero, to members of the *Guerreros Unidos* cartel on September 26th, 2014.

This case that is now considered iconic regarding disappearances in Mexico, unfortunately has not been the only one because since the war against organized crime started in 2006, 28 156 people, 20 662 men and 7 494 women have disappeared in this country (RNPED, 2016), according to official data by the Mexican government. However, groups of family members of the missing persons that have been formed all over Mexico claim that for every missing person report filed there are two more that are not reported out of fear or mistrust of the authorities.

Lack of investigation and search, lack of access to justice and impunity around the disappearances that occur in Mexico, including that of the 43 students, make up a scenario that have caused *the serious human rights crisis that afflicts the country to become persistent*, just as expressed by both the Office of the United Nations High Commissioner for Human Rights and the Inter-American Court of Human Rights (IAHR, 2015). Both international bodies have conducted investigations in Mexico to divulge the actual situation around crimes such as disappearances, torture and extrajudicial executions; in their analysis and investigation they coincide in that human rights violations are generalized because in many crimes there is collusion and complicity between the authorities and different drug traffic groups.

Nevertheless, international denunciation of the human rights violations in Mexico does not have a great repercussion on the news coverage of the two main TV networks in the country, Televisa and Tv Azteca, because they have both decided to lend their spaces to the official version that denies “the human rights crisis”. This information manipulation, of course, has an impact on the social construction of the disappearances and the missing people because it turns the victims’ voices invisible on the news stories silencing also the stands contrary to a Mexican government that assures that they are working and investigating the possible whereabouts of the missing people.

This situation is dramatically different to that reported by the family groups representing the victims of disappearances, who, using blogs or social networks such as Facebook, Twitter, YouTube or Instagram report the actual current status of their own investigations and the multiple violations of their human rights and that of the victims’ which are committed by state agents whenever they seek information about how their investigation is going or when they decide, due to the same government inaction, to undertake their search on their own.

This text will present an overall view of the type of media coverage that has been generated by the Mexican media around the disappearances; the emphasis of our analysis will fall on the disappearance of the 43 students, since this is the iconic case of disappearances in Mexico and therefore, the one that has received the most coverage.

Later on, we shall present two examples to illustrate the work undertaken by family groups of missing people in order to: 1) prompt a media incidence that would preserve both the right to identity and the dignity of the missing persons, 2) dispute the official meaning that has been constructed around the disappearances and the missing persons both by the government and the media. The efforts to be shown will be those generated by the collectives *Fuerzas Unidas por Nuestros Desaparecidos de Nuevo León* (United Forces for Our Missing Persons, FUNDENL) and by *Por Amor A Ellos, familiares de desaparecidos de Jalisco* (For the Love to Them, PAE).

The backbone of this text will be the recovery of the right to “be” that is snatched from people not only when they are physically made to disappear but also when they are made to disappear once again from the official language and the media discourse by reducing these people to statistics or when criminalization taints their identity and their dignity.

From Historical Truth to Media Imposition

The missing persons are always referred to in the present tense, never in the past, because a missing person in a very basic definition is “a person whose whereabouts are unknown, it is not known whether they are alive or dead” (RAE, 2016); that is why we must always speak about them in the present tense because that is the only way to respect their “right to be,” that is, we must not refer to them in the past as long as there are not any certainties about where and how they are.

In strict conformity with this right that each and every one of the missing person has, it is considered a priority that before naming and referring to the 43 students the same way the media did on their media and news reports, we will take a few minutes to name the students who are still missing at present: Felipe Arnulfo Rosa (20 years), Benjamín Ascencio Bautista (19 years), José Ángel Navarrete González (18 years), Marcial Pablo Baranda (20 years), Jorge Antonio TizapaLegideño (19 years), Miguel Ángel Mendoza Zacarías (33 years), Marco Antonio Gómez Molina, César Manuel González Hernández, Julio César López Patolzin (25 years), Abel García Hernández (21 years), Emiliano Alen Gaspar de la Cruz (23 years), Doriam González Parral (19 years), Jorge Luis González Parral (21 years), Alexander Mora Venancio (21 years), Saúl Bruno García, Luis Ángel Abarca Carrillo (18 years), Jorge Álvarez Nava (19 years), Christian Tomás Colón Garnica (18 years), Luis Ángel Francisco Arzola (20 years), Carlos Iván Ramírez Villarreal (20 years), Magdalena Rubén Lauro Villegas (19 years), José Luis Luna Torres (20 years), Bernardo Flores Alcaraz, Israel Caballero Sánchez (21 years), Arturo Vázquez Peniten, Jesús Jovany Rodríguez Tlatempa (21 years), Mauricio Ortega Valerio (18 years), José Ángel Campos Cantor, Jorge Aníbal Cruz Mendoza (19 years), Giovanni Galindes Guerrero (20 years), Jhosivani Gro de la Cruz (21 years), Leonel Castro Abarca (18 years), Miguel Ángel Hernández Martínez (27 years), Antonio Santana Maestro, Carlos Lorenzo Hernández Muñoz (19 years), Israel Jacinto Lugardo (19 years), Adán Abraján de la Cruz (24 years), Christian Alfonso Rodríguez (21 years), Martín

Getsemany Sánchez García (20 years), Cutberto Ortiz Ramos (22 years), Everardo Rodríguez Bello (21 years), Jonás Trujillo González (20 years) and José Eduardo Bartolo Tlatempa (19 years).

The 43 students went missing on September 26, 2014¹ in the municipality of Iguala, Guerrero, a state located to the south of Mexico whose population is among the poorest in the country. They went missing because several Iguala and Cocula municipal police officers chose to hand the youngsters over to a criminal group known as *Guerreros Unidos* because apparently one of the five buses that the students had taken from the Iguala Central Bus Terminal to return to their school, the Escuela Normal Rural, located in the Ayotzinapa community, in the municipality of Tixtla, was carrying a shipment of poppy that was supposed to be transported from Guerrero to the United States.

This investigation line, ignored by the Procuraduría General de la República (The Republic's Attorney General's Office), the government body in charge of the case, was investigated by the Grupo Interdisciplinario de Expertos Independientes (Interdisciplinary Group of Independent Experts, GIEI) of the Inter-American Commission on Human Rights (IACHR)², it is one of the hypotheses that could explain why on the night of the 26th and the morning of the 27th of September, 2014, the students were attacked by both the municipal police and the *Guerreros Unidos*; as well as why the investigation of the case has tried to conceal the existence of the fifth bus (CIDH, 2016).

This type of information that is vital for the clarification of the events, however, is not usually part of the bulk of the informative contents that are constructed, or have been constructed, around the media coverage about the disappearance of the 43 students; quite the contrary, everything that questioned the official version did not get a lot of air time on the TV stations or much space on the cover of the country's most important newspapers.

Let's produce an example of the above, the students' disappearance happened on Friday, September 26th, 2014; however, the news began to occupy an important space on the Mexican media between September 30th and October 11th of that year, because it was on these dates that the surviving students started to break their silence and narrated the magnitude of the tragedy they had lived in Iguala on social networks such as Facebook and YouTube. It was the students' communiqué which disclosed that 43 students had gone missing because of the actions on the part of the municipal police officers who had previously riddled with bullets the buses on which they were traveling.

In an analysis of the first days of media coverage about what happened with the 43 students³, the organization for the defense of the freedom of expression, ARTICLE 19, documented the way in which four national newspapers (*La Jornada*, *Reforma*, *Excélsior* and *El Universal*), reported the incident from two variables: 1) the number of days in which the incident appeared on the front page and information source contained in the report. (Government authority, the President's statement, victims' testimony, interview of civil organizations and information on the protests. The results were the following:

1. The 43 students' disappearance appeared on the front page in all the newspapers during the first month of coverage.
2. The incident was covered from the point of view of the government statements about the disappearance and the victims were relegated to a secondary or tertiary level of informative importance. Except on *La Jornada* and *El Universal*, where only one-fourth of their notes focused on the victims, the rest of the newspapers built their reports from press conferences, bulletins or some official's statements.
3. The public official that was publicized the most was the President of Mexico, Enrique Peña Nieto, who dared to speak about 43 students' disappearance up to 11 days after the events, on October 6th. From that day until November 5th, his words on the incidents made the front pages of newspapers such as *Excélsior*.

The results of this analysis are that the visibility of the 43 students' disappearance was not necessarily accompanied by a critical treatment of who was directly or indirectly responsible for this forced disappearance. Quite the contrary, the government's actions were prioritized; that is why the victims were not the protagonists.

Using the same time frame used by *ARTICLE 19*, this author conducted a discourse analysis to find out how the students were referred to as missing persons and how the disappearance was referred to as an event. In the first case, most news reports indicated that the Escuela Normal Rural "Raúl Isidro Burgos" in Ayotzinapa had been the breeding ground for guerrillas such as Lucío Cabañas and that is why its students showed subversive attitudes and ideologies that had previously manifested in violent acts occurred during marches or sit-ins. In addition, it was always emphasized that due to their social condition (lower classes), they could have had some kind of connection with drug traffic.

In that sense, the missing persons were not only helpless because they were young and students, but also because they were poor and peasants. This translated into the construction of journalistic notions in which the missing person is presented as a subject whose decisions in life made them co-responsible for their own disappearance (Robledo, 2015). By constructing this image of the missing person, disappearance as a crime or criminal action was minimized because the State was not co-responsible, since it was the actions by these individuals that led to this limit situation, beyond the fact that it was already public knowledge that the 43 students had been handed over by police officers to drug dealers.

The objective of this treatment was to speak less of forced disappearance, which is a disappearance planned and executed by State officers, to make it look rather like the consequence of personal actions on the part of the students, which reinforces the notion held by the public officials that file the missing persons report at police stations whose reasons not to file the reports are: "Your daughter ran with her boyfriend", "your son does not appear because he was not on the straight and narrow", "they do not appear because they were probably keeping a bad company, they were hanging out with the wrong crowd" or "your son is probably at the beach".

All of this contributed to the fact that during the first month after the absence of the 43 students, a polarization was created between those who identified them as

victims and those who saw them as reactionary students who stole buses and that is why they had this tragedy coming.

One of the crucial points of the media coverage that had lasted for over a year and a half after the disappearance of the 43 students occurred on January 28th, 2015 when former Attorney General of the Republic, Jesús Murillo Karam, announced the conclusions of the investigation into the case, where, without presenting any evidence, he informed the public that the students had been murdered and incinerated by members of the *Guerreros Unidos* at the Cocula city dump and due to the magnitude of the fire started to put an end to their lives, it was impossible to identify the bone fragments retrieved from the site.

This “historical truth”, as he called it, marked a corner stone in the way in which most of the media began to refer to the missing students and their disappearance. First, by considering them dead, they started referring to them in the past tense, and second, since an official version was provided, many media decided to stop their inquiries and accepted what the former Attorney General had said as the irrevocable truth.

The national TV networks, Televisa and Tv Azteca, were the ones that repeated this version the most; that is why on March 10th, 2015 the students’ parents organized a siege around the Televisa facilities to demand their right to reply, since they believed that showing only one version of the facts on national television is harmful not only to their struggle but also to their right to information. Felipe de la Cruz, father of one of the students, in an interview with the author, explained: “we must not generalize, but it seems that some of the media decided, along with the declarations of the historical truth, to close the case as well, and what is even worse, others have also discredited our movement and the human right organizations that have accompanied us in our search for the truth”.

This stand by a good share of the Mexican media became even more apparent after April 24th, 2015, on the day that the Interdisciplinary Group of Independent Experts (GIEI) from the Inter-American Commission on Human Rights presented their Ayotzinapa Report (CIDH, 2015), whose most important revelation was that they proved with scientific evidence that there was never a fire in the Cocula, Guerrero, city dump and therefore, the 43 students had not been murdered or incinerated there.

Presenting this historical truth generated from the government was also a very heavy blow for several media that had accepted what the former Attorney General had said as irrevocable. Since then, several media have undertaken a campaign to discredit the member of the GIEI and the IACHR consisting in presenting scientific counterarguments to support the official government version: the students were incinerated in Cocula and it is not possible, due to the condition of the human remains retrieved, to perform the matching tests with the DNA the parents had provided for the authorities.

This official version has been supported and endorsed by the Mexican government up to this moment, the families of the 43 students do not accept this truth because the government has constructed this version through the exercise of torture on those apparently responsible for having incinerated the students, this

was confirmed in the second report by the GIEI which was presented on April 24th, 2016. The GIEI investigations, on most media and mainly on the TV networks, appear as a secondary event because the official voice is given privilege to saying that they accept the results but they do not endorse them at all because they were built on versions that do not correspond to the ones the authorities are carrying out.

Before presenting what the families of the missing persons are doing to revert the official and media construction made of the disappearances and the missing persons, we deem it wise to point out what we Mexicans were entitled to as audiences and citizens, in terms of the airing of news that was so relevant as that of Ayotzinapa.

What were the Audiences Entitled to in Respect of News like that of Ayotzinapa?

Article 238 of the Ley Federal de Telecomunicaciones y Radiodifusión (The Federal Telecommunications and Broadcasting Act) establishes as the only regulatory measure for news shows that: “To the end of avoiding the broadcast of deceitful publicity, without affecting the freedom of expression and diffusion, it is forbidden to broadcast advertisement or propaganda presented as journalistic or news information”.

The same legislation makes a greater effort when Article 256 mentions that: “the public service of general interest broadcasting shall be presented in conditions of competence and quality, so as to comply with the audiences’ rights, for which, via its transmissions it shall provide the benefits of culture, preserving plurality and veracity of information”. This means that the media are legally bound to provide information plurality that would allow the people to understand all the sides and voices existing around a public interest event.

Did Televisa and Tv Azteca, as the media with the largest scope in the country, respect our rights as audiences of news shows in their information coverage about the 43 students’ disappearance from Ayotzinapa? If we stick to Article 256 of the Ley Federal de Telecomunicaciones y Radiodifusión, the answer is a solid no.

First, because both TV networks waited until they had the first official versions to begin covering the incident. That is, the events occurred on the 26th and 27th of September, but both companies began reporting more widely almost a week later.

Second, because on account of that official perspective they restricted our right to “preserve plurality and veracity of information”, by supporting their information coverage on the official version, this did not happen in the coverage of the Ayotzinapa case because the students’ voice and that of the families of the missing persons were always conditioned to the expression of the official version; that is, their statements were not presented as the fundamental elements of the journalistic facts but rather as mere reactions to government actions. By doing so, due to the TV and informative production itself, the students and their parents appeared on the

screen as mere nonconformists, but not as contributory to the investigations as it had actually been the case.

Third, because they were only questioned as nonconformists (complainers of the government actions) their right to expression was not respected and they did not see to it that the audiences receive information that: “fulfill the expression of diversity and plurality of ideas and opinions” (Art. 256, Inciso II).

Fourthly, because they undertook an informative coverage with these characteristics, the expression of the facts was subjected to a process of editorialization where they did not: “differentiate clearly the news information from the opinion of those who presented it” (Art. 256, paragraph III), thus facilitating expressions like “the Iguala Municipal Palace was burned down by vandals and students”, “hooded people and students committed vandalism in Chilpancingo”, “armed men and students charged violently against the Guerrero Congress”, “hooded people and students took over kiosks and burned several vehicles with excessive violence”. These are expressions taken from the November 10th, 11th, and 12th issues of the Joaquín López Dóriga and Javier Alatorre news shows⁴.

Expressing “and students”, without offering any evidence, violates paragraph VIII of Article 256 because that is a discriminatory act, it is even a criminalizing act when the students and the participants in the demonstration are described as: “violent, vandals and dangerous”. This paragraph, for example, prohibits: “all sort of discrimination attempting against human dignity and having the objective of annulling or undermining the rights and freedoms”. Labeling and describing the students like this, without any evidence, undermines not only their dignity but also their human rights because they are never granted the right to reply when they are accused of being the individuals mainly responsible for the violent acts that have been committed in different demonstrations throughout the country.

What are we, the audiences, entitled to in Mexico? To receiving plural, truthful information that contributes to understanding a public interest occurrence. When I say *understanding* I mean the right to listening to all the voices and perspectives involved, but not in a reactive manner (as the 43 students and their families did) but as the central elements of an informative event, in a way so that it allows us to see them as citizens and not only as victims or querulous complainers that do not accept the official version.

Media literacy, as Orozco (2014) indicates, is not only a process that must focus on the strengthening of the audiences, but also that of the content producers, since it is them who ought to be educated so that through the program’s messages and contents they generate, new, better practices can be promoted to name the people without violating their rights or identity features.

If producers, anchors and journalists were the objects of a media literacy campaign, they would learn, for example, to refer to the missing persons in the present tense not the past; they would learn to name them without criminalizing or stigmatizing them; they would learn that a victim is much more than just a helpless person. All of this would mean a very significant change in the coverage of disappearances in Mexico, which—as we saw in the previous exercise about the 43 students’ disappearance - is not carried out with a perspective of human rights

that would help the public to “understand” what happened, why they went missing and why the Mexican government claims that all the 43 students are dead and not missing as their families insist.

Side by side, media literacy should also bet on the creation of critical audiences that can recognize what their rights are in view of news stories of this magnitude and what steps they can take to prevent this type of coverage from violating the human rights of the missing persons and their families.

A process of media literacy that can be implemented is the political and communicative actions that have been undertaken for years by the collectives of the families of the missing persons existing in Mexico; they have put into practice media campaigns and actions where they do not only denounce the lack of proper investigation in the search for the missing people but also they are proposing forms of representation and enunciation to indicate what the right way to name them is.

An Example of Literacy for the Right to Identity and the Memory of the Missing Persons

793 kilometers separate the states of Nuevo León and Jalisco. Both, along with Ciudad de México, are considered the most important states in the country, for they represent a high level of economic and industrial development. However, beyond these macroeconomic connections, a harsh reality hides interwoven through the violence that has increased in both states since 2006. One of these consequences are the disappearances of people, since both Nuevo León and Jalisco rank among the five states with the largest number of missing persons in the country: Jalisco has 3, 179 and Nuevo León, 2, 167 (RNPED, 2016).

As it usually happens with expert investigations and official statements around the Ayotzinapa case, the families of the missing people from Nuevo León and Jalisco also suffer from the lack of investigation and search for their missing relatives and therefore, due to their lack of access to justice for all the families that have decided to group in the collectives *Fuerzas Unidas por Nuestros Desaparecidos de Nuevo León* (FUNDENL) and *Por Amor A Ellos* since 2012, they both aim at the same objective of searching for and locating their relatives and all the missing persons in their respective states; moreover, they also undertake actions to revert the missing persons' image and endow them with the human component that vanishes when there is only talk about the statistics, but not the missing persons.

For Leticia Hidalgo, a member of FUNDENL and mother of Roy Rivera – missing since January 11th, 2011- it is clear that as a collective they must: “raise public awareness about the issue of the missing persons to strip their identity and memory of the hint of criminalization that the authorities and some media have bestowed on them”. Doing this has entailed a titanic effort for her and her group that has included the implementation of campaigns on the social networks to have the public see that the missing persons are more similar to us than we think, since

they are not criminals but ordinary people that were unfortunate enough to be faced with a scenario of violence and impunity that facilitated their disappearance.

The members of FUNDENL performed an exercise of memory (and literacy) when they decided to appropriate and redesign a public space in the city of Monterrey, Nuevo León, which was known as the “La Plaza de la Transparencia” (Transparence Square). There was a monument at that place made of metal and glass where they began to place the names of their missing relatives with the intention that upon their return, their relatives themselves would remove their names from the monument, today this place is known as “La Plaza de Los Desaparecidos” (The Missing Persons’ Square) and the monument was transformed into a space for their memory where it is possible to see the names of all the Nuevo León missing people.



Photo showing the placement of names at Plaza de los Desaparecidos.

In Jalisco, Rosario Cervantes, a member of *Por Amor A Ellos*, has also faced the stigma around the disappearance of her son Osvaldo Javier Hernández Cervantes, -who went missing on July 22nd, 2014-: “We are not going to get the society to help us look for our missing relatives until we have managed to get society to see them as equals. Most people still believe what the government or the media say about our children being involved in some shady business, but that is not true”.

Por Amor A Ellos, and before them *Familias Unidas por Nuestros Desaparecidos Jalisco*, have also had to take a number of measures to make themselves visible in the public space and earn a spot on the media agenda in Jalisco, which before their creation in 2012 did not have the issue of disappearances as a priority on their agendas. Their struggle and their constant marches on the last Sunday of each month have allowed them to maintain their denunciations and demands on the public and media spaces.

Por Amor a Ellos, like FUNDENL, has appropriated a promenade in the center of the city of Guadalajara to turn it into the “Pasillo de los desaparecidos de Jalisco” (The Corridor of Jalisco’s Missing Persons), they have requested the help of society to write down there the names of their missing relatives on green ribbons that are subsequently hung on the trees as a testimony that Jalisco is the second state in Mexico with the largest number of missing persons.



Photo of the green ribbons with the names of the missing persons of *Por Amor A Ellos*.

The path that both organizations have taken consists in undertaking a three-front strategy: the political, the legal and the media fronts.

- The political front is supported by their constant participation in public spaces to manifest their demands in addition to the human right violations they suffer in their search processes.
- The legal front entails the learning about laws and the generation of legal texts aimed at obtaining legal resorts that would allow them to access, through the courts, the information that the authorities investigating their cases deny them.
- The media front has two axes; first, the construction of search files with information about each of the missing persons so that it can be spread through the social networks with the aim of obtaining some kind of information. The second is raising awareness and it is focused on having the public see that disappearances “are not normal,” that the missing person “is not criminal but a person”.

They have had to make a great effort in order to materialize this last point because their own life circumstances have forced them to educate themselves in terms of the use of the media and technologies. They have acquired this knowledge because they cannot allow others to build the social imagination of the missing people and if they do not undertake this task, they know that it is possible for the other version to win, the version where authorities want to talk about “all the missing persons” from the viewpoint of criminalization and about “disappearance” as a familiar or personal topic and not as a public issue that has aggravated after the failed security strategies that the Mexican government has implemented since 2000 to fight against drug traffic.

The right to “be” that is stripped from the person that is forced to disappear, a right that is denied to them also by the public and legal bodies that would have to lead their search is the collective objective that organizations such as FUNDENL

and PAE pursue, these families, despite their pain, have put all their hearts to change, guided by their love and hope, the identity and social image that is projected today on the missing persons in Mexico. Their everyday, brave effort to speak about the missing people in the present tense and portray them the way they really are breaks away with the sense of loss and resignation that others seek to impose when they speak about death but not about justice.

Literacy to reconfigure the social and media image of the missing persons is an urgent task for Mexican communicators and educators because it is not alright to continue replicating the “criminalizing stigma” on the media around the nearly 28 000 missing persons in Mexico. Literacy to eradicate the stigma, thinking from Goffman’s (2010) point of view, would help to explain how this process emerges, a process that has an impact – through asymmetric power relations – on eliminating the features of the other (the missing person) to give them a generic characteristic (that of a criminal).

In this regard, Robledo (2015) explains that “given the absence of this framework, historical relations act as the actual support for the existence and permanence of the stigma, which denies the missing persons’ biographies and frames them in a series of attributes and social marks that are alien to their existence” (p. 100).

Working with a media literacy program to revert these mechanisms is not only urgent but also necessary in a current context where disappearances are one of the most serious human right violations that afflict Mexico. Reverting the stigma of the missing person existing on the media and the social scope will help to overcome “the representation crisis” (Gatti, 2006) suffered by them and their families today.

“In the context of the war against drugs, since the beginning of their presence on the public arena in 2011, most of the struggle by the missing persons’ families has consisted in recovering the honor of their loved ones and in questioning the discourse that labels the victims as collateral damage, as participants or accomplices of the conflict. This struggle is supported by the purpose of overcoming the representation crisis by means of which the individual has been stripped of their identity to be the vessels of general attributes that de-subjectivize them. A double discourse of blaming and victimization is presented in this process; it is a discourse in which recognition of the missing persons is at stake” (Robledo, 2015; p. 101).

The struggle against the double discourse that stigmatizes the missing persons and those who are looking for them has been one of the major teachings that the missing person’s family collectives have passed on to us in Mexico. All their effort should be harnessed to promote media literacy campaigns that would give the missing persons back their names, identities and life stories.

Literacy to promote peace and memory on and through the media is part of what collectives such as *FUNDENL*, *Por Amor A Ellos* have begun to generate from their everyday efforts as well as the national movement headed by the 43 missing students’ parents. In their public, communicative acts they have paved the way for

education and communication to recover the processes that would allow them to implement a media literacy plan that would allow us in turn to give presence to the absence of each and every one of the 28, 000 missing persons in Mexico.

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Notes

- 1 It is important to point out that the same day on which the 43 students disappeared, the students Daniel Solís Gallardo, Julio César Mondragón Fuentes and Julio César Ramírez Nava plus three other people lost their lives when they were hit by bullets shot by the Iguala and Cocula municipal police.
- 2 This group was created upon the request filed by the 43 students' parents to the IACHR, so that this body conducted an investigation independent from that of the Mexican State. The Mexican government authorized these experts to have access to the information on the judicial files for more than a year so that they could issue their perspective on the case. The group published two reports about the Ayotzinapa case and they had to stop their work when their authorization expired on April 30th, 2015 and their government refused to extend their permission to continue investigating.
- 3 The analysis was conducted from October 1st to November 5th, 2014.
- 4 Main anchors of Mexican national networks. López Dóriga from Televisa and Alatorre from Tv Azteca.

Bridging the Gap: Empowering Digital Citizens to Build Positive Online Communities

Matthew Johnson

The paper looks at cyberbullying as a cultural as well as personal issue in the online communities. He reports the results of a survey of Canadian youth on online spaces on various aspects of cyberbullying, racism, sexism, and harassment. The survey also points out various interventions to counter such bullying tactics. It also suggests measures to impart digital literacy skills among the youth to develop them into responsible citizens in the digital age.

Keywords: Online communities, youth empowerment, cyberbullying, digital citizens, Canada.

Youth Empowerment

Digital media provides unique opportunities for youth to become involved, to speak out, and to effect change both online and offline. While Canadian youth believe that online spaces should be free of racism, sexism and harassment (Steeves, 2014), they are often reluctant to speak out against prejudice and bullying online (Craig et al., 2014). Helping youth to understand their rights – as consumers, as members of a community, as citizens and as human beings – is central to empowering them to deal with cyberbullying, hate speech and online harassment. Therefore, as we develop our definitions of digital literacy and digital citizenship, it is important to remember that citizenship brings with it not just responsibilities, but rights as well.

Until recently, most digital literacy and digital citizenship efforts have focused primarily on teaching youth to protect themselves online. This focus on child safety has been tremendously influential for a number of reasons: first, many educational programs have been provided by or developed in collaboration with law enforcement agencies; (Jones, Mitchell & Walsh, 2012). second, the content of these programs has accorded with a perception, largely a result of media reporting, that digital environments are particularly risky compared to offline spaces (Roberts & Douai, 2012);

third, a cultural tendency towards “juvenioia” – a term coined by David Finkelhor of the Crimes Against Children Research Center to describe “an exaggerated fear about the influence of social change on children and youth” (Finkelhor, 2012). Media coverage of cyberbullying has followed a similar pattern, often focusing on the most sensational and extreme cases and portraying it as an epidemic (Ferguson, 2013); as a result, schools and legislators have often responded with heavy-handed measures aimed at criminalizing any behaviour that might be called that name. Students, on the other hand, have often told researchers that cyberbullying is less of an issue than adults perceive it to be (Steeves, 2014) – though even they, in many cases, overestimate how common it is (Hinduja & Patchin, 2012).

Cyberbullying Issue

To fully understand cyberbullying we have to look at it as a *cultural* issue as well as a personal one, having as much to do with the perceived values of the spaces youth inhabit as with the personal relationship between the perpetrator and target. MediaSmarts’ research found that the most common reason given for online meanness was “I was just joking around,” which may support the sentiment often expressed by youth that much of what adults perceive to be “bullying” is actually harmless teasing. Three-quarters of students agreed with the statement that “sometimes parents or teachers call it bullying when kids are really just joking around.” (Interestingly, those students who had experienced or engaged in online threats or meanness were more likely to agree) (Steeves, 2014). While our study found that relatively little cyberbullying made direct reference to the target’s race, religion, ethnicity or sexual orientation (Steeves, 2014), research has shown that being a member of a disadvantaged or minority group, such as being from a low income family (Cross, Piggin, Vonkaenal-Platt & Douglas, 2012), having a disability (Livingstone, et al., 2011), being a member of a visible minority group (Craig et al. 2014), and LGBT status (Hinduja & Patchin, 2011), makes youth more likely to be a target of online threats and meanness. Even if the perpetrator isn’t consciously selecting vulnerable targets, therefore, a culture that normalizes online conflict may be a more toxic environment for those who are disadvantaged or marginalized; even when online conflict is reciprocal, if one of the people involved is more vulnerable it can easily lead to situations that are seen as “just joking around” by one and are genuinely hurtful for the other.

The term most often used in youth culture to describe reciprocal conflict (online or offline) is “drama,” which youth distinguish from bullying or other forms of conflict because it “blurs distinctions between the serious and frivolous as well as what is just joking and what truly hurts” (Marwick & Boyd, 2011). This concept is well-represented in our research, both as a reason for bullying others – after “just joking,” the two most popular reasons for cyberbullying someone were “s/he did something mean to me” and “s/he did something mean to my friend” (Steeves, 2014) – and for not intervening: about half of students said that they don’t intervene

because “I cannot tell if it is drama or bullying” (48% of non-targets, 56% of targets) (Craig et al. 2014).

Marwick and Boyd point out that drama can be a valuable construct for both targets and perpetrators of cyberbullying: “Dismissing conflict as drama lets teens frame the social dynamics and emotional impact as inconsequential, allowing them to ‘save face’ rather than taking on the mantle of bully or victim” (Marwick & Boyd, 2011). The same holds true for witnesses: if a situation is not bullying but drama, they are relieved of the duty to act because it is not hurtful, unfair or morally wrong, a factor for almost ninety percent of the students in our survey (Craig et al. 2014). A culture that tolerates bullying – either explicitly or by defining it as drama – is likely the reason why half of the students in our survey chose not to intervene out of a fear that intervening would make things worse for the target (a number that rose to 59% for those who had recently been targets themselves) and why two-thirds did not intervene because they feared that it might make *them* a target (Craig et al. 2014).

Perhaps unsurprisingly, the intervention strategy most highly rated by the youth in our survey was to move away from the public sphere entirely by comforting the target in private (77% of students said this would be helpful) (Craig et al. 2014). There are a number of reasons why this can be a valid strategy – studies of offline bullying have shown that private expressions of support can be as, or even more, effective than active interventions in mitigating negative effects of bullying (Davis & Nixon, 2013) – but the strong preference for it also suggests that youth also prefer non-public strategies because they don’t feel any social pressure to select public ones: almost three-quarters of the youth in our survey (73%) said that they would intervene if “others respected me for doing it” (Craig et al. 2014). This adds an important dimension to findings that when youth believe that bullying behaviour is the norm and that it has social rewards, they are more likely to exhibit and tolerate it – but when youth are made aware of how uncommon bullying actually is, bullying rates drop (Craig & Perkins, 2008). While we do need to teach youth how to be active witnesses to cyberbullying and other forms of harassment, a comprehensive strategy for dealing with online conflict has to take the whole culture into account. To do this we need to draw a connection between bullying on an individual level and more broadly hostile online spaces, up to and including online hate speech.

As with bullying, Canadian youth seems to hold a number of contradictory beliefs about how harmful racist and sexist content is. The largest number agreed that “people say racist and sexist things to pick on other people,” (69%) but a significant number (52%) felt that “people say racist and sexist things because they are insensitive, not because they mean to hurt anyone.” (It is, of course, possible for both of these to be true in different cases.) When asked how they felt people should react to racism or sexism online, 78 percent agreed that “it is important to say something so people know it’s wrong” but 45 percent felt that “it is wrong, but it’s not my place to say anything.” There was a significant difference between younger students, who were somewhat more likely to agree with the first statement (82% of Grade 7 students compared to 77% of Grade 11 students) and much less likely to agree with the second statement (37% in Grade 7 compared to 50% in Grade 11) (Steeves, 2014). This is a somewhat surprising result, since one would expect teenagers to feel

more entitled to speak out than younger students; one possible explanation for this is that while younger students spend their time in online environments primarily populated by their peers, older students spend more time in environments which they share with older youth and adults, such as multiplayer games (Steeves, 2014).

Racist Content

Boys and girls encounter racist and sexist content at roughly the same rates (boys are slightly more likely to see it once a day or once a week, girls somewhat more likely to see it once a month or once a year, and both are equally likely never to have seen it) but while boys encounter this content at higher frequencies, girls seem to be more affected by it: substantially more girls (57% compared to 34% of boys) say that racist or sexist jokes hurt their feelings, and many fewer girls (36% compared to 52% of boys) report that they and their friends say racist or sexist things to each other for fun (Steeves, 2014). This may be explained by the fact that many of the online spaces frequented by youth – particularly multiplayer games – are characterized by highly aggressive and frequently racist, misogynist and homophobic discourse (Gray, 2012): one study found that playing *Halo 3* with a female voice and a female-identifying name led to three times more negative comments than playing with a male voice and a male-identifying name or no voice and a gender-neutral name. There has also been a rise of online hate material specifically targeting women, and, like other forms of hate, its rhetoric can influence the culture of more mainstream spaces (Gerstenfeld, Grant & Chiang, 2003) – which may partly explain our finding that girls are less likely to see the Internet as a safe space than boys (Steeves, 2014). Some cases of this may be high profile, such as the attacks on critic Anita Sarkeesian after she launched an online campaign to fund a series of videos looking at sexism in video games (Zerbisias, 2013), but women who aren't public figures attract online hostility as well. While most online misogyny is not connected to traditional hate groups, it relies on the same “ideologies” of hate such as othering and dehumanizing the target group and casting the hate group as a victim (Rowland, 2008), and appeals in a similar way to youth – particularly boys and young men – who feel alienated from society (Blazak, 2001).

To deal with this kind of content, young people need to be educated about the harms of all kinds of hate content, whether based on race, religion, gender, sexual orientation, or any other grounds. They also must be equipped with the necessary digital and media literacy skills to recognize hate content when they encounter it – such as an understanding of the markers of an argument based on hate – and to recognize and decode the various persuasive techniques hate groups use to build group solidarity and recruit new believers, such as misinformation (Meddaugh & Kay, 2009), denialism and revisionism (Mcnamee, Peterson & Peña, 2010) and pseudo-science (Meddaugh & Kay, 2009). (A 2003 study reports that when students in a first-year university class were asked to critically evaluate the site *martinlutherking.org*, a cloaked site created by the hate group Stormwatch, almost none were able to

recognize that it was biased or identify the point of view of its author (Gerstenfeld, Grant & Chiang, 2003); one of the teachers in our study reported a similar experience with Canadian high school students Steeves, 2014). This is why MediaSmarts has adopted a comprehensive approach, which recognizes that the different skills that make up digital literacy cannot be fully separated (Johnson, 2015). In dealing with online hate material, for example, youth need not just be able to recognize and decode the content (which would fall under our category of finding and verifying skills) but also, if they are not a member of the group being targeted; understand how it would affect someone who was drawing on ethics and empathy skills and draw on community engagement skills – a knowledge of their rights, responsibilities and opportunities to resolve the situation under Canadian and international law – to decide how to respond.

To respond to hate and harassment online, though, youth need not only to be trained in particular digital literacy skills but to be empowered to speak out and exercise their full rights as digital *citizens*. While digital citizenship is a term whose precise meaning is still evolving (Collier, 2010), what may be more valuable than developing a precise definition is to approach it as the ideal *outcome* of digital literacy education, and to view it in terms not just of the responsibilities but the *rights* of a digital citizen. This approach provides the essential link between teaching youth what they can do to influence the values of their online and offline spaces and empowering them to actually do it. Young Canadians need to know that they don't give up their rights when they go online and, in fact, may have rights they're not aware of. For instance, the Canadian Charter of Rights and Freedoms and the United Nations Convention on the Rights of the Child both provide youth with essential rights to privacy, to free expression, to education and access to information, and to be free from discrimination, fear, violence and harassment. If youth are not aware of these rights, they may choose not to engage fully with digital media, which can lead to narrowed opportunities and, as an ironic result, lower levels of confidence, resiliency and safety skills (Third, 2014).

Digital Citizenship

Digital citizenship may involve using digital media to engage with issues in the local community or state politics, and may be as broadly focused as tuition rates (Sifry, 2010), or as narrow as the quality of school lunches (Toppo, 2013): our research found that 35 percent of Canadian youth had joined or supported an activist group online at least once (Steeves, 2014). Digital citizenship may also focus specifically on influencing *online* communities, such as campaigns aimed at improving the climate of social media (Boltdt, 2012). Because of the corporate nature of nearly all online environments frequented by youth (only one of the top ten websites among Canadian youth, Wikipedia, is not owned by a for-profit corporation) (Steeves, 2014), it is also important to include *consumer* activism in our definition of digital citizenship. This involves a recognition of the corporate nature of most online “communi-

ties” and “public spaces” as well as an understanding of what rights youth possess as consumers and how to exercise them, including using platforms’ complaint mechanisms and organizing public pressure campaigns (such as the effort to get Facebook to be more responsive to complaints about hate material.) (Chemaly, 2013)

Whether we’re looking at the personal scale of cyberbullying or the macro scale of hostile environments and hate material, we have to address the cultures that normalize online meanness and cruelty. The good news is that this *is* possible: online spaces that have taken steps to create cultures where racism and sexism aren’t tolerated have been successful in making harassment less common (Hudson, 2014). For this to happen, though, their users – especially the young people who make up the most valuable demographic – have to demand it. This is why it’s important to help youth understand that they have the right and the power to change the cultures in which these behaviours are normalized – particularly in online spaces, where youth are able to participate as full citizens in developing and influencing norms and values. If we can empower young people to influence their online cultures so that respect is the norm, we can empower witnesses to take action – and perhaps make the more direct forms of intervention safer (though there will always be situations where indirect interventions are a better idea.) Youth also need to know that speaking out *can* make a difference: research has shown that if just ten percent of the members of a group hold an unshakeable belief, that belief will spread to the majority (Xie, J., et al. 2011). In fact, young people can influence the values of their cultures even if they can’t cross that threshold: other studies have found that group members much less likely to conform to the group’s attitudes if even *one* person expresses a different opinion (Dean, 2010). If we can help youth to understand that they have a right to online spaces that are free of harassment and discrimination, and teach them how to use the digital tools available to make their voices heard, we can enable them to online and offline cultures where they are not only not afraid but are respected for speaking out against bullying and prejudice.

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January 18

Migrant workers without Media Power

Li Xiguang, Wu Yanmei, Sun Lizhou & Sidra Tariq Jamil

Based on the analysis of two events related to migrant workers (one case is that a migrant worker died when asking for his salary in Shanxi; another case is some migrant workers in Sichuan province were put on public trial for asking for wages), the authors of this paper describe the wrestle among the government power, the corporates, migrant workers and media organization. This paper also discusses the joint efforts of the government and the corporates behind the marginalization of migrant and their lack of power in the media.

Keywords: Peasant workers, human rights, media power, rural migrant workers.

Prelude and Historical Prospective

After the implementation of the household responsibility system in China in 1978, a large number of peasants moved into cities, working in the construction, manufacturing and service industries. They became urban workers with rural household registration. On one hand, these migrant workers own land in their hometown in rural areas, on the other hand, they live and work in cities, thus, Chinese mainstream scholars and the media call them “peasant workers”.

As outsiders in the city, migrant workers are confronted with inequality in civil rights. Due to the household registration system of China, they are longing the identity of being as peasants without employment guarantee in spite of working and living in the city. The inequalities can be established through many aspects, such as the condition of work, residence, education, health care, welfare, etc. These inequalities became the bone of contention and affected almost all aspects of their life (Yu, 2010). More seriously, the household registration system (Hukou system) based on the urban-rural dual structure has become the underlying causes of corporate’ arrears for their wages. This dual system has maintained the social identity of migrant workers rather than making them into complete urban workers. This system results in some rather special payment routines, such as none-monthly payment --payment at the end of each year or when they wanted to return home, or arrears for some part of wages due to poor business conditions (Li, 2011). These appended facts provided convenience for enterprises’ malicious arrears for wages.

These difference of rights caused tremendous stress and health problems to migrant workers. A survey found that 63% of migrant workers were at risk of suffering from mental illness (Wong & Li & Song, 2007) as they worried about payments, lacked rest time, went through injustice treatment, and lacked sense of financial security.

Genesis of the Issue

On the civil rights and human rights issues of migrant workers, there are three major forces: migrant workers, government authority and enterprises, hiring migrant workers. Since the beginning of “Reform and Opening up”, China’s economic reform was based on the introduction of capital and the straightening of the capital relationships and the employment structure showed the phenomenon of strong capital and weak labor. In the cases of labor disputes, migrant workers seldom succeed. When they resort to government and legal channels, things are always not very smooth (Li, 2011). Therefore, the media has become the last approach for migrant workers to seek for justice and the fourth force that can have its effect on the issue of migrant worker’s rights. In these disputes mediation, the media plays a different role compared with the government, the enterprise and the migrant workers. Media are spectators and at the same time, they participate in the shaping of social and political awareness related to migrant workers by “Sense-Making” (Hartley, 1996) in the evolution of social structure and the system of rural migrants in China. (Sun, 2014)

Although being the last resort for migrant workers to defend their rights, media is not always the savior of migrant workers. In fact, faced with the government’s control of public opinion, capitalization of the media and the conscience of social fairness and justice, media has been put into complicated positions and formed contradictory attitudes.

In the early 1980s, after the full implementation of the household responsibility system, a large number of surplus rural labors moved into cities and engulfed in the hard works that urban workers were unwilling to do. This was the first wave of peasants moving into cities after the beginning of “Reform and Opening up”.

Role of Media in Building Perceptions

The media described these migrant workers as “low-quality” and “short-sighted”, “blindly moving” people. “The Number One Shock of China in 1989” published by China Youth Daily was one of the earliest in-depth reports on the topic of the “tide of migrant workers”. This report raised “the issue of peasant workers” as a problem of rural surplus labor and migrant workers were portrayed as the “blind influx” in the eyes of urban citizens: the ragged migrant workers were the cause of urban congestions and badly affected the urban security. (Sun, 2011) We can say that the mainstream media in the framework of the urban and rural binary oppo-

sition constructed the concept of “migrant workers”. On one hand, the mainstream media deliberately emphasized the improvements of migrant workers’ life brought about by the Reform and Opening up; on the other hand, they implied the identity differences between urban citizens and migrant workers, and constructed the image of the bottom of society of migrant workers.

In 2003, reports about migrant workers’ asking for arrears of wages and defending labor rights have grown rapidly due to the awakening of journalistic professionalism and government’s need of building a harmonious society under the leadership of Hu Jintao. (Luo, 2010) In 2003, Chongqing female peasant Xiong Deming asked a Chinese government leader, who was visiting Chongqing, to help her husband to solve the arrear wages problem. After Xinhua News Agency reported this event, migrant workers launched a nationwide “storm of asking for wages”. According to relevant statistics in late 2003, the nationwide arrears of wage for migrant workers were 100 billion Yuan; the proportion of construction companies’ unpaid wages was up to 72.2%. Among 150 million migrant workers, only 6% of them could receive a monthly salary. In addition to the arrears of wage, pneumoconiosis and other occupational diseases, mining accidents, and workplace injuries were paid great attentions by the media. In this period, the media has become the main approach for migrant workers to defend their rights.

Diminishing Media Efforts and Government Foreplay

China hosted Beijing Olympic Games in 2008. In this year, negative news in the mainstream media significantly decreased while the government increased protection to the investors and capital due to the global economic crisis. Meanwhile, compassion fatigue (Cohen, 1973) for migrant workers grew in public and reports about migrant workers defending their rights decreased (Sun, 2014).

In recent years, with the overall economic downturn in China, arrears of wages, workplace injury treatments, illegal dismissal and other labor disputes have increased greatly. Strikes, protests and other mass events as well as migrant workers’ suicides, criminal activities and other incidents occurred frequently. The positive enlightenment of the official media to migrant workers lost its potency and thus they turned to stigmatize migrant workers and shape them a typical unruly image to decrease public sympathy to them. The reports about migrant workers ‘asking for wages by assaulting police officers, disturbing public order and other illegal behaviors, and revenging on society by resorting to criminal ways after being treated unfairly became the mainstream in the media, which caused the transform of migrant workers from simple, kind and vulnerable group to lumpen-proletarian.

We found out that the mainstream media in China is self-contradictory in the empowerment of migrant workers. On the one hand, during certain periods, migrant workers could solve their problems by resorting to the media. On the other hand, the media might demonize migrant workers. “Low quality, eyesores, suicide, jumping from the top of the building, filthy speech, etc.” have become the images of

migrant workers, which has deepened the discrimination against migrant workers by the mainstream in the society. Through the study of the local newspaper, some scholars noticed that migrant workers are portrayed as low-educational, gullible and impulsive groups who are easy to take extreme actions (Rui & Zhang, 2008).

Media Discourse and Shaping of Environment

How did the media's contradictory discourse originate? We can view the entire production environment of media discourse as "field", named by Bourdieu, and it means "the synthesis of social forces and factors formed in the relations of specific factors in a social space". Media is a synthesis of a variety of competing forces and media discourse about migrant workers is intertwined with various forces. These forces master the position and role of various capitals, and jointly affect the causes and changes of discourses (Luo, 2010). Today, the government and capital dominate China's major media field: capital groups control most of China's commercial Internet media and traditional media to express their will through media reports; the government is in charge of almost all domestic public media and controls media reports politically. As a result, the strength of migrant workers and news producers become increasingly weak in the media discourse.

Analysis of Root Causes

In this paper, by analyzing the performance of public opinion to major events involving the rights of migrant workers, the author describes the competition among government authority, capital, migrant workers, and news producers, and reveals underlying causes affecting migrant workers' media power.

One migrant worker's death for asking for wages in Shanxi on December 13, 2014

On December 13, 2014, when asking for wages, peasant Zhou Xiuyun from Handan working in Taiyuan, Shanxi Province, was beaten to death by the police. Zhou Xiuyun, her husband, and their son worked on a construction site in Taiyuan. At the end of the year, they were still unpaid. On December 13, the family of Zhou Xiuyun together with other migrant workers wanted to go to the site asking for their wages, but they started a quarrel with the site security who called the police. After the police's arrival, a fight between the migrant workers and the police emerged and the police accidentally beat Zhou Xiuyun to death.

On December 20, Zhou Xiuyun's relatives exposed this event online, which did not attract much attention. On December 24, China network reported this event

and thereafter, Netease, Tencent, Xinhua, and China Youth Network started to forward this event. The report disclosed that the police would never do this and claimed that the publisher was deliberately misleading the Internet users.

On December 29, “Briefing on the Unnatural Death in 12 • 13 Case” was published on official website of Taiyuan Public Security Bureau, claiming that the cause of the death was that the migrant workers did not wear helmets when entering the construction site instead of resulting from a dispute of asking for unpaid wages. It also claimed that the cause of Zhou Xiuyun’s death was her violent resistance against the police. After that, media’s reports suddenly increased.

On January 29, CCTV Focus broadcasted the program “Full Monitoring of Zhou Xiuyun Case: Female Migrant Worker Was Killed by Police for Impeding Law Enforcement” which triggered media boom again. (Figure 1)

Figure 1



Such a conflict case was dramatic enough to attract the attention of the public, but the major media did not interview and report it immediately. They didn’t follow up until Taiyuan Public Security Bureau officially reported it. And after the report of CCTV which represents the official attitude, other media started to report widely; when the case almost lost its attraction, CCTV’s program “Focus Report” successfully triggered massive coverage again.

It was revealed that, in the events related to migrant workers, the media would no longer rush to the scene at the first moment, but to wait for the government’s or official media’s report, and then forwards the reports or comments. But how would the official media report these events? The cause of this event was that the migrant workers did not wear helmets when entering the construction site, and that the cause of Zhou Xiuyun’s death was due to her violent resistance against and revenging on the policeman.

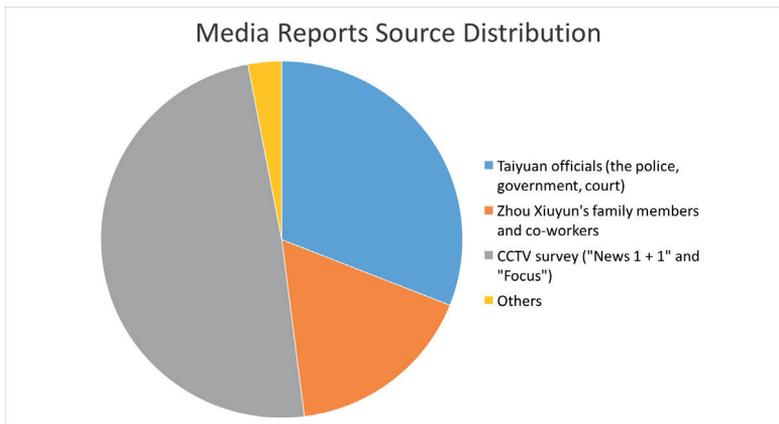
After the broadcast, the complete reversal of public opinion occurs: the victim Zhou Xiuyun was called as “bitch”, “trouble-maker”, who was “without wearing helmets”, and “resisting law enforcement” by netizens, who were in line with the ignorance, non-law-abiding, uncivilized peasant worker image shaped by mainstream media. Due to the authority of Focus, this version of report was widely

accepted and this event became an absurd story that the migrant worker died because of insisting not wearing helmets entering into the construction site.

Focus Report just admitted the words of police and completely avoided the testimony of the migrant workers. By cutting and re-splicing, they upset video sequence, maliciously made Zhou Xiuyun a trouble-provoker, and deliberately avoided the fact that the migrant workers came to ask for wages.

After Focus Report's broadcast, Zhou Xiuyun's family repeatedly clarified the facts on social media, published recorded video of other workers on the ground, but these were not widely disseminated and reported by the media and only got forwarded by 151 netizens in Sina Weibo.

Figure 2



Concerning this event from the aspect of media, the official media, representatives of the capital and the government plays dominant role and the real reason for “asking for wages” was covered by the transition from “migrant workers’ death for wages” to “conflict caused by not wearing helmets”. The major media focused on the conflict between the peasant woman and police; and the parties involved, which should serve as an important source of this event, had minimal impact in the media field.

Migrant Workers were on Public Trial for Asking for Wages in Langzhong

On March 16, 2016, People's Court in Langzhong, Sichuan Province, held a public sentencing rally in the southern town of Langzhong, to sentence a case of obstructing public business. On August 29, 2015, hundreds of workers gathered at a housing project site, asking for their wages but got nothing; then they went to the famous scenic spots of Langzhong, Nanjinguan, and blocked the gate area to achieve their purpose. Eight “demagogues” were put on a public trial and sent into

prison for 6-8 months. Langzhong People’s Court official website and a local media pressed a report on this event, claiming that this “pronouncement” made “a lot of the people receive a legal education” and “Langzhong People’s Court warned the general public to firmly establish legal concept, express demands reasonably and rationally”.

There is no such type of public display as “pronouncement” in Chinese Criminal Procedure Law. This approach of Langzhong Court has clearly violated human rights of migrant workers who were the unpaid “vulnerable groups (Ruo shi qun ti)”. However, this event only triggered 229 media reports and comments, all from the web and local media, and Xinhua News Agency, People’s Daily and other official media did not report anything about this event.

On the distribution of report issues, the media focused on the local court and government, and criticized the misconduct of the court for violating defendant’s human rights and the spirit of the law. Yet another feature of this event “asking for wages” was barely concerned. The migrant workers were convicted of illegally asking for wages, but whether the company paid back migrant workers’ wages or whether the company’s behavior was illegal were barely concerned. After this event detonated public opinion, Langzhong People’s Court removed the report and punished related judges, but the migrant workers did not receive compensation, and nothing about the wages of migrant workers was mentioned.

Figure 3



In the perspective of the media, it seemed that migrant workers’ “dignity” was more important than their material interests. In fact, the Court’s violations against migrant workers’ human rights were more attractive than the company’s violation against migrant workers’ economic rights and the conflict between the court and the migrant workers was more in line with the perspective of commercial media.

Factors Affecting Migrant Workers' Media Power

As analyzed above, in the media field about the issue of migrant workers, the government and the capital played a dominant role. As the core of the issue, migrant workers themselves were just treated as invisible. Meanwhile, the power of the media, which played a role in safeguarding social fairness and justice, has also become increasingly weak.

In the distribution of media power, sometimes the government and the capital would give part of media power to migrant workers in exchange for social stability. However, in recent years, with the capitalization of the media, the distribution of power among the government, capital and migrant workers, and the media is often a zero-sum game.

Four Dimensions of Media Influence on Migrant Workers

1. The Government's Will - The Media is the Double-edged Sword of Maintaining Stability

Some scholars have pointed out that despite the coexistence of a variety of speaking rights, news practitioners still need to speak cautiously to work in peace (Wu Fei, 2009). Thus, in the media field about the migrant workers, the government played a leading role.

The social justice agenda of migrant workers' rights defending is a double-edged sword for the government: on one hand, solving migrant workers' problems by media report can ease the dissatisfaction of migrant workers and alleviate the social contradictions; on the other hand, too much negative report may cause dissatisfaction against the government and the capital which will intensify social contradictions. Meanwhile, the sympathetic coverage of the event will put enterprise in opposition, which is not conducive to the interests of investors and capital. Therefore, in separate incidents involving migrant workers, the government tends to take different and even conflicting solutions. (Sun, 2014)

To reconcile this contradiction, the official discourse often portrays migrant workers as vulnerable groups and calls overall society to "care" them. In the CCTV Spring Festival Gala (Chun Wan), the embodiment of national mainstream ideology, migrant workers often appear with rustic clothes and speaking dialect, which shapes migrant workers as the "clown" with kindness, plainness as well as ignorance. Meanwhile, intellectuals and capitalists appear as "philanthropists" who hold the power and resources with goodness and actively help the vulnerable groups (Nie, 2010). Such urban and rural mutual help embodies the inequality between the two parties and shows government's intention to educate migrant workers: the government needs to build the hard-working bottom image of migrant workers without political thoughts rather than the "trouble-making" ones fighting

for their economic and political rights. So, for extreme behaviors defending rights, such as jumping for wages and group events, the official media tends to shape them as typical negative image and stress that migrant workers should respect the law and take lawful measures.

In other words, on the issue of migrant workers, the government considers the media as the tool to maintain social stability and alleviate social contradictions. The channels provided for migrant workers are only to vent their grievance and to ease social conflicts. The government cannot give the real media power to migrant workers. As long as the economy is in trouble, the government often sacrifices migrant workers' media right along with economic and political rights to ensure the interests of capital and speed of economic growth.

2. The Capitalization of the Media - The Market Logic of Rent-seeking and Sensationalism-seeking

Nearly three decades, changes in China's media system were a re-institutionalization process based on the fundamental characteristic of capitalization. It was the process of combining political power, capital strength, and the political power using capital strength to continue the political control. In this process, capital strength gradually became the dominant force in the media discourse, and obtained a more lucrative return on capital with the help of political power. (Hu, 2004)

This capitalization is reflected in two aspects: on one aspect, with the entire capitalization and marketization in the equity capital structure and operating model, commercial media increasingly pays attention to economic benefits with commercial ads and clicks as standard; on the other aspect, the media, especially the official media, exchanges media power for rent-seeking by representing the media.

Nowadays, most official media in China have completed the reform of marketization and collectivization. Commercial interests instead of party will have become the major target of news production of these media.

CCTV is the typical representative of the capitalization of China's official media. Fearing the powerful political force of CCTV, many companies bid huge advertising in the CCTV; at the same time, the huge bureaucratic organizations of CCTV endows enormous political power for employees at different levels to use the power for economic benefits (Hu, 2004). This bartering between the mainstream media and the capital turns the mainstream media from the single government mouthpiece to the joint representative of capital and government.

Besides the capitalized official media, commercial media are more popular in China's speech marketplace. Commercial media often selectively or wrongly report the events related to the migrant workers' safeguarding their rights. The commercial media is always the spokesperson of capital.

In addition, the commercial media with wider spreading range takes clicks and sensationalism as standard to measure newsworthiness. Over the past ten years, compassion fatigue (Cohen, 1973) to migrant workers has grown in the public as the events of asking for wages, injury, occupational diseases and other incidents

frequently happened. In this condition, migrant workers even had to attract media's attention by threatening to jump from high buildings. Meanwhile, most of the major commercial media's target audience is the middle-class group with higher consumption capacity rather than the migrant workers with low consumption capacity, low income and low quality of life (Sun, 2014). Therefore, it is hard to see reports on the vital interests of migrant workers.

The rent-seeking and economic efficiency pursuit brought by the capitalization and marketization of the media continues to squeeze migrant workers' space in the media field and is the main cause of the loss of migrant workers' media power.

3. Journalistic Professionalism - The Elite Perspective of "Being Sorry for their Misfortune, but Angry for their Disability"

After 2003, a large number of reports related to migrant workers' rights defending were based on the journalistic professionalism, which emphasized the social function of news--"on behalf of the conscience of society" and asked reporters to dig the truth. Many media workers have regarded it as the professional integrity. They cared about the people at the bottom of the society and safeguarded social fairness and justice. Their reporting was the main source for migrant workers to exert their speaking right.

However, in fact, journalistic professionalism believer's position on the issue of migrant workers was also contradictory. In their narratives, migrant workers were not only vulnerable groups whose legal rights are offended, but also marginalized uncivilized people with low quality (Zhang, 2007). Migrant workers were described as poor and annoying: they were uninvited guests of the city, disrupting city life and infringing the interests of the urban citizens. In other words, they were sorry for migrant workers' misfortune, but angry for their lack of ability (Sun Wanning, 2014). When they were defending migrant workers' rights, they were also indirectly stigmatizing migrant workers. The right of using media given to the migrant workers was "compromised". A research found that 47.91% of urban media reports depicted the migrant workers as the weak group in predicament (Yu, 2015).

With the media capitalization and the strengthening of government control, journalistic professionalism believers had to put economic benefits and political missions on the top. The role of journalistic professionalism in the media field was increasingly weak. In the end, the "compromised" media right given to the migrant workers would cease to exist.

4. The Absence of Migrant Workers' Media Power-- Lack of Spokespersons

Actually, migrant workers never have the media power. They lack the capacity, resources and channels. In the distribution of media power, they hardly have any endorsement media and speaking channel and only depend on the charity of the

media right-holder. Under the influence of the journalistic professionalism and the need of the government and the capital to build a harmonious society and ease labor-management conflicts, migrant workers were able to ask for help and defend their rights with the help of the media once. However, today, the capital focuses on the benefits rather than alleviating labor conflicts, migrant workers no longer have the media power and the absence of their media power becomes so obvious.

It is found that only 19.7% of the reports about migrant workers by metropolitan media interview migrant workers as an information source and most popular information sources of these reports about migrant workers are other media, scholars and government (Yu, 2015). Clearly, media seldom give migrant workers channels to express themselves even in pertinent reports.

Although the emergence of social media disperses the media resources and migrant workers after 90s occasionally are able to express themselves on social media, advances in information technology put forward higher requirements for information receivers. Often, migrant workers neither have the ability to avoid negative and false information, nor have the ability to spread news and attract public eyes. Therefore, the widening knowledge gap will deteriorate the status (Li, 2015).

In recent years, there has been some culture body concerning about labor rights, such as the new workers Troupe and labor related program, but due to the shortage of funds and the suppressing of censorship and the government, it's hard for them to head into the mainstream. In conclusion, in the distribution of media power, migrant workers hardly have any speaking channel.

Way Forward

After analyzing the four sides influencing migrant workers' media power, it is found out that, although there is complex wrestle among different powers, cultural hegemony raised by Gramsci Antonio is controlled by capital groups in China nowadays. Capital groups grasp the leadership of discourse by controlling the mass media and the interest alliance of capital and bureaucrats has monopolized the discourse market (Wei, 2004), while the majority of the society share few media resources. The same thing happens in the political field, as 300 million migrant workers only emerge about 30 deputies to the National People's Congress, nearly one percent of all. Migrant workers lack opportunities to express themselves, either in media or politics, for the unfair distribution of social resources.

Recommendations

Compared to the situation in the economic and political field, migrant workers are more in accordance with the title of "vulnerable group (Ruo shi qun ti)" in the aspect of media power. Especially today, with the capitalization of media and the

intimate combination of the government and the capital, the official media stands against migrant workers in the major incidents involving their rights. The absence of migrant workers' media power puts them in more disadvantaged position, which will make it hard to realize their labor rights, political democracy and other basic human rights.

Marketization, industrialization, urbanization and globalization require free movement of labor and citizens, but they do not spontaneously lead to the achievement of equality and civil rights. To fight for media power, migrant workers should not just rely on the charity of the upper society or the sporadic spontaneous revolt, but should cultivate media representing their own interests through their own political awakening. Only by this, migrant workers can protect their labor rights, political democracy and other basic human rights.

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Hate speech and Incitement

Understanding and Representing Diversity

A Media Literacy Education Response to Discrimination in News Media Representations

Maria Ranieri & Francesco Fabbro

This paper aims at presenting media literacy education (MLE) as a pedagogical strategy to support young people's critical understanding of news media representations of minority groups, as well as a concrete opportunity to engage new generations with the production of media narratives that reflect and value diversity of voices in contemporary societies. From this perspective, media literacy education can serve the purpose of a potentially powerful tool to challenge the symbolic violence characterising some news media representations of the Other through the enactment of critical practices of news media reporting. These practices may be understood, in turn, as broader acts of democratic citizenship. In this article, we focus on classroom-based interventions dealing with representations of discriminated groups. We start with an introduction to the theoretical insights that informed the design of media education activities, then we illustrate and discuss actual practices carried out in school. We conclude with some considerations about the potential of MLE to encourage young citizens to question discrimination in media representations as well as to foster their ability to represent diversity.

Keywords: Media literacy education, diversity, discrimination, participation, secondary school

Introduction

Since the 1980s Media Literacy Education (MLE) has been increasingly acknowledged at international level as a crucial component of a wider democratic citizenship education (e.g. UNESCO 2014). Broadly speaking, MLE is a pedagogical strategy aimed at promoting critical understanding and mindful production (or use) of media. From this perspective, in media-saturated societies, learning how to 'read' and 'write' media representations of the world – but also how these representations can affect our thoughts and feelings about ourselves and other people – is fundamental to support and enact an active and critical participation of young citizens in democratic life. Starting from this assumption, e-Engagement Against Violence (e-EAV, www.engagementproject.eu), a two-year project (2012-14) funded

by the European Commission and coordinated by the University of Florence, developed and implemented a series of multimedia tools for media literacy and citizenship. The project involved almost 500 students from seven European countries (Austria, Belgium, Bulgaria, France, Italy, Slovenia and the United Kingdom) in the experimentation of innovative educational materials for media and citizenship education, with a particular focus on: Information reception and production (Module 1); Audio-visual fiction and ideologies (Module 2); Videogames and citizenship (Module 3); Political communication and propaganda (Module 4); Online activism and networking (Module 5). In this article, we present four educational interventions focused on media strategies of (mis)representing the Other in news media and in a pedagogical approach to develop not only critical understanding of othering strategies but also the capacity to give voice to diversity as a value in contemporary societies.

In the following, we firstly introduce the theoretical background to the project, then we illustrate some positive and negative examples of media literacy education experiences. The article concludes with some considerations about the role of media education to promote students' awareness of media strategies of discrimination and develop their capacity to express and appreciate diversity.

Theoretical Background

The 'politics of (media) representation' - along the lines of social class, gender, race and sexuality - can be seen as a key feature of MLE, especially when conceived as a form of critical citizenship education. Indeed, MLE pays particular attention to the ideological role of the media in producing systems of representations that serve to prefer particular interests and identities over others, and so systematically distort particular representations and sustain systems of power and inequality (Hall 1997). For example, news media, like all media, offer particular interpretations and selections of reality, which inevitably embody implicit values and ideologies.

Therefore, MLE oriented activities, particularly in the case of news media, address questions about authority, reliability and bias, and also invoke broader questions about whose voices are heard and represented, and whose are not. Media analysis is often seen as a key activity to enable young people to 'demystify' dominant ideologies and take a critical distance from media representations, for example from sexist or racist stereotypes (Masterman 1985; Ramasubramanian 2007). Indeed, a critical literacy approach is underpinned by 'the view of the social world and its texts as neither natural nor neutral but constructed in ways that naturalise the operation of power and discrimination' (Sydner 2015: 221). From this perspective, MLE can provide young people with powerful knowledge and analytical skills to challenge different forms of discrimination (e.g. racism, islamophobia, homophobia). Furthermore, nowadays media production is increasingly seen as a means for young people to reflect upon their emotional investments in the media, and of identity formation more broadly (DeBlock and Buckingham 2007), as well

as to offer alternative representations of marginalised groups compared to those they encounter in mainstream media (Yanovski 2002). Nevertheless, several classroom-based studies on anti-racist and antisexist teaching through media education also indicate some tensions or contradictions that may arise when teaching about 'gender', 'sexuality' or 'race' in the media. For example, simplistic notions of 'positive' and 'negative' images were found to be problematic since they tend to produce one-dimensional stereotypes offering impoverished resources to construct complex identities (Buckingham 1998; Bragg 2002). Hence, some scholars have advocated less prescriptive forms of cultural literacy leading to media production of multidimensional media narratives to explore the tensions between different types of identities (Buckingham 2003; Gutiérrez 2008). Other scholars call for less emphasis on discourses of competition associated with the performance of identities and more attention to open dialogue and access to genuine difference and diversity (Haydari and Kara 2015; Hobbs 2012).

In the next section, we present and discuss some examples of classroom-based practices trying to unlock the potential of MLE to critically understand and represent diversity in news media.

Case Studies

The examples of practices we will focus on in this paragraph concern four groups of students (about 25 students per group) in secondary school, two based in the UK and two in Italy. Three groups (two in Italy and one in the UK) are described by the teachers as having learning and behavioural problems linked to dyslexia, poor literacy or attention deficit hyperactivity disorder. In addition, they are characterised by a low socio-economic background (SEB), while only one group has a middle SEB. The majority of the participants were female. Some groups were ethnically mixed, with many students coming from mixed ethnic backgrounds (e.g. the group in the UK with students from low-income families), others more homogeneous with just some students coming from other countries (e.g. both groups in Italy).

All groups worked on units from Module 1. This module focuses on how news media represent, rather than reflect, the social world. Its analytical section concerns verbal and visual stereotypes related to gender, ethnicity, race and disability embedded in different non-fictional media narratives, particularly newspaper articles, TV newscasts and information blogs. The production-oriented activities, instead, invite students to make choices about how to represent real events, especially in relation to the issues of discrimination and violence.

The analysis of the examples we report below is, of course, on both the strengths and weaknesses of the experiences carried out at school with the aim of identifying enabling factors of effective pedagogical strategies in MLE. For further examination see also Ranieri (2015, 2016) and Ranieri and Fabbro (2016).

Example 1: Students' engagement with critical analysis

All groups attending the programme carried out at least one activity on the representation of the difference in news media. Teaching addressed theories of stereotyping, specifically five techniques of 'negative stereotyping' that can contribute to constructing specific social groups as Others. Initially, the teacher presented the five techniques along with examples of their concrete applications in some online newspapers' articles. Afterwards, students were asked to identify, analyse and discuss further instances of stereotyping mechanisms in one online newspaper article.

Far from our expectations, participants did not engage in this type of critical analysis. Different obstacles to carrying out this classroom activity can be listed (e.g. limited access to ICT, lack of knowledge about news media websites, time shortage), even though their actual extent and negative impact varied from one context to another. Nevertheless, all teachers identified a common main barrier to students' learning in the analytical framework embodied in the worksheet which was deemed 'too complicated' to be applied to news sites on an ad hoc basis. According to the teachers, the formal presentation of the five techniques remained rather unclear to most of the students. These observations are consistent with the generalised lack of students' engagement with this specific activity. Indeed, here only a few students were able at best to apply the pre-given theory but without interrogating theory in the light of concrete experiences. In conclusion, this first example shows how the analytical framework did not provide students with any significant scaffolding to assist them in the actual critical analysis of news media stereotyping. More broadly, we can state that the teaching in question failed to connect theory about stereotyping and the practice of critical analysis.

Example 2: Reporting diversity in the news media

A second example consisted of a production-oriented activity dealing with reporting diversity in the news media. All students were engaged in this activity which asked them to rewrite a news story without reproducing the negative stereotypes embodied in the original journal article. Even in this case, the assignment was rather prescriptive as it essentially invited students to avoid 'negative stereotypes'. However, students were not requested to follow specific guidelines to report diversity. In addition, they had a more proactive role as they could modify the media text, and construct their own 'alternative representations'. The activity started with an 'ice-breaking' work group inviting students to analyse and discuss how a minority group was portrayed in a specific news story. In Italy, the topic of the newspaper article was an incident that occurred in a Chinese factory in Tuscany, whilst in the UK it was the welfare state for Romanian immigrants. All groups successfully engaged with this critical analysis. They generally demonstrated a certain ability to recognise how specific linguistic features and visuals of the article contributed to represent Chinese and Romanian immigrants in a negative light. This along with students' advancements detected at the end of the activity through a final

questionnaire suggest an improvement of their understating of how a news story can reproduce essentialist and/or derogatory representations of ethnic minorities. Nevertheless, the two groups of students in Italy were not able to offer alternative representations through their own media productions. According to their teachers, the difficulty in 'reporting diversity' relied on dealing with an unknown genre of writing (journalistic reporting) but most of all with students' scarce interest toward the specific facts and ethnic minority addressed in the article. In contrast, in the UK the possibility for the students to address what in their experience was a salient and controversial issue was of crucial relevance for more engaging and deeper learning about diversity. The teacher perceived strong concerns among students over immigration, and a negative attitude inherited from parents, many of whom view immigration as a potential economic threat. In addition, the ethnically mixed composition of this group further raised the salience of immigration among students. At the end, the group came to the conclusion that many of their concerns over immigration in the news media were a result of hyperbole and that when living in proximity to immigrants and understanding some immigrant backgrounds, concerns tend to disappear.

Example 3: Representing diversity through collaborative journalism

Two groups, one in the UK and the other in Italy, engaged in the writing of a collaborative journal aimed at relating diversity in a non-discriminatory way. This activity was characterised by three interrelated tasks, from developing a working plan to collecting, trying to be pluralistic and inclusive as much as possible, to defining a policy for the participatory journal on diversity at school. Though the experiences led to different results, they were significant in highlighting the direct and indirect benefits of this activity.

The group in the UK manifested a certain interest in the opportunity to express themselves through an online journal. However, they faced great difficulties with collaborative work, especially referring to gender issues, and with writing. During the group work, conflicts between girls and boys emerged with boys adopting violent behaviour in silencing girls or attacking them. Nevertheless, as the teacher underlined, this activity led to important benefits in terms of social inclusion, particularly referring to first generation migrants who had the opportunity to join formerly closed groups. In addition, some unplanned episodes of media production where girls created a Facebook page against racism or students wrote a letter to a council member suggest a positive impact on everyday practices. As for the writing activity, although students found it difficult, some of them asked if they could repeat it, this time organising the final project as a 'rap' rather than as a piece of written work. This request together with teacher's comments pointing out that an intensive use of written texts to describe activities might be an obstacle to full participation indicate that a higher use of multimedia formats could increase inclusion. In other terms, students' engagement with journalism activities was not a problem in itself, but other languages should be envisaged for wider participation.

Coming to the Italian group, the students were able to produce five articles covering different forms of discrimination. An article entitled *Go back to your country! An 11-year-old Italian-American girl discriminated* dealt with the topic of discrimination in relation to geographical origin and concerned the story of a student who was teased for her origins until she was forced to change school. Another article titled *Viterbese* (the dialect spoken in Viterbo, editor's note): *This is no Italian* wrote about the frustration of a girl from Viterbo who was criticised by her peers for speaking with a different accent from Florentine. Gender issues were at the centre of the article *Servant? No, thanks!*, where a girl denounced and criticised the «stereotype of servant women» (excerpt from the student's article). This stereotype emerged from an act of discrimination (i.e. an invitation to participate at a party, but just to clean the rooms), perpetrated by her peers. The topic of gender discrimination was also the subject of the article *Homophobia at home* that accused the inability of the family to accept «a diversity in the sexual sphere of their child» (excerpt from the student's article), telling the story of A.G., a 17-year-old girl from Florence, who discovered she was in love with a girl, but whose father did not want to accept this reality.

Finally, a last article titled *Bullying in schools* regarded the issue of disability: F.F. complained publicly for the first time about the offenses repeatedly received by a peer because of his stutter, categorising them as an act of bullying.

These articles indicate that students were not only able to critically understand discrimination but also to relate and share their personal experiences related to discrimination within their community. Although their background was similar to the one of their UK colleagues, they likely performed the task better thanks to a more positive climate featuring the class allowing them to share sensitive personal stories of discrimination.

Lessons Learnt and Conclusions

MLE interventions presented here proved to be particularly relevant from two points of view. In some cases, they favoured the development of inclusive dynamics within the class, whereby more marginal students took the floor to contribute to the activity or to denounce (verbal or psychological) episodes of violence coped with at school or outside. In other cases, students gradually improved their capacity to think of themselves in relation to discrimination, expressing this new awareness through creative productions (e.g. the writing of a news article) and the changing of a situation of discrimination into an opportunity for empowerment. However, in line with other prominent studies in the field (e.g. DeBlock and Buckingham 2007), our examples suggest how it is generally more productive to relate critical analysis and media production to students' own concerns, tastes and identities rather than to engage them in more abstract analyses of ideology or to adopt approaches to learning about media that are too directive. In other words, in order to promote a critical understanding of news media and discrimination through MLE we must

be aware of how our choices in terms of contents, methods and languages may support or, in some cases, prevent students' participation and social inclusion. Since students may have different cultural backgrounds, MLE activities should be refined and better adapted to the target. To conclude, MLE activities may transform into acts of citizenship when media analysis and production connect with students' interests and passions.

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Media and Information Literacy, Hate Speech and Education for Tolerance:

A Case Study of Brazilian Social Networks

Marcelo Andrade & Magda Pischetola

The expansion of social media in the last decade has had unintended consequences related to radicalization, extremism and hate speech. The possibility of anonymity, the physical absence of the interlocutors, and the isolation at the moment when the individual is constructing his argumentative reasoning are possible factors that contribute towards this phenomenon. This paper focuses on the relevance of Media and Information Literacy (MIL) in this landscape. It presents a Brazilian case study of a recent conflict concerning hate speech, which arose in social media, and involved the federal congressman Jair Bolsonaro and the educational magazine Nova Escola. In a video message on his popular Facebook page, the politician attacked the magazine because of the image on its cover where a young boy appears dressed as a princess. In addition to this, he goes on to criticize sex education materials provided by the government, especially because they mention homosexuality as something “normal”. Our analysis of the most popular comments on the video shows how discrimination and hate speech appear in the great majority of the users’ opinions. On the other hand, the magazine’s response through an edited form of the original video message, represents a clear attempt to rectify the information and its sources and to enable citizens to challenge their own beliefs, in order to critically engage with these topics. As a conclusion, the paper discusses MIL in dialogue with education for tolerance. It argues that developing tolerance in social media would require the development of three fundamental skills: (i) the ability to search for sources of information and build a critical sense; (ii) the ability to respect and value the differences among human beings in multicultural societies; (iii) the ability to accept and articulate, in an ethical perspective, the concepts of “minimum of justice” and “maximum of happiness”. How we develop MIL skills and how we couple them with education for tolerance will determine whether we promote critical and respectful dialogue on social media or whether we will give in to the hate speech that spreads online.

Keywords: Media and Information Literacy (MIL), hate speech, education for tolerance, social media.

Social media and “hate speech”

The digital media and the Internet have brought substantial changes in all aspects of human life. Today we experience the possibility of being not only consumers but also producers of information and creative content, and we are able to reach a wide audience online. In the last decade, the social media have transformed the nature of groups and power relations, allowing individuals to associate and organize themselves spontaneously, based on common interests, within a system that presents structural flexibility and fast communication flows (Gee, 2009).

In this setting, it has been necessary to review the meaning of the concept of “literacy” to include other skills, beyond the ability of reading and writing, such as: content selection, interpretation and elaboration in different formats and languages; judgment and discernment of the information sources; critical analysis; expression and communication skills; and collaboration practices amidst different spaces of interaction. From an emphasis on technical skills, the concept of Media and Information Literacy (MIL) has changed towards a focus on the subject and his potential to express himself. Moreover, it has come to include a reflexive aspect about the social contexts of reading and writing. With social inclusion at its core, MIL has also been interpreted as the ability to participate in democratic processes through the use of online communication channels (Carpentier, 2012; Warschauer, 2003).

However, research from the last decade has revealed that social media can also become a fertile environment for the expression of hate. They represent a public space capable of replicating and radicalizing the conflicts present in social reality (Daniels, 2008; Duffy, 2003). The alleged anonymity, the physical absence of the interlocutors and the isolation at the moment when the individual is constructing his argumentative reasoning are possible factors that contribute towards this phenomenon: the spread of hate speech in social media.

But how can we identify (and define) hate speech? Conceptualizing hate is not an easy task. On the one hand, it appears to be a feeling of anger or an expression of violence. On the other hand, it is simply understood as the opposite of love or the inability to love (Gerstenfeld et al., 2003). In this perspective, hate would be just an absence, that is, the lack of good feelings, and it would be engendered by the lack of opportunity to experience good, or to be educated in a loving environment.

According to the Dictionary of the Brazilian Academy of Letters, hate is defined as “a feeling of resentment or rage against someone or something”. It is also described as “hostility, repugnance and antipathy”. However, it is not only a transient or momentary emotion. It should not be mistaken with any form of irritation. Hate is an intense, deep and lasting feeling.

Beyond the identification of hate as a feeling, Glucksmann (2007, p. 11) claims that “hate exists”, it is a concrete experience, and that “we all have already faced it, both in the micro scale of individuals and in the core of huge collectivities”. This way, hate is more than a feeling, intense, deep and lasting. It endures and also perpetuates as speech, which Glucksmann (2007, p.12) calls “hate speech”:

With its traditional ornaments – anger, wrath, bestiality, ferocity – of which it displays a full arsenal, hate accuses without knowing. Hate judges without listening. Hate condemns as it pleases. It respects nothing and believes to find itself facing some sort of universal plot. Exhausted, full of resentment, it tears everything with its arbitrary and powerful blow. I hate, therefore I exist.

According to the author, hate is not an irrational phenomenon, restricted to the field of obscure feelings, but is speech, that is, even if it does not resist the counter arguments or does not provide enough reasons for its own justification, hate is an articulated and intentional expression, elaborated through verbal language, as will appear clear in the analysis here presented.

Evidence from our research shows that hate speech is both *irrational* (without sufficient ethical reasons to sustain it), and *rational* (with speech and arguments strongly articulated). Thus, hate is a phenomenon that needs to be recognized and dismantled, due to its ethical weakness. In general, it is fragile from an argumentative point of view, but its capacity of destroying social relations should not be underestimated. These observations lead us to consider hate speech – especially that which has boomed in social media – as an urgent and necessary issue to address in research and pedagogical practices.

Examining current cases of hate speech – misogyny, racism, homophobia, fundamentalism, and anti-Semitism – Glucksmann (2007, pp. 265-270) presents seven conclusions about hate as speech: (i) *hate exists*, and it is not just the absence of good or love; (ii) *hate disguises*, it conceals itself with false alibis that try to justify it; (iii) *hate is insatiable*, it triggers a relentless argumentative wave without truce that does not accept dialogue across the differences; (iv) *hate promises paradise*, it presents itself as a necessary evil in order to obtain a better situation than the present one; (v) *hate wishes to be a creator god*, it has followed the footsteps of moralist religious speeches and in the skepticism of modernity; (vi) *hate loves death*, it wants the elimination of those that do not share the premise assumed as the only correct and acceptable moral code; (vii) *hate is nurtured from its own devouring*, it is a speech closed in on itself, that repeats its internal logic until exhaustion, without dialogue with or empathy for those that think differently.

The literature on the topic (Daniels, 2008; Glucksmann, 2007) highlights the intentionality of some groups in promoting hate speech through different digital platforms and multiple forms of communication, which are selected according to specific political objectives. In this context, social media have proved to be a preferred space for the expansion of extremism, due to an assumed anonymity, as well as a relatively inexpensive venue for widespread communication (Daniels, 2008). In addition, despite being a public space, social media keep some forms of communication in a potentially semi-private registry.

From these considerations, we acknowledge that the regulation of hate speech in social media is a borderline ethical dilemma between freedom of expression and the respect for the minorities' identities and opinions, foreseen in the basic principles of the Universal Declaration of Human Rights (Nemes, 2002). The question

then might be when and how to intervene in order to ensure one right or the other. We know that freedom of speech is not an unlimited right and that the feeling of offense might always materialize. In the case herein analyzed we will explore some dimensions between these borders.

An Online Dispute: Bolsonaro versus Nova Escola

“All speech is not free. Power inequities institutionalized through economies, gender roles, social classes, and corporate-owned media ensure that all voices do not carry the same weight” (Boler, 2004, p. 3). This observation is even more serious when it applies to a public figure, such as a well-known politician, who gives his opinions through the social media, platforms such as Facebook, Twitter, Youtube, and Instagram. This is precisely the case of the media dispute that took place in Brazil in January 2016, between the federal congressman Jair Bolsonaro and the educational magazine Nova Escola.

Jair Bolsonaro is a retired military man, currently serving his sixth mandate as federal congressman for Rio de Janeiro. In 27 years of public life, Bolsonaro has belonged to six different political parties (PDC, PFL, PTB, PPB, PPR e PP), which can all be identified as belonging to the extreme right of the Brazilian political scene.

Bolsonaro is one of the major voices of the conservatism in Brazil. His arguments are generally oversimplified and one-dimensional, which leads him to engage in frequent lawsuits, filed by human rights organizations. Several examples of controversies involving the politician can easily be recognized as examples of hate speech:

- In an interview with *Veja* magazine (December/1998), the congressman declared that the dictatorship of Pinochet in Chile “should have killed more people”;
- Questioned on the TV program *CQC* (March/2011) about what he would do if his son got involved with drugs, he answered that “I would spank him, you can be sure of that”;
- In an interview with *Isto É* magazine (April/2011), he supported torture, justifying that it has “the goal of injuring someone until he opens his mouth”;
- He declared to the news portal *Terra* (June/2011) that “I would rather have a dead son than a homosexual one”;
- “I’m prejudiced, very proud” was the heading of his interview with *Época* magazine (July/2011);
- “I do not discuss promiscuity” was the answer reported by the news portal *GI* (August/2013), about what he would do if his son married a black woman;
- “I am against the racial quotas because the minorities should not be protected”, he stated in an interview in the TV program *Programa do Ratinho* (May/2014);

- “I would not rape you because you are not worth it”, was his declaration to Maria do Rosário Nunes, federal congresswoman and Minister of Human Rights in the government of Dilma Rousseff (December/2014).

As we can see, Bolsonaro does not avoid making offensive statements and declarations that would not be approved by political correctness. Perhaps, therein lies part of the fascination he exerts upon the media and his constituency: he says what many people think but do not have the courage to assume publically. It is important to remember that Bolsonaro is a well-known politician . In 2014, he was the most voted federal congressman in Rio de Janeiro (464.000 votes; 6% of the constituency). This blend between assumed conservatism and high popularity both in the media and in the ballot box led the newspaper *El País* (October/2014) to describe him as a “disturbing phenomenon of Brazilian politics”.

In short, the main agendas of Bolsonaro have been the following: opposition to same-sex marriage ; opposition to the adoption of children by same-sex couples; opposition to initiatives aimed to discuss gender and sexuality issues in public schools, as we will see in the case analyzed in this paper. His speech invariably defends the “traditional family” and “Christian morality”. Without any doubt, Bolsonaro is a popular and ultraconservative media phenomenon in Brazil.

On January 10, 2016, the congressman started a new dispute involving hate speech. He published a video-message on his Facebook page with charges against the Ministry of Education (MEC) of the government of Dilma Rousseff, regarding the release of textbooks and booklets about sexual education in public schools. In this video, he also attacks the magazine *Nova Escola*¹ because of a front cover (February/2015), in which a 5-year-old boy appears dressed like a princess, under the title “Shall we talk about him?” According to the congressman, the materials are part of a political strategy of the Workers’ Party, PT, summarized in four points: (i) the PT intends not to recognize pedophilia as a crime; (ii) the Bolsa Família Program² is considered more important by the PT than children’s dignity; (iii) the policies adopted by PT will worsen public education; (iv) public schools will be transformed into “political party committees” by the PT.

The video message was watched 7 million times in one week, shared in the social network more than 250 thousand times, commented and liked by thousands of people. In a first attempt to perform a discourse analysis, we examine an excerpt of the 50 comments that have received the largest number of replies and “likes” in the first days after the post. Our goal is to investigate the eventual occurrence of hate speech among these comments.

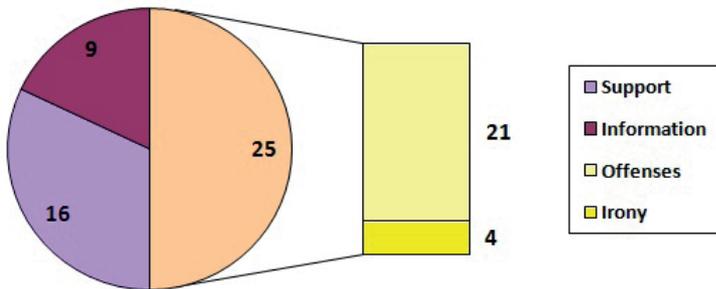
The results obtained from the preliminary analysis can be summarized as follows:

1. Almost half of the analyzed comments (21) used aggressive, raging and often offensive tones, therefore we categorized them as hate speech;
2. Some comments (4) adopted an ironic and provocative tone against the participants of the debate that did not agree with the message of the politician, which

made us relate these four comments to the 21 previously mentioned as examples of hate speech;

3. A consistent number of comments (16) focused on expressing their support for the congressman, generally with patriotic words and emotional messages;
4. Finally, a minority of the participants (9) make more qualified contributions to the debate, asking for clarification on the provided data and their sources, and/or posting material that integrates this information.

Figure 1 Analysis of the comments to the video of Jair Bolsonaro, January 2016.



Only the last comments – presented in the graph above as “Information” – showed a respectful tone regarding the different perspectives and did not reveal other intentions beyond learning more about the debated issue.

According to Glucksmann (2007, p. 266), the explicit expression of hate speech is not something neutral nor without direction. On the contrary, “it chooses carefully everything it adores and hates, in order to hate even more and find ways of hating without end or truce”. The target can be women, people of color, homosexuals, Jews, foreigners, that is anyone that, according to a standardizing logic, is seen as different or deviant.

It can be seen from the data collected that Bolsonaro’s main target is the gender issue in education. He openly condemns any defense of gender identities and/or sexualities that do not belong to the prevailing morality. In this context, for example, the LGBT population is verbally assaulted. In general, the attack pattern presents a moralist tone that is reiterated throughout the comments that support the congressman’s position.

Five days after this post, the magazine *Nova Escola* released a video under the title “Checking Information” (*Checagem de Informações*), to answer Bolsonaro’s accusations and point out his mistakes.

First, it is worth describing the video message released by the congressman. Bolsonaro refers to the booklet “School without Homophobia” (*Escola sem Homofobia*) by detracting it with the expression “gay kit” and disqualifying it as a material that would be inadequate to circulate in schools. Then, in an alarmist tone, he criticizes other material on sex education, the book “Sexual Apparatus & Co” (*Aparelho*

Sexual e Cia) which, according to him, had been distributed by the Ministry of Education (MEC) in Brazilian schools for 6-year-old children, and would result in “early sexual stimulation for children” and would “open the door to pedophilia”. Bolsonaro also comments on some specific parts of the book, claiming to be surprised to find information related to homosexuality, since – he states – “this is not normal”. Finally, the congressman presents the Nova Escola magazine, another book that he claims was acquired and distributed by the MEC to Brazilian public schools. He criticizes its cover and accuses the Federal Government of “perverting the kids”.

The video reply from Nova Escola refutes, step by step, each statement made by the congressman. By using pauses in the original video, as a visual tool, the review disproves all the misconceptions and dismantles the hate speech against the LGBT population by indicating the sources that support an open debate about gender and sexuality in school.

First, the review provides the link to the material “School without Homophobia” and refers to positive comments by experts in pedagogy. Moreover, it cites the official note in which the MEC explains that this book *is not* didactic material for public schools⁴. It also corrects the congressman about the age of the children to whom the material is addressed (older than 11, and *not 6 years old*). Second, the magazine reminds the politician and his public that the World Health Organization has removed homosexuality from the list of international diseases in 1990 and, therefore, “this” is publicly recognized as “normal”. At last, the review shows that the congressman confuses Nova Escola with a textbook. In response to this misjudgment, the video-reply explains: “Nova Escola *is not* intended for students. It is the largest publication for teachers in Brazil. Nova Escola *does not* have any copy purchased by the Federal Government. Nova Escola *does not* support the PT, it belongs to the Victor Civita foundation, which is part of the private business group Abril. Moreover, the review cover was elected the best cover in 2015 by the Brazilian national association of editors (Associação Nacional dos Editores de Revistas⁵)”.

It is clear that what has motivated this video-reply to Bolsonaro was the interest of Nova Escola in protecting itself from the aforementioned slanders before its audience. Nevertheless, what draws our attention is the fact that this initiative represents a real lesson about MIL: all mistakes are corrected in detail; the sources of information are presented clearly; in spite of the defense of an opposite point of view, a tone of respect is maintained towards the congressman’s and his followers’ opinions. We can perceive that the video tried not to cause further controversy, but to give information that has been hidden in the original video and, most importantly, without any trace of hate speech. That is, Nova Escola performs a refined exercise of MIL *versus* a set of angry and groundless opinions presented in the original video.

The video published by Nova Escola was watched by more than 4.5 million people. On the Facebook page of the magazine, overwhelmed by comments, a list of rules for the regulation of the online debate has appeared. It is interesting to notice the first one (liked by 5.000 people in a few minutes): “all offensive comments will be erased from this wall”. Here again, we face the dilemma between freedom of speech and offenses against minorities. The publication is clear in assuming a

position against comments that violate the dignity of individuals and institutions. However, the comment of one reader called our attention: “you can present thousands of sources opposing this guy [Bolsonaro], but the alienated people that vote for him would rather get excited with ignorant hate speech”. So, shall we admit that hate speech cannot be overcome? Our belief is that, however difficult it may be, this is a challenge that needs to be addressed, as we propose here, through the articulation between MIL and education for tolerance.

Educating New Generations: MIL and Tolerance

According to Soares (2002), literacy is a process that extends throughout our whole life and that demands a constant adaptation to the socio-cultural context and new languages. These social practices are in constant transformation in a changing world, and are, therefore, always considered “new”. Indeed, innovative literacy – as we consider MIL to be – is one that does not limit itself to transfer the same attitudes to a new technology, but that stimulates new practices, behaviors, values, and ways of thinking (Lankshear & Knobel, 2007).

It is evident that, in the online world, many different social practices converge: information and entertainment; work and leisure; local and global; public and private; hate speech and respectful speech. In this context, it is urgent to educate young people to become critical in their use of social media, not only regarding written messages, but also contents produced in other formats: audiovisual, image, music, animation or hypertext. The new generations need to develop autonomy and critical thinking, to exert creative production skills, while always respecting the opinions of others (Daniels, 2008; Jenkins, 2009). Thus, there seems to be evidence that indicates that teaching young people to listen and read without falling into hate speech, despite provocations, is a crucial element of MIL. These observations lead us to argue that, in pluralistic societies that use media to communicate and interact with others, tolerance is a necessary element of literacy, which contributes to avoiding hate speech.

As we look closer on the online dispute between congressman Bolsonaro and the magazine *Nova Escola*, the importance of tolerance becomes clear, especially considering the analyzed comments on the first video. As Augras (1997, p. 78) explains: “When we talk about tolerance it is, in fact, about intolerance that we talk”.

This study has raised important questions about the nature of hate speech and its relationship to literacy and tolerance. In conclusion, we identify three fundamental skills that MIL should reinforce in the perspective of educating for tolerance.

First, we argue that *searching for information and constructing a critical sense* are necessary skills to prepare youth for the pitfalls of hate speech. It is troublesome that most of the commentators in the analyzed social media have not checked the provided data, and have given their unconditional support to the aggressive speech of Bolsonaro. It should be recognized that, in multicultural societies such as the Brazilian, marked by all sorts of discrimination (racism, sexism, xenophobia, and

homophobia), the search for reliable sources is the first step to the construction of valid arguments.

Second, we consider that *learning to respect and value differences* is also a fundamental skill to avoid the expressions of hate speech, which are present in social media. We regard difference as a crucial value in multicultural societies, both in the form of differences of opinion as well as in the form of differences of identities that define us as human beings. In this way, the articulation between MIL and education for tolerance assumes that hate speech is based on the denial of the identity of the other, on the elimination of difference, and on the attempt to standardize behavior, as if there were only one acceptable morality in society. The suggested answer would be a balance between the value of difference and the principle of equality. As Santos (2003, p. 56) points out: “we have the right to be equal when our difference devalues us; and the right to be different whenever equality misplaces us”. More than ever we live in a context defined by issues raised by difference, which are overemphasized by the social media. Differences – of gender, sexuality, race, religion, generation, origins, belongings, and capacities – which often remain hidden and disguised because of a standardized and accepted discourse.

Third, we emphasize that *articulating justice as a minimum and happiness as a maximum* is also a skill to be developed. In this perspective, in order to understand MIL as education for tolerance, it is necessary to distinguish between what is “fair” and what is “good” for all. As Cortina (1999, p. 62) explains: “The ethics of justice, or ethics of minimums, deals only with the universal dimension of the moral phenomenon, that is, with those required duties of justice demandable from any rational being, and which are, effectively, only constituted of minimum requirements. In contrast, the ethics of happiness intends to provide the ideals of a decent and good life, which are presented in a hierarchical way and comprise the set of goods that humankind enjoys as the source of the greatest possible happiness. They are, therefore, ethics of maximums, which advise us to follow the model and invite us to take them as norms of conduct, but cannot demand to be followed, since happiness is an issue of advice and invitation, not of demand”.

In this approach, equality would be an ideal of “minimums of justice” to be shared by all fellow citizens; and the differences of identity, in turn, would be ideals of “maximums of happiness”, which everyone meets in private. For example, the Christian moral that, supposedly, is at the base of Bolsonaro’s speech would be an ideal of happiness for some citizens, but not for all. Therefore, it might be present in plural societies, but it cannot disrespect the minimums that guarantee other possible morals. In conclusion, if we want to ensure plurality, a certain ideal of happiness cannot be imposed as the only rule for everybody.

In the analyzed case, a healthy balance between minimums and maximums would have been reached by the participants of the debate if they had not limited themselves to private opinions, but instead had found a balance between what they consider “good” for themselves (maximums of happiness) and what they consider “fair” for all fellow citizens (minimums of justice). For example, in one of the analyzed comments, it was argued that children’s sexual education should be handled by the family, according to its own moral patterns (maximums of happi-

ness). However, no comment indicated that, beyond the family and group principles, education should deal with issues of gender and sexuality, to meet the needs of a society where everybody might freely express their gender and sexual identities (minimums of justice).

Cortina (1996, p. 57) claims that the skill of “fixing a minimum number of shared values, in order to make decisions that are respectful of the plurality” is a task to be achieved by education for tolerance. In short, what is “fair” is demandable as a moral obligation to any citizen. The “good” is what causes happiness, but it should not be demanded from other people, since it is, essentially, a subjective achievement. As we all know, what is good for one person might not be good for another. In this sense, the “good” belongs to the realm of possibilities (maximums of happiness) and never to the realm of demands (minimums of justice).

Conclusions

The results of this study indicate that intolerance and hate speech have become common practices in social media environments. Tolerance as a skill of MIL appears as an answer to intolerance, and as a tool to face the hate speech against those who are “different”. Menezes (1997, p. 45) states that “intolerance rejects not only the opinions of others, but also their existence, or at least what makes life worth living: the dignity and freedom of the person”. Intolerance and hate speech against those who are perceived as different impose on them a mark of shame and social rejection. In the same line of thought, Eco (2001, p. 114) sees intolerance as an attitude without explicit reason or doctrine to support it:

Intolerance places itself before any other doctrine. In this way, intolerance has ideological roots, manifests itself among the animals as territoriality, is based upon emotional, many times superficial relations, – we cannot accept the ones different from us because they have a different skin color, or speak a language we do not understand, or eat frogs, dogs, monkeys, pigs, garlic or because they tattoo themselves...

According to this author, scholars deal frequently with the doctrines of difference, but not enough with intolerance and hate speech. In Eco’s view, the reason for this is that both these attitudes depart from any possibility of discussion and criticism, as they can neither be contemplated on a reasonable level (of the reasons of morality), nor on a rational level (of well-articulated arguments), but only on an emotional level. That is, intolerance is, in general, angry, uncontrolled, inexplicable, and impulsive.

Ultimately, MIL in the perspective of tolerance is not optional, but fundamental. And it might be more necessary and productive than we think, since it aims to intervene in our attitudes, following the ethics of justice, and in our feelings and intentions, following the ethics of happiness.

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Notes

- 1 Monthly magazine for primary education teachers, owned by the business group Abril Editora, which publishes content related to pedagogical innovation and the challenges of everyday school life. See: <http://revistaescola.abril.com.br/>. Last access: January 2016.
- 2 A conditional cash transfer program, managed by the Ministry of Social Development. See: mds.gov.br/assuntos/bolsa-familia. Last access: January 2016.
- 3 Available at URL: <http://revistaescola.abril.com.br/pdf/kit-gay-escola-sem-homofobia-mec.pdf>. Last access: January 2016.
- 4 Available at the address URL: <http://www.brasil.gov.br/educacao/2016/01/mec-nao-distribuiu-nas-escolas-livro-de-educacao-sexual-citado-em-video-na-internet>. Last access: January 2016.

- 5 Nova Escola magazine provides a shortcut to this information, at the address URL: <http://revistaescola.abril.com.br/formacao/educacao-sexual-precisamos-falar-romeo-834861.shtml>. Last access: January 2016.

Long-Term Effects of Computerized Simulations in Protracted Conflicts

The Case of Global Conflicts

Ronit Kampf

This article presents an experimental study examining the short-term and long-term effects of Global Conflicts on attitude change towards the Israeli-Palestinian conflict. Global Conflicts is a role-playing computer game simulating this conflict. 180 undergraduate students from Israel and Palestine participating in the study were divided into game intervention and no-game controls. The participants were required to fill in questionnaires measuring attitudes regarding the conflict immediately before and after the game intervention and 12 months following this intervention. Results suggested that participants who played the game, unlike those who did not play it, shifted towards a more impartial perspective, being able to look at the conflict from both Israeli and Palestinian points of view immediately after the game intervention, and retained this perspective even one year after participation in this intervention, despite the serious clashes between Israel and the Palestinians that occurred during this time.

Keywords: Games for change, Israeli-Palestinian conflict, attitude change, conflict resolution, long-term effects, computerized simulations

Introduction

“I have a definite attitude toward the other side that’s interesting. I can’t say that my views have changed completely but this game has raised many questions...It is impossible to regard all Palestinians as one and the same, I suppose....once when I heard Arabs mentioned I became afraid, but now I remember the enjoyable game ...I have a dilemma.”

Israeli-Jewish participant

This article investigates the effectiveness of a computer-based peace game called Global Conflicts that simulates the Israeli-Palestinian situation, in order to see whether this game enhances the taking of an impartial perspective regarding the conflict (i.e., being able to look at the conflict from both Israeli and Palestinian points of view) and if this learning outcome is retained 12 months following the game intervention. The study compares the short term and long term learning outcomes of Israeli-Jewish and Palestinian undergraduate students playing the game with those not playing it in order to examine whether this game-based intervention actually works. This study measures learning by exploring whether the participant's attitudes towards the conflict became more impartial or not (i.e., perspective taking ability).

Global Conflicts is an award-winning educational game developed in 2010 by Serious Games Interactive in Denmark (<https://school.seriousgames.net/en/>). The game consists of several different scenarios, each putting the player in a different context and requiring the employment of different skills. This study selected the one about the Israeli-Palestinian conflict, illustrating the tensions between the two sides in a checkpoint scenario. The player is represented by the avatar of a Western reporter who arrives in Jerusalem. Her task is to write for one of the following newspapers: Israeli, Palestinian, or Western. The player is expected to produce a news report geared to the audience of one of these newspapers, based on the interviews she conducts with various Israeli and Palestinian characters at the checkpoint in the Palestinian territories. The player is challenged to keep her work objective while gathering important information to be used in the news report. The player has to form an opinion based upon her own actions and after meeting characters that represent different attitudes to the conflict, despite the fact that she writes for a specific newspaper.

Previous studies have already shown that Israeli and Palestinian young people (like those participating in this study) know almost nothing about what transpires on the other side of the Israeli-Palestinian divide, except for the stereotypic and ethnocentric images constructed by key socialization agents (e.g., the media) and daily incidents (Wolfsfeld, Frosh & Awabdy, 2008). Moreover, since these young people have never actually experienced a state of peace they may not regard it as a significant value for which a price should be paid (Rosen & Salomon, 2011).

Interestingly, studies have suggested that computerized simulations like Global Conflicts can provide Israeli and Palestinian young people an opportunity to learn about and to understand the "other" party to the conflict (Cuhadar & Kampf, 2015; Kampf & Cuhadar, 2015). However, these studies focused on the short term effects of game-based interventions like Global Conflicts. No empirical studies, to my knowledge, have been conducted to evaluate the long-term effects of game-based interventions in intractable conflicts like the Israeli-Palestinian situation. In general, the number of studies on the long-term effects of peace workshops in such protracted conflicts is extremely limited (e.g., Rosen & Salomon, 2011; Schroeder & Risen, 2014).

Previous studies have indicated that peace games like Global Conflicts may be successful as tools for learning about the "other" for youth, and particularly

successful in obtaining long-term learning outcomes in protracted conflicts, for a few key considerations. First, Global Conflicts may induce more immersion and can, therefore, be more enjoyable, boosting players' engagement and motivation (e.g., Fu, Su & Yu, 2009). This immersion effect creates an environment in which the players submerge themselves and progressively increase their attention and concentration in this environment, resulting in more positive effects on memory retention, attitude change and developing empathy (e.g., Kiili, 2005). Second, Global Conflicts presents an episodic framing to the conflict, focusing on the hardships of both Israeli soldiers and Palestinian civilians at a checkpoint in the Palestinian territories, an experience which may produce empathy and identification with both sides, eliciting a more impartial perspective regarding the situation (Gross, 2008). Finally, in Global Conflicts, a player assumes the role of a more distant party to the conflict who is obliged to look at the situation from both perspectives and act according to norms of balance and objectivity (i.e., a Western journalist). Therefore, the player may be less prone to search for, interpret, favor, and recall information in a way that confirms her own beliefs while giving disproportionately less attention to information that contradicts it (e.g., Stanovich, West & Toplak, 2013). As a result, the player may find it easier to look at the conflict through the lenses of both sides (i.e., to gain an impartial perspective) (e.g., Halperin et al., 2013; Halperin et al., 2014).

Research Hypotheses

H1: Participants will hold ethnocentric and stereotypic attitudes (i.e., capable of looking at the conflict only through their own side point of view) before the game intervention.

H2: Participants playing the game will become more impartial toward the conflict immediately after the game intervention, while those who do not play it will retain ethnocentric and stereotypic attitudes toward the conflict during this time.

H3: Participants playing the game will retain impartial attitudes toward the conflict at one year after participation in the game intervention, while those who do not play it will retain ethnocentric and stereotypic attitudes toward the conflict during the same period.

Methodology

Participants

180 undergraduate students participated in the study. 100 Israeli-Jewish participants were from the Departments of Communication and Political Science at Tel

Aviv University and 80 Palestinian students were from the Department of Political Science at Al-Quds University.

60 Israeli-Jewish students and 45 Palestinian students played the game (experimental group), while 40 Israeli-Jewish students and 35 Palestinian students did not play it (control group). The experimental and control groups did not differ in key characteristics that could provide alternative explanations for the results (Table 1).

Table 1. Characteristics of the Experimental and Control Groups

	Age M(SD)	Male	Political Attitudes 1 ----- 10 Left Right M(SD)	Religiosity 1 ----- 10 Religious Secular M(SD)	Playing a digital game in the last 6 months
Global Conflicts	23.1 (1.25)	36%	6.12 (2.45)	6.7 (1.17)	45%
No Game	22.4 (1.18)	33%	5.67 (2.37)	5.79 (1.15)	47%

Design and Procedure

The data on students from Al-Quds University were collected at the end of January 2013, and the data on students from Tel Aviv University were collected in the beginning of March 2013. No major event happened during this period that could provide alternative explanations for the results.

The experimental condition took three hours and included four parts. First, participants were introduced to the Global Conflicts game and played a short demo (not related to the Israeli-Palestinian conflict). Second, they filled in a short questionnaire. Third, the participants played the Israeli-Palestinian scenario. They were randomly divided into two groups, with each participant playing a Western journalist representing either an Israeli or a Palestinian newspaper in the game. It should be noted that the game provides both Israeli and Palestinian perspectives to the conflict no matter which newspaper the player represents. Finally, after playing the game, the participants again filled in a short questionnaire. The questionnaires used before and after the game were almost identical in content with the exception of a few additional questions in the post-game questionnaire deliberating the participants' experience with the game.

The control condition took three hours and included three parts. First, participants filled in a short questionnaire. They were then given a lecture about political aspects of digital natives (not related to the conflict). Finally, they again filled in a short questionnaire. The two questionnaires were identical in content and similar to those used in the experimental condition (besides questions deliberating participants' experience with the game).

After filling in the second questionnaire, both participants who played the game and those who did not play it were told that they would be contacted by email a year later to answer a short questionnaire and that they would receive credit for their participation. The experimental group was told that the questionnaire would examine what they remembered from the game and the control group was told that the questionnaire would examine what they remembered from the lecture about digital natives in order to learn about the effectiveness of the two classes.

Measures

The attitude measure examined the ‘rightness’ of each side on key issues in the conflict including water, refugees, borders, settlements, Jerusalem, and security, using the following scale: 1. Palestinians are absolutely right, 2. Palestinians are somewhat right, 3. Both sides are equally right, 4. Israelis are somewhat right, and 5. Israelis are absolutely right.

A factor analysis indicated that in the pre-game intervention the six key issues were loaded on one factor explaining 64.38% of variance. Similarly, a factor analysis indicated that in the post-game intervention the six key issues were loaded on one factor explaining 66.23% of variance. Finally, a factor analysis indicated that at 12 months following the game intervention the six key issues were loaded on one factor explaining 68.34% of variance. Therefore, the average of answers given on the six key issues was used as a measure of attitude change towards key issues in the conflict before and after playing the game.

This measure has already been used in previous studies conducted with computerized simulations of the Israeli-Palestinian conflict (Cuhadar & Kampf, 2015; Kampf, 2014; Kampf, 2015; Kampf & Cuhadar, 2014; Kampf & Cuhadar, 2015) and is based on a questionnaire developed by conflict resolution scholars in Israel and Palestine (e.g., Rosen & Salomon, 2011).

Political attitudes were measured by the following question: “If you were to place yourself on the following scale, where would you locate yourself in political terms?” A ten-point scale was used in this question, with 1 representing extreme left and 10 representing extreme right.

Religiosity was measured by the following question: “If you were to place yourself on the following scale, where would you locate yourself in religious terms?” A ten-point scale was used in this question, with 1 representing very religious and 10 representing very secular.

Political interest was measured by a four-point scale, with 1 representing completely uninterested and 4 representing extremely interested.

In order to measure familiarity with the language of digital games, participants were asked if they had played a digital game within the last six months.

Statistical Procedures

A Repeated Measures ANOVA was used to test the research hypotheses, investigating the effects of playing the game (yes or no) and nationality (Israeli-Jewish or Palestinian) on attitude values at three separate time points: immediately before and after the game intervention and 12 months following this intervention. The important point with this study design is that the same participants are measured three times on the same dependent variable, so this test can detect any overall differences between related means.

Results

The interaction between time, playing the game and nationality was significant, suggesting that Israeli-Jewish and Palestinian participants playing the game and those who did not play it differed in attitude change regarding key issues in the conflict ($F(3, 176)=71.03, p<.0001, \eta^2= .36$).

Before the game intervention, Israeli-Jewish participants playing the game held a pro-Israeli view, while Palestinian participants playing the game held a pro-Palestinian view (i.e., ethnocentric and stereotypic attitudes). Similarly, Israeli-Jewish participants who didn't play the game held a pro-Israeli view during this time, while Palestinian participants who didn't play the game held a pro-Palestinian view (Table 2). Therefore, hypothesis 1 is confirmed.

Immediately after the game intervention, Israeli-Jewish and Palestinian participants playing the game got closer to thinking that both Israelis and Palestinians are equally right regarding key issues in the conflict (i.e., an impartial perspective). In contrast, Israeli-Jews and Palestinians who did not play the game retained their ethnocentric attitudes toward the conflict during this time (Table 2). Therefore, hypothesis 2 is confirmed.

12 months following the game intervention, Israeli-Jewish and Palestinian participants playing the game retained their impartial perspective regarding the conflict. In contrast, Israeli-Jewish and Palestinian participants who did not play the game retained their ethnocentric perspective regarding the conflict during this time (Table 2). Therefore, hypothesis 3 is confirmed.

Table 2. Nationality and Game-Playing Effects on Attitudes toward the Conflict

12 Months following Game Intervention M:SD	Pre-Game Intervention M:SD	Post-Game Intervention M:SD
Israeli-Jews		
Game 2.93: .26***	3.92: .59***	2.91: .31***
No Game 3.52: .47***	3.71: .53***	3.62: .53***
Palestinians		
Game 1.58: .36***	1.07: .09***	1.44: .34***
No Game 1.14: .16***	1.06: .12***	1.07: .11***

*** $p < .0001$

Discussion and Conclusions

By using the Global Conflicts game, which is a simulation of the Israeli-Palestinian conflict, the study assessed whether participants could develop an impartial perspective and whether these learning outcomes persisted 12 months after the game intervention. Results suggested that participants held ethnocentric and stereotypic attitudes toward the conflict before the game intervention. In addition, participants playing the game developed more impartial attitudes toward the conflict immediately after the game intervention, while those who didn't play it retained ethnocentric and stereotypic attitudes toward the conflict over the same period. Finally, participants playing the game retained their impartial attitudes at 12 months following the game intervention, while those who didn't play it retained ethnocentric and stereotypic attitudes toward the conflict during this time.

The results are promising in terms of showing that computer-based peace games can be used not only for teaching purposes in courses related to conflict and peace studies, but also as part of peace building trainings. The results indicate that such games are useful not only in teaching a more complex view of the conflict to direct parties to the conflict with strong and extreme attitudes on the issues, but also in engendering attitude change, especially in the form of taking a more impartial perspective and being able to look at the conflict from both sides' points of view, even one year following the game intervention, despite the serious clashes between Israel and the Palestinians that occurred during this time.

This study has a few limitations that should be addressed in future research. First, the study focused on Political Science students who may be more interested in politics and therefore most likely do not represent the general public. In addition, it is unclear whether participants would have enjoyed the game and changed their

attitudes to an equal degree, if no incentive had been presented at the end. Finally, it remains unclear to what extent the change in attitude is caused by the information the students were exposed to, and to what degree the change is caused by the game-aspect of Global Conflicts.

Further research can isolate different dimensions of computerized simulations like Global Conflicts to understand how such games achieve their short term and long term effects in the shadow of intractable conflicts such as the Israeli-Palestinian situation. It could also have been interesting to examine the impact of Global Conflicts compared with another format presenting the same information (e.g., a lecture, a written text, a presentation or videos of others playing the game) in order to examine specifically whether the game-aspect of Global Conflicts adds more than other formats to the change in attitude.

The opportunity for young Israeli-Jewish and Palestinian people to learn about and to perhaps understand the “other” party, even if through computerized simulations like Global Conflicts, is an issue of great importance in any process of reconciliation in the Middle East and an essential requirement for obtaining public support and legitimacy for any peace initiative.

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A Pilot Study of Collaborative Learning and Intercultural Understanding Between Japanese and Chinese Junior High School Students

Kyoko Murakami

This paper examines the nature of both Japanese and Chinese junior high school students' (ninth grade) collaborative learning and inter/cross-cultural understanding of their counterparts' culture and students by looking at the process of collaborative activities through which some of the MIL competency elements are measured: rubrics. It is based on UNESCO's Media and Information Literacy Curriculum for Teachers (Grizzle & Wilson, 2011). A case study of both Japanese and Chinese students was chosen because of their countries' historical disputes and sentiments. In 2015, they performed digital storytelling projects in groups by using tablet computers such as iPads, to exchange their video products with each other. The main question that this paper seeks to examine is what challenges have proponents of MIL education faced when promoting mutual and inter/cross-cultural understanding in Japan and China? The findings are discussed in terms of the possibilities of MIL related activities that promote the mutual and inter/cross-cultural understanding, and student implications in empowerment processes of MIL.

Keywords: Digital storytelling, intercultural understanding, cross-cultural understanding, collaboration, media and information literacy, rubric

Introduction

Historically, Japan and neighboring countries have had ideological disputes and sentiments. For instance, there has been a xenophobic hate triangle between Japan, Korea and China due to a long history of invasions and wars between the three countries. Reflecting an increasing number of hate speech demonstrations from civilian groups in Japan, the Japanese Diet finally passed its first anti-hate speech law in May, 2016. It was the first such law in Japan which has long failed to under-

take the dispute regarding hate speech and racism despite its membership in the U.N.-designated International Convention on the Elimination of All Forms of Racial Discrimination. However, the legislation has been beset with skepticism because hate speech in Japan is sometimes protected by the constitutional right to free speech, similar to the U.S.

Responding to such a condition, a 2015 joint Japanese-Chinese public opinion survey indicated that a majority of people (89 percent of Japanese and 78 percent of Chinese) had an unfavorable impression of their counterparts (11th Japan-China Joint Opinion Poll Analysis Report on the Comparative Data, 2015). Nonetheless, both respondents who had direct communication with their counterparts were very limited, only 3.5% of Japanese and 1% of Chinese. The result of this survey implied that both Japanese and Chinese revealed an unfavorable impression to their counterparts without communicating or knowing each other directly. Hence, to encourage better understanding and appreciation of diverse cultures through inter/cross-cultural understanding in both public and private sectors, there is a pressing need for promoting the concept of media and information literacy (MIL) in school settings. Thus, this study attempts to determine the relationship between Japanese junior high school students' MIL competencies through their collaborative activities as well as their intercultural understanding outputs by looking at the process of collaborative activities through which some of the MIL competency elements are measured: rubrics.

MIL Competency, 5Cs in MIL and 3C Phases

This study develops a simple rubric for both collaborative activities and intercultural understandings that are grounded in the UNESCO curriculum as well as a frame of “5Cs” in MIL and “3C Phases.” The former of the five Cs’ basic framework includes critical thinking, collaboration, communication, creation, and global citizenship. The latter of three C Phases contains correspondence, communication, and collaboration. During the group activities, one phase does not always occur independently. Multiple phases may appear depending on the degree and extent of mutual intercultural understanding. The “correspondence” phase includes short-term informal relations of cultural exchange programmes. Two groups usually do not share a clearly defined mission or planning effort. However, exchanging and/or sharing foreign cultures by searching the Internet, exchanging video letters, and/or commenting on a bulletin board could help students discover differences and similarities between themselves and others through group activities. The digital storytelling projects of this study will explore mainly both Japanese and Chinese students’ “correspondence” phase of the 3C phases due to limited time and preparation (Sakamoto & Murakami 2013).

Table 1. MIL Competency and a frame of 5Cs in MIL & 3C Phases

Competency & Skills		Critical Thinking	Collaboration	Communication	Creation	Citizenship
MIL competency 1		2, 3, 4	1, 6, 7	1, 4, 5, 6	1, 2, 4-7	1-7
Goal	Collaboration	a. Understanding & Interpreting of diverse media text. To include ideas and ideologies by reading between the lines.	a. Leadership. To manage/lead the group as a leader by understanding his/her role and responsibility	a. Understanding of diversity. To appreciate, analyze and respect cultural & social diversity as democratic citizens.	a. Originality & interest. To express unpredictable, innovative, or interesting quality of images, messages and ideas	a. Autonomy. To understand the importance of media & information, the freedom of expression, right to know in a democratic society
	Communication	b. Evaluation of information and its resources. To Include reliability, validity, and source of data & information	b. Sympathy & compassion. To share members' feeling, listen carefully to find a problem-solving and settle by concession	b. Communication skills. To utilize knowledge & skills on language, text, non-verbal, and media communication effectively	b. Comprehensibility of work/product. To be clear and easy to understand contents including technical skills of output and its materials	b. Respect for fundamental human rights. To understand the importance of media & information, the freedom of expression, right to know in a democratic society
	Correspondence	c. Access to necessary/effective information. To specify the necessary information to solve the problem and for effective information access and collect & access it.	c. Coordination and cooperative attitudes. To coordinate the practical points regarding group activity by allocating roles and responsibilities to group members	c. Ability to talk, listen, and negotiate. To listen carefully to others' and effectively express own opinions, understand the main points, and negotiate/exchange the critical points to solve problems	c. Understanding of new & old media. To understand various types, characteristics, forms, and modes of new & old media, communicate with each other, and share information	c. Media and information ethics. To understand the importance of media & information's ethical principles and take action in a democratic society.

NOTE 1: MIL Competency 1: Understanding the Role of Media and Information in Democracy; MIL Competency 2: Understanding Media Content and Its Uses; MIL Competency 3: Accessing Information Effectively and Efficiently; MIL Competency 4: Critically Evaluating Information and Information Sources; MIL Competency 5: Applying New and Traditional Media Formats; MIL Competency 6: Situating the Sociocultural Context of Media Content; MIL Competency 7: Promoting MIL Among Students and Managing Required Changes. Wilson, Carolyn, et. al. (2011).

Table 2. MIL Competency Rubric of “Correspondence” Phase.

“Correspondence” Phase		MIL Competency 1	Excellent	Good	Fair	Poor
Goal	<p>c. Access to Necessary/ effective information. To specify the necessary information to solve the problem and for effective information access, and collect & access it.</p>	2, 3, 4	Access to necessary information using well-designed search strategies and most appropriate information sources.	Access to necessary information using various search strategies and some relevant information sources.	Access to necessary information using basic search strategies, retrieve information from limited sources.	Access to information randomly, retrieve it poorly with less relevance and quality.
	<p>c. Coordination and cooperative attitudes. To coordinate the practical points regarding group activity by allocating roles and responsibilities to group members</p>	1, 6, 7	Initiate and develop interactions with culturally different people and coordinate whole activities.	Start to initiate and develop interactions with culturally different people and coordinate activities.	Expresses openness and interaction with culturally different people and coordinate some activities.	Passive to interact with culturally different people and coordination of activities.
	<p>c. Ability to talk, listen, and negotiate. To listen carefully to others' and effectively express own opinions, understand the main points, and negotiate/exchange the critical points to solve the problems</p>	1, 4, 5, 6	Articulate complex cultural differences by listening carefully, exchanging verbal and nonverbal communication	Recognize cultural differences by listening carefully, exchanging verbal and nonverbal communication.	Identify some cultural differences by listening, using verbal and nonverbal communication.	Obtain a limited level of understanding of cultural differences and can not negotiate a shared understanding.
	<p>c. Understanding of new & old media. To understand various types, characteristics, forms, and modes of new & old media, communicate with each other, and share information</p>	1, 2, 4-7	Articulate various forms of new & old media, communicate with each other, and share them effectively.	Recognize forms, modes of new & old media, communicate with each other, and share them effectively.	Identify some forms, modes of new & old media, communicate with each other, and share them.	Obtain a limited level of understanding on modes of new & old media, and can not communicate with each other.
	<p>c. Media and information ethics. To understand the importance of media & information's ethical principles and take action in a democratic society.</p>	1-7	Articulate the importance of media & information ethics clearly and take effective actions.	Recognize the importance of media & information's ethics and take effective actions.	Identify some of media & information's ethics and take good actions.	Have a limited understanding of media & information's ethics and can not take effective actions.

Method and Outline of the Project

This study employs several grounded research surveys that examine both Japanese and Chinese junior high school students' comprehension and acquisition of the MIL competencies as well as the inter/cross-cultural understanding that are based on the “correspondence” phase of the 3C phases.

July 13-16, 2015 Japanese Schedule

A total of fifty-two Japanese students at Hosei Junior High School participated in the three surveys and the digital storytelling activity as a part of their course requirements. A prior questionnaire survey concerning the images of China and Chinese people was conducted during the first period of the day. Then, a Japanese facilitator showed students some of the digital storytelling (DST) videos that were created by the students at the Dalian No.16 Middle School in 2015. He taught them how to produce a simple DST project. Students were divided into 12 working groups to make the DSTs. There were various themes for their DST projects such as Japanese food, Japanese pop culture, school life in Japan, and so on. At the end of the class, another survey was conducted regarding their feedback on the DST videos that students in Dalian produced. Between the 14th and 15th of July, Japanese student groups went to their targeted locations and took as many pictures and movies as possible for their projects. On July 16, 2015, students edited animation and pictures for their DST projects and showed some of their work to their peers. They also participated in the third survey.



Students in Japan

November 19-23, 2015 Chinese Schedule

On November 19th, 2015 a Japanese facilitator visited the Dalian No.16 Middle School and taught the students who took Japanese language courses how to produce digital storytelling. Twenty tablet computers, namely iPad mini, were lent to 19 Chinese students and two volunteers (college students) for the group activities. Prior to attending the DST workshop, Chinese students took part in a prior questionnaire survey concerning the images of Japan and Japanese people at the beginning of the class. Then the students watched the DST videos that were produced by Japanese 9th-grade students at Hosei Junior High School. Four working groups were created for the DST activities. Students had another survey regarding their feedback on the DST videos that were produced by students in Japan at the end of the class. During the weekend, students went to the target places to take pictures and edited them. On the 23rd of November, students showed their DST videos with Japanese narration. The third survey was also conducted on that day.

This study will provide the both qualitative and quantitative data analyses of Japanese and Chinese students' inter/cross-cultural understanding that is based on the framework of "correspondence Phase."



Students in China

Findings

This study shows the results of student surveys concerning (1) matters and impressions associated with their counterparts' countries and people, (2) students' impressions after viewing their counterparts' DSTs, and (3) students' reflections on their DST group activities.

Student Impressions

Before the activity, this study asked both Japanese and Chinese students to write freely about the impressions of their counterparts' country and people. The effective and cumulative total number of students' impressions was seventy-eight. The result indicated that most Japanese students' impressions of China were mostly neutral or positive; however, their impressions of Chinese people were extremely negative. On one hand, fifty out of fifty-two students pointed out that the impressions of China were neutral such as Chinese food (52%), a rich cultural heritage and history (23%), Chinese characters (19%), and others. On the other hand, 84.6% had extremely negative impressions of Chinese people. Examples included deception, larceny and/or copyright infringement (21%), emotional, egoistic, extreme and/or uncompromised manners (17%), anti-Japan/Japanese sentiments (17%), and others.

The majority of students learned such negative images of Chinese people from TV (92%), the Internet (27%), newspapers and/or magazines (23%), books, comics and/or movies (19%), and friends and family (15%). Only five students actually experienced Chinese people's attitudes and behaviors. About 40% of students had somewhat positive and/or neutral impressions of Chinese people altogether. The examples of these included similar facial features to Japanese such as single-edged eyelids and a flat face (14%), rich and/or binge shopping (10%), and being friendly and/or intelligent (8%). Approximately two-thirds (67%) of these students had never gone to China nor talked with Chinese people. About 27% said they had never been to China but had talked with Chinese people, and only 8% had actually gone to China and seen Chinese people. This simple survey implied that the media have been an important vehicle for embedding negative impressions of China and/or Chinese people into Japanese students who had never gone/seen China or Chinese people.

Unlike general Chinese people, most Dalian students who participated in this study were pro-Japanese. They learned Japanese and Japanese culture in their curriculum and fourteen out of eighteen students (78%) had gone to Japan or at least spoken with Japanese people.

Because of the Japanese students' relatively "cool" impressions of China and Chinese people, Japanese students' expectation for the activities was somewhat vague or they had mixed feelings. While 79% of Japanese students wished to ask Chinese students some questions, 21% of them had no specific questions to ask or wrote no comments on the survey. Approximately 56% of Japanese students wanted to ask Chinese students about their life and customs (12%), their future and prospective jobs (12%), Chinese culture (10%) and others. In addition, about 40% were concerned about Chinese students' views of Japan (21%), of Japanese culture/history (12%), and their curious impressions of Japanese people (8%).

Japanese Students' Impressions

Although some Japanese students assumed an attitude of unconcern toward this inter-cultural activity at the beginning, their ways of thinking and attitudes slightly changed after watching the Chinese students' DST videos. Since Chinese students had learned Japanese in their classes, they narrated their DSTs in Japanese. For this reason, 37% of Japanese students had good impressions of the way that Chinese students spoke Japanese and appreciated Chinese students speaking in Japanese. For instance, a student described this in the following way:

I thought that Chinese students worked hard to make the DSTs in Japanese and their works were done in a sincere and wholehearted manner. I would like to introduce Japanese music and was hoping that they showed much interest in Japan (Y.M., July 13th, 2015).

Next, 23% pointed out that Chinese students were skillful at producing DSTs in ways that made the contents of their DSTs easy to understand and/or the messages in a distinct manner. Furthermore, 23% gave very positive and favorable feedback of the DSTs in that they were fun to watch, were produced well, and/or much better than expected, and 12% appreciated the efforts to produce good DSTs in Japanese. There was no negative feedback towards their DST videos.

Japanese students had favorable impressions toward Chinese students' DSTs, many students expressed strong desires to produce their DSTs in manners similar to the Chinese students. Examples included evoking Chinese students' sympathy and/or making the messages easy to understand by using simple Japanese (35%), sharing Japan's good culture and their own cultural enthusiasm (31%), DSTs of good quality (25%) and others. Interestingly two students declared that they even wanted to use the Chinese language as much as possible for their DSTs because Chinese students used Japanese though both students showed unconcern or had unfavorable images of Chinese people at the beginning. Several students also indicated that they would create DSTs that would be able to answer the questions/inquiries that Chinese students posed to Japanese students in advance.

In order to produce DSTs, Japanese students were divided into ten groups. Student groups chose their own themes for the DSTs according to their interests such as new school buildings and classes, famous Japanese tourist spots such as Asakusa, Japanese music, Japanese food, and so on. Some groups did their collaborative work well, and others did it fairly.

Students' Reflections

A majority of both Japanese and Chinese students said that producing the DSTs as a group activity was "satisfactory" and "somewhat satisfactory," that accounted for 83% each (see Table). The themes of the DSTs chosen by Japanese students were things or matters that they associated in their minds such as Japan's pop culture

including comics and animation (27%), amusement or recreation (21%), local sights (19%), Japan's traditional culture (14%) and school building and classes (12%). Unlike Japanese students, Chinese students tended to choose themes that were associated with their own life or everyday things in their DSTs. Examples included school building and classes (67%), daily life (56%), amusement or recreation (50%), Chinese food (50%), and local sights (39%).

On the question of matters to be cautious of when producing the DSTs, the most frequently cited response of both Japanese (50%) and Chinese (89%) students was that they were "very careful to speak slowly, clearly, and loudly when they spoke the narrations or explained the contents in their DSTs"; however, other points to keep an eye on when producing the DSTs differed. For instance, the second most frequently cited response by Chinese students was "copyrights and portrait rights" (72%), showing a significant difference as compared to that by Japanese (25%). In addition, Chinese students tended to give priority to practical and technical elements such as "to be cautious about the screen size or camera movement" (50%) and "to clarify the intended messages to their Japanese counterparts" (44%).

Contrary to the responses given by Chinese students, Japanese students seemed to have relaxing attitudes. The next most frequently cited response, for instance, was that Japanese students wished their Chinese counterparts "to have fun making their DSTs" (46%) and "to show Chinese students their plain life as they are" (46%) while Chinese students cited them 39% and 22% respectively. Then Japanese students cited practical and technical elements such as "to be cautious about the screen size or camera movement" (44%) and "to clarify the intended messages to their Japanese counterparts" (44%).

At the end of the survey, this study asked both students about their reflections on the activity. Both students cited favorable and unfavorable reflections of the activity for different reasons. For instance, the most distinct difference was that one-third of Chinese students mentioned Dalian's beautiful scenery, tour spots and its people. One student mentioned that he would like to introduce everything about Dalian (K.T.). It could be presumed that Chinese students were very sensitive to the objectives of the inter-cultural understanding project that intended to recognize and to reaffirm not only other cultures but also their own culture.

Other than the above point, both Chinese and Japanese students had a fun time collaborating with their group mates producing DSTs. For instance, two-thirds of Japanese students mentioned "the feeling of accomplishment," "fun and good experiences to spend time with their group mates," or "their wishes to do this activity again," and it is possible to contribute to a better understanding of Chinese people in the following way:

I wanted to respond to the questions that Chinese students posed. In this DST, it was very nice to learn how to edit the video since I did it so many times. It was also very good to collaborate with group mates to produce the video (O.N., Japanese student, 2015.)

Following this, Chinese students also said that they had fun memories of DST activities. One Chinese student even mentioned a significance of the DST activity in a

way that “it was a very meaningful activity. It helped to acquire Japanese language skills. I really appreciate the opportunity to share the DSTs. It was a fun activity (S.M., Chinese student, 2015).”

Nevertheless, there were some negative reflections on this activity. On the Japanese side, 27% of the students cited the hard task of narration, captions, or taking pictures and videos. Following this, 16% mentioned that due to “limited time” or “disagreements with group members,” they said that their products or activities themselves were “unsatisfactory.”

Conclusions

The results of this survey suggest that MIL related activities such as DSTs could promote mutual and inter/cross-cultural understanding even though there have been historical, ideological and political disputes and sentiment between the countries. Despite the fact that there have been limited interactions between Japanese and Chinese students, many students not only enjoyed creating the DSTs, but also articulated the cultural, verbal and non-verbal differences by observing carefully and taking effective actions for their DSTs. Since we are living in such worlds in which politics, economics, and media are closely connected, some types of disproportions or rhetorical excesses could easily cause a climate of discrimination, enmity, and violence. Thus, it is necessary to expand the concepts of mutual and inter-cultural understanding immediately.

At the same time, there are three issues to be solved or at least advanced in order to promote MIL, MIL related activities, and inter-cultural understanding. First, there are countries and regions where the concept of MIL is necessary, but they are not always well equipped for the use of the Internet and various technological devices. To ease or lighten the division between the rich and the poor, there may be a need for more grass-root activities in order to expand the range of MIL and intercultural understanding. Considering some of the destructive and undesirable events all over the world including terrorism, hate speech, racial barriers, gender inequality, and religious disputes, it can be presumed that such undesirable consequences may arise from poverty. Empowerment through MIL is strongly encouraged everywhere by building the MIL and MIL related networks including consultations with media, library and information, academics and non-academics, national government units, foundation, civil society, and NGOs nationally and regionally.

Secondly, there is still a very limited number of facilitators specifically trained for MIL related activities in the world. Even though more and more economically advanced countries and regions have adopted the concepts of MIL and MIL related activities recently, the spread of MIL as a global movement is slow. Since the rapid growth in media and technologies has changed the ways of living and thinking dramatically, it is very important to train teachers and facilitators for MIL and MIL related programmes in order to utilize the opportunities provided by the Internet,

to acquire various types of MIL competency as well as cross/intercultural understanding, and to minimize the potential risks.

Thirdly, because of the emergence of the Internet and SNS technologies, people are becoming less interactive physically, personally and socially, and consequently, more and more people may be isolated. The results of this pilot study imply that knowing each other as individuals could reduce at least reckless or concentrated hatred and promote mutual and inter/cross-cultural understanding and dialogues. Modern technologies are the important vehicles for helping our everyday life and businesses, advancing mutual understanding, and reducing the potential risk; however, the most important thing is our behavior and ways of thinking and believing as humans, not technologies.

Due to limited time and resources, this pilot study examined only the “correspondence phase.” A further study of MIL competency including communication and collaboration should be conducted in future research. In this regard, the rubric for MIL Competency and a frame of 5Cs in MIL & 3C Phases can be applied to various kinds of activities for collaborative learning and inter/cross-cultural understanding.

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Radicalization and Extremism

The MILID Toolbox: For Human Rights. Against Radicalization.

Strategies, Methodologies, Tools – Fresh from the “Glocal” Grassroots.

Thomas Röhlinger

In the 2015 yearbook, the author offered a theoretical model for MILID¹. This time, the focus lies on practical advise for the implementation of MILID on the ground; in the fight against radicalization, for Human rights. This hands-on advise is given in the form of a “MILID toolbox”. This toolbox is an Open Educational Resource, dedicated to all interested members of the GAPMIL and the MILID academic community. It is based on more than 15 years of ward-winning work in the field worldwide, with children, youth, educators, civil society members, and decision makers. Additional value to the reader is delivered through exclusive theoretical insights from the author's current work on his doctoral thesis on MILID (media and information literacy and intercultural dialogue).

Keywords: MIL innovation, MILID toolbox, MILID and hacking, MILID web of life, human rights, anti-radicalization strategies

Introduction

Global Background

The increasing global turbulences of the past years reveal alarming deficits in the field of human rights education, in the fight against radicalization and extremism. The result is a dangerous global downward spiral, in terms of the MILID model laid out in the 2015 yearbook: Lack of MILID skills and knowledge in human rights, peace etc., combined with lack of funding for respective educational work and increasing pressure from radical and militant propaganda sources lead to negative spirals: increasing social and educational damage done, even less resources for MILID education etc. This

turbulence is threatening the whole world, and it is an increasingly concrete threat for the MILID educators on the ground.

Goals of the Article

This article contributes to closing the gaps between the high ambitions on a political and theoretical level, the urgent need for hands-on practical work on the ground, and the lack of MILID implementation and corresponding skills in large parts of the global society today.

Methodological Approach

The tools and methodologies have been developed through field work on four continents, in a long-year process of Participative Observation and Participative Action Research (PAR). The outcome was “distilled” by combining and triangulating empirical and theoretical work, inductive and deductive aspects; following the “Grounded Theory” approach of social sciences.

Scientific Background:

The article refers to interdisciplinary and international scientific sources, e.g. the work of John Dewey (experience-based Education, Democracy, Peace), Karl Popper (Problem Solving), Norbert Elias (The Civilization Process), Bertalanffy/Luhmann (Systems Theory), Dahrendorf (Theory of Conflict), Adib-Moghaddam (Islamic Transformation), Graduate Institute Switzerland (Peace studies), United Nations (peace, education) *et.al.*

Towards Systemic MILID Anti-radicalization Strategies

A systemic approach needs to link the morally legitimate goal of reducing radicalism with the inner logics of all relevant social subsystems in order to create what Luhmann called „resonance“ in society. In the following, we try to make this link between MILID and different social subsystems in order to create a better understanding of the holistic, systemic character needed in the fight against radicalism.

We begin with more practical examples from the field of education, developed (a few adapted from existing methodologies, e.g. by Council of Europe and IPA Berlin) and tested in the field over many years.

But before, we introduce a general MILID strategy tool to systematize the following:

“Do no Harm” as a General MILID Strategy

History is full examples where problems occur or worsen by activities of people with good intentions. Peace education² has therefore developed theories like “Do no harm”³. In a few words, this means that in order to “do no harm” the fight against violence needs different tools used by different entities in different contexts and at different stages of the conflict. If used wrongly, every tool can cause significant damage and make a fragile situation even worse. In relatively peaceful phases, we can use intercultural dialogue such as those used in our projects in Russia⁴ and the USA⁵. We can facilitate children’s parliaments and develop long-term community development plans as we did in Morocco (more on both below).

In the hot phase of conflict, other tools may be more appropriate to cool the conflict. We hereby give examples for possible tools that the global MILID community could develop, test and implement: “MILID search, evacuate and rescue” (tools and strategies to use ICT in armed conflict to save children, educators, population), “MILID Peacekeepers” (e.g. non-partisan digital campaigns to cool down the conflict) or “Silent MILID” (working for peace without using media visible to the general public; also being silent as a symbol of grieve), “MILID ceasefire” (e.g. to separate adversaries by simply interrupting hateful communication for a certain time).

With this in mind, we provide some practical examples for the field of anti-radical education fieldwork outside “hot” conflict stages.

Selected MILID Tools from the Field

MILID Children’s Parliaments and Youth Councils

In our work in Morocco, the US, Germany and Russia, tools such as ad-hoc children’s parliaments and youth councils have been proven repeatedly to be very creative, intense and productive. On the one side, the children intensively used the chance to develop ideas, speak up and discuss their ideas with peers and sometimes with decision makers. On the other hand, the children make the experience that democracy is indeed often “boring” and sometimes exhausting. This is a good training to strengthen frustration tolerance (which can be defined as “the ability to withstand obstacles and stressful situation”)⁶, patience and the ability of compromise. Here, MILID plays an intensive and complex role to structure and share the ideas of the children and youth; e.g. in drawings, essays and individual audio messages that we integrate into community development plans, e.g. the Children’s Media Council in Morocco⁷ or the Transatlantic Youth Council in the US and Germany. Such small local councils are systematically set into the context of the SDGs, such as the UN Children’s Rights Declaration, the Global Education Conference, etc. Those contexts make a significant difference in terms of motivation and impact, as the kids indeed participate in these international frameworks, often for the very first time.

MILID SDG Development Plans

In the project “Civic Education partnership Germany <-> Morocco”, we consistently create good experiences with trainings of youth and adult members of civil-society in the development of local SDG development plans, regardless of the increasing regional tensions caused by radical groups. The participants develop ideas on issues like sustainable agriculture, eco-tourism, cultural heritage, education, and media. They put these ideas together in the form of self-created books that they keep in their local community centers in order to serve as a common guideline until 2030, the SDG deadline. With this newly gained systemic and long-term perspective, they also become increasingly aware of how much they could lose if their village became notorious for being a stronghold of radical groups. In some workshops, religious leaders, including a local Imam, contributed intensively to the project. Women and also children are actively and equally involved in these workshops - another achievement that should not be taken for granted, especially in conservative rural regions. Here, MILID plays a role to facilitate, structure, externalize, popularize, and sustain community development, in the sense of the UNESCO-related concept of Communication for Sustainable Social Change⁸.

MILID Innovation

According to Klingholz/Lutz (2016), the Arab world and Subsahara Africa are significantly lagging behind in innovation, e.g. in the number of patents and Nobel prize winners. This deficit is used, in part, to explain the economical problems and frustrations. In our workshop in rural Morocco, we showed the kids in marginalized rural areas that e.g. Leonardo da Vinci developed early versions of the helicopter 500 years ago – only with paper and pen; without hi-tech digital equipment. This low-tech approach helped to encourage the kids to create, instead of leaving them feeling inferior due to a lack of technology. They came with many good ideas e.g. for new transportation systems, media and environments for the future of Morocco.

The MILID Web of Life

The next method⁹ is based on the work of systems theory and web analysis based on the work of Fritjof Capra. It is a game, where every participant can play a role / function e.g. in a local community. First, we introduce the participants to different roles and let them choose theirs. The first one holds a red wool ball and says “I am a mother. Without people like me, our village would have no children and hence no future.” Then she throws the wool ball to the next, keeping the first end of the thread in her hand. The next person catches the wool ball and may say “I am the mayor. I am here to serve my community. If I do a good job, your children grow up peacefully, the village makes progress and I may get re-elected”. He holds his piece of the thread and tosses the wool ball to the next person. The next one could be a farmer, a teacher, a girl, a boy, a media person, a religious leader, a researcher, even a “natural person” like a local river or forest etc. At the end, the participants have created a

physical net visualizing the complex interdependencies between local stakeholders, in an entertaining and energizing, equal and low-key way. One may also introduce a radical person that could cut the whole network apart within seconds. This may illustrate the damage that can be done by one single person to the whole community. Thus, we create a sense of awareness, prevention and self-defense on a local level. The same game may be played where participants select stakeholders of conflict-affected regions, e.g. EUROMED.

The Machiavelli Game

We repeatedly observed that participants tend to be shocked by radical groups as those who consider themselves “civilized people”, could simply not imagine such cruel behavior. Here, one can use what we could call the “Machiavelli Game” to learn techniques to predict the behavior of dysfunctional, e.g. radical groups and individuals. The method is simple: Collect information about such individuals and groups and try to walk in their shoes for a moment: What would you do to rule the class, the school, the village, the region?

This method could be called “Machiavellian Literacy”: to understand, predict and counter the logics and mechanisms of dysfunctional power games and their mediated expressions. Warning: There seem to exist so-called “shared psychotic disorders”, also called “contagious insanity” or “infectious insanity”¹⁰. So, this method should be used carefully and not too extensively; since intense work with documents and ideologies of extremists, terrorists and criminals can seriously harm one’s personal worldview, character and emotional balance, leading to conflicts with family, friends and colleagues.

The “Useful Idiot”¹¹:

This term is a mechanism explaining that every dysfunctional power needs “useful idiots” to fight for them and fulfill their mission. This might be people sharing radical social media messages, or even suicide bombers, but also staff of certain companies producing problematic goods. This method may be used in MILID workshops to trigger “Socratic” self-reflection: Am I really serving the community, global challenges like the SDGs and children’s rights, or does my good will, my good intentions get exploited by a dubious person/ institution?

The MILID Seven Generations

According to Norbert Elias, the development of a long-view is essential for a successful civilization process. Some Native Americans use the method of having seven generations in mind when making important decisions. This method has been transferred to sustainable management¹²; and the author transferred it to the field of MILID and community building. In this model, the current generation is the 4th generation: three were before us (e.g. the first activists for children’s and human rights). The kids we teach are the 5th generation (the “SDG generation”).

And the full effect of all our successes and failures will not show before 7 generations. Only then, will we harvest the full positive or negative MILID dividend (see my fore-mentioned article on the MILID Dividend in MILID Yearbook 2015). This approach helps to create long-term strategies and a sense of responsibility for communities and inter-generational solidarity.

The “House of Cards” Game

In some workshops, we ask the participants to build a house out of cards or other things. It becomes clear quite quickly that it takes a lot of patience and skill to build a house and it is easy to destroy them. This game is a good metaphor for peace building and development: progress is hard to achieve, and it is easily destroyed. For things to fall apart over time, one simply has to wait. The game may appear fun and trivial, but the theoretical background goes deep: the underlying mechanism is the physical principle of entropy mentioned by Luhmann. Entropy means the tendency of the whole universe to change from levels of higher order to lower order. To create or maintain some “island of order”, one needs efforts (energy, time, manpower, money); which leads in turn to even more entropy within the whole system. Transferred to our context, we may assume that order is less likely than chaos; understanding less likely than misunderstanding; successful learning less likely than the opposite. With this method, we can simply and effectively show people how much effort and patience is needed for positive change. This helps to fight illusions of “better worlds” and conspiracy theories of “evil forces” that lead to frustration and anger.

The “World Theater”

If direct criticism is not possible, e.g. in autocratic states, it is an option to refer to negative and positive examples in other countries or regions, without directly mentioning one’s own country. The audience may, in a “Socratic” reflective process, start by thinking abstractly, and then find the relation to one’s own world. This is comparable to the function of theater: using stories from other places and times that can make the viewer think about him/herself. This is why the author calls it the “World Theater” methodology.

The “MILID Guerilla”

In the fight against radicalism, we may sometimes be forced to use similar techniques, e.g. “guerilla tactics” like being virtually “invisible” in order to fulfill a certain mission. Radijojo has conducted/ is conducting projects that do not publish, or only in a very reduced version, or much later, or only to selected audiences. Some aspects that the author teaches and considers as central and crucial achievements do not exist in the public sphere, in order to keep the participants, the team, himself and his family safe.

The “No Excuses” Lesson

A problem in social work is a latent culture of self-victimization and self-pity. In some workshops, part of our work is to “kill excuses”, e.g. “we are too poor”, “we have nothing”, “nobody cares”. We actively give counterexamples. One such example is The Encyclopedists, brave people in pre-revolutionary France who risked their lives to break the monopolies of knowledge. Now, finally, their successors have fulfilled their mission: everyone has access to the whole knowledge of the world in platforms like Wikipedia and Open Educational Resources– for free. No generation on Earth had this privilege before. So, we teach that it is up to individuals to use these resources consciously and wisely. The old excuses are not valid anymore in many cases. We also appeal to self-esteem, referring to studies in international education and development indices, in order to awaken participants competitiveness in a “sporty” sense: “Look at country x or y or person z. They have made it, under comparable or even worse conditions. You and your country can make it, too!”

The Native American Lesson

Sometimes, we continue with an aspect that is related to the previous “no excuses” lesson. We say, “We see that many of you have smartphones. This changes everything. Now, with access to all the global Open Educational Resources, you have better technical and educational starting conditions than we when we were your age.” We close this “no-excuses”-lesson deliberately using a cultural reference very different from the West: Native American Indian chief Black Elk once said after he had a vision: ‘(...) the center of the universe ‘(...) is really everywhere. It is within each of us.’¹³ In a globalized, digitized world, no one is in the periphery anymore. Each person is in the center. Each person is one knot in a global net.

The Red against the Blue Game

Here, the participants are split into two groups. One is supporting something like the beauty of the color blue, whilst the other is praising the color red. The two groups are encouraged to make an aggressive pitch for their tasks. As it turns out, it may be easy to cause misunderstandings, and no clear parameters exist for why one color or group is right or wrong. The background of this game is a theorem of Goedel. He said that every logical system is based on a certain basic theorem that is actually not verifiable. This in turn leads to undecidable differences between systems. In other words: If person A believes in something like the holiness of the “Church of the flying spaghetti monster”¹⁴ (sic!) and person B does not, it is very hard to find a compromise between those two – apart from one thing: tolerance. The lesson from this game is also again to lower expectations, preparing young and old people not to be frustrated if others do not accept their worldviews.

Using the terms of UNESCO: Let’s agree to differ¹⁵.

The Educator's Biography as MILID Tool

Even system theory states that the role of the subject and the personality of the teacher has a tremendous relevance in education. Luhmann mentioned that the biography of a person is a medium in itself. We can express and prove certain things with a biography. The author has increasingly integrated biographical aspects into his MILID work. Of course, every educator has a different biography, but some patterns seem recognizable: it can be aspects of one's own childhood and youth, personal achievements and failures, and events that can be given special relevance and authenticity to MILID education. Here are some personal examples. As they are subjective, the author switches to the "I"-form for this section.

Celebrating Life instead of Martyrdom

In 1989, being 19, I was part of the civil-society movement that led to the fall of the wall and German re-unification. In the early times of this movement, one of the East German underground rock bands, Freygang, had a lyric in one of their songs called "Die Bürokratie": "You ask me is there something to die for / I tell you there is a lot worth living for."¹⁶ (The Bureaucracy) This message (in the media form of a song) was influential for me and probably for others within the movement. Peace songs by singers like Joan Baez helped to make non-violent resistance and civil disobedience popular, celebrating life (= "biophilia", in Erich Fromm's terms). The East-German revolution remained non-violent. This was contrary to today's "necrophile" (Fromm) or nihilistic "youth pop-cultures" like ISIS. I share this lesson especially with youngsters in our workshop to help them understand how they are being exposed to violent propaganda.

The "We Stay here!" Lesson

In the 1989 civil-society movement, there were two groups. One group wanted to leave East Germany. Their slogan was "We want to get out!". Another group of people thought that escaping was not the solution. The slogan of this group was "We stay here!". I belonged to the latter group that wanted to change the system from the inside, against all odds. At that time, 600.000 Russian troops were stationed in tiny East Germany. The East German government was demonstratively supporting the violent crackdown on the Tiananmen movement in China. I share this story as a lesson especially with people in countries with a large "youth bulb", with hundreds of thousands of young population considering to flee to Europe or the US.

The "Democracy needs Democrats" Lesson

In 2016, I joined a mainstream democratic party in Germany. I share this information with participants. I do not mention the name of the party, because this does not really matter in this context. What matters is that democracy needs democrats that work for it and defend it. I explain that party work is indeed boring, time-con-

suming, and bureaucratic; it can even cost you some of your friends – and yet it is meaningful. With this, I aim to give once more a personal story to model participation, patience, efforts against frustration and radicalization; again trying to kill excuses.

The “Advocatus Diaboli” Tool

As a student of media management, I was notorious for being the “advocatus diaboli” as I often challenged ethics-based management concepts. Later, I learned that this method is indeed recommended as a tool to break “group think” in terms of I.L. Janis¹⁷; e.g. wishful thinking in terms of social romanticism. Janis proposed that in group work, one person should be appointed to take a “counter-position”, challenging the views and convictions that the respective group has. The transfer of this “scepticist” method to the work with Radijojo has its roots in my exposure to different ideologies in my childhood and youth, each of them claiming to be the ultimate truth: communism, catholicism, protestantism, Western capitalism. This tool is helpful to keep an equi-distance to all ideologies. Here, we follow John Dewey called who called such ideologies “isms” and refused them his educational concept.¹⁸

The “Barefoot” Approach

Here, I was inspired by Bunker Roy and his “barefoot colleges”¹⁹ in rural India that I met and interviewed ten years ago.

Many young people that are connected to the Internet now see the glamorous side of the West / North, which leads to illusions about life in the West and possibly to massive frustration. In the fieldwork, I learned to counter such views actively. I explain to the children, youth and educators that I stand for something else. I explain that I don’t have a car, but instead spend this money for Radijojo. I have neither fancy clothes nor cutting-edge digital gadgets. I explain that if I would have those things, I simply would not be able to visit with them in their school. This helps to make it clear that it takes sacrifices of time and money to fulfill dreams, and to invest in Peace instead of luxury goods is a choice one has to consciously make. We deliberately use low-tech in our workshops to make clear that to learn and make progress one does not need high tech items. I share the work of Bunker Roy’s bare-foot college and others as examples from the developing world to “kill excuses”.

Interdisciplinary MILID Anti-radical Strategies

In the following section the author describes how MILID can use interdisciplinary approaches to develop and implement anti-radical strategies. The first examples also include some biographical elements.

MILID and Advertisement Psychology

“We pioneers love the German Democratic Republic. (...) We hold friendship to the children in the Soviet Union and all other countries”. I learned this “Pioneer oath”²⁰ in Eastern Germany when I was about 8 years old, and can still remember it. Such top-down moral appeals did not make us love our country, nor did we become friends with the Soviet Union. Instead, we were increasingly enervated by this and started to make fun of it. Back then, I did not understand this. Today, I can. In the psychology of advertisements this legitimate reaction to defend against unwanted propaganda, e.g. advertisement, is called reactance²¹. Today, I can say that such experiences helped me to develop a special friendly relation to people both in Russia, Poland and in many other states of the former Communist world where people underwent this type of propaganda and totalitarian governance. One could see this process as a dialectic “negation of negation” in terms of Hegel. Using this as a lesson, I mention that even an issue that looks trivial, such as promoting international friendship, is a very complex issue that may lead to unintended and sometimes unwanted effects.

MILID and Real-world Media

In my childhood, probably 1982, there was a “joke” among youth on the schoolyard. *“I am hungry, I am cold / I want to go back to Buchenwald”.* Buchenwald was the name of the former concentration camp of the nazis, just a few miles away. I remember a boy in Poland, probably in 1986, urinating on a Soviet star that he had drawn in the sand before. In recent times, in 2016, unknown people in my small home town created a swastika out of used chewing gum. A few months earlier, a few kilometers away in Erfurt, unknown people created a swastika by killing the grass in this shape on a lawn in the center of town; which was then discovered on a Google map satellite photo²².

All of these examples make one point clear: we will not succeed to understand radicalization if we only focus on the present and future, nor if we only focus on digital media. A few examples of using non-digital MILID strategies follow. In Morocco, our students created a large peace symbol by holding hands, using their bodies as a medium. We created exhibitions of peace drawings in Morocco, another “traditional” and yet effective medium. In our Transatlantic School Initiative; children in the US and Germany exchange drawings to start partnerships²³. In 2016, we started a newspaper project in Morocco, as we re-discovered the value of non-digital media, especially in the developing world.

MILID and Psychological Problems

In Germany 2015, the author saw a religious TV show where people could call in and talk about their very private personal problems. In the author’s perception of the show, some person showed severe symptoms of psychological problems, like acute depression. In Russia, a woman reportedly killed her child and referred to

religious motives²⁴. We regularly see children lacking psychological support. Such problems should not be exploited by religious (or political) groups. In the context of anti-radicalization, the author sees a strong need - and actually a duty - for systematic collaborations of religious leaders and MILID educators with psychologists, pediatricians, social workers; and, if necessary / applicable, with police and security entities.

MILID and Applied Philosophy

Some cultures seem to have a tendency towards eschatology²⁵ or “millennialism“ (or “chiliasm”), meaning the hope for a “once and for all perfect solution for everything”²⁶. With reference to scientists like Karl Popper, we offer a different approach. We try to create a sense of self-determination and of modesty; that we all simply learn from trial and error, that problem solving is a very basic principle in nature and human development, that the future is open – and that all humans make mistakes. If we don’t do this, yesterday’s solutions often turn into today’s problems, e.g fossil and nuclear energy. We use scenario techniques to help the kids to create concrete and realistic visions for a midterm future, including management tools like a SWOT analysis. They create practical contributions towards *Open Educational Societies* that are essential for the future of mankind, according to Klingholz/Lutz (2016).

MILID, Knowledge Transfer and Proliferation

The editors of ISIS online propaganda learned to use high-end IT equipment for their purposes.²⁷ Therefore, we should not proliferate MIL knowledge and logistics to people that we consider potentially radical. For instance, Radijojo refused to do a training in video production to some groups that we did not know and did not fully trust; we do this even when projects are logistically rather easy and financially attractive for a small NGO like us.

Selected MILID Toolbox Future Tasks

MILID, Law and Economy

It took a long time to create mechanisms to reduce online hate speech, and it is rather unlikely that this fight will ever be over or won. One recommendation is to not only block haters or bring people to court, but to reinvest financial fines for hate speech directly into peace and education projects. Thus, radical propaganda is subsidizing its own counterpart. The action “Hate helps” that donates for every reported hate comment against refugees²⁸ is an idea in this direction; but it is too small to create real impact. It has to be implemented as an official international and national policy, in order to systematically force the radicals to internalize the costs of hate speech and terror they cause and to instead subsidize MILID peace communication.

MILID and Hacking

Groups like Anonymous announced that they will fight ISIS²⁹. It is hard to understand why it is possible to hack all kinds of companies and organizations but so far not possible to hack and stop publications like the notorious high-end ISIS online magazines³⁰. Future interdisciplinary research and innovation are recommended. Here, MILID would enter a new dimension. Caution: Such activities may trigger counter-attacks.

MILID and Epidemiology

The author has noticed that radicalization follows specific patterns that show parallels to epidemics. A certain “virus“ (in some aspects, a virus is nothing more than a “code“, either biological or digital) may begin by infecting a special type of person or group, often with a certain “incubation period“, spreading virally via certain infection channels, causing certain damages, but only if a certain critical mass is infected and accompanying circumstances (social, environmental, cultural, economical) support the spread of the disease etc.

Hence, epidemiological research may help to understand, predict and counter radicalization. The author discussed this idea with Dr. Gerd Klausen from Berlin, Germany, physician specializing in immune system diseases; he supported this idea. We hereby invite fellow researchers for common interdisciplinary studies.

MILID and Criminology

The author observed certain patterns where the misuse of children and the restrictions on youth created media seem to follow patterns of organized crime³¹. Political or religious radicalization, terror and organized crime including money laundering seem often to work hand in hand, and are often linked with the misuse of youth-related media; e.g. mediated and youth-targeted propaganda for IS; or glorification of drug-gangs and militant groups in Latin America. We assume that if we use criminological approaches like “follow the money“, we could find certain patterns on an international and local level that could help one to understand, detect and counter the interdependencies between those sectors. This area needs special expertise in the field of organized crime; the research needs special caution and legal support. The author hereby invites fellow research institutions of criminology, law, whistleblowers and good governance-related institutions to work together with MILID experts in this field.

Conclusion

This is a modest selection out of many more tools that we and others constantly develop. This “MILID toolbox” is of course no magic formula; and it is never complete. But it has proven to be efficient and effective, on a practical level.

However, many of the tools discussed above can only help to repair what deficits in politics, economy, media and society have caused. We shall work towards a world where such tools are superfluous.

The “MILID toolbox” is now open for further collaborative development by the GAPMIL/MILID practitioners community.

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Youth Radicalization in Cyberspace:

Enlisting Media and Information Literacy in the Battle for Hearts and Minds

Tessa Jolls & Carolyn Wilson

Media and information literacy (MIL) transcends boundaries – geographically, and across subjects and disciplines – yet it provides a process that serves as a catalyst for analysis, discussion, creation and participation. (Wilson and Jolls, 2015) Through a consistent global framework, it is possible to devise a coherent and replicable strategy that can be measured and scaled. MIL offers an effective counter-strategy to tactical radicalism and extremism, and is one that can be readily employed and that has demonstrated its effectiveness in winning hearts and minds when applied for pro-social purposes. Most importantly in light of the urgency of countering terrorism globally, training and implementation of MIL programs can be done efficiently in a timely manner.

In light of the above perception, this paper will:

- explore the research related to the power and effectiveness of MIL education*
- explore the importance of a conceptual framework for MIL*
- present several case studies that illustrate the relevance of MIL when dealing with issues such as human rights, propaganda, indoctrination and extremism*
- discuss how taking MIL “global”, and make a place for media and information literacy for key groups and stakeholders is essential as we address the current global challenges facing MIL and human rights.*

Keywords: Media literacy, media and information literacy, education, extremism, counter-terrorism, globalism

Introduction

Education is a powerful catalyst for change, and it is also a predictor of who engages in participatory politics – the more education, the more likely a citizen is to be politically active. Today, when looked at through the prism of educational attainment, college students are the most active in the participatory politics realm, which is defined as interactive, peer-based actions through which individuals and

groups seek to exert both voice and influence on issues of public concern (Cohen & Kahne, 2012).

That targeting such politically active college and high school-aged youth is a strategy employed by ISIS and other radical extremists is acknowledged through anecdotal reports and at top levels of government:

“UK surveillance chief Robert Hannigan has said ISIS and other extremist groups use platforms like Twitter, Facebook and WhatsApp to reach their target audience in a language it understands. ‘Their methods include exploiting popular hashtags to disseminate their message,’ he said.

‘ISIS also uses its Western recruits to promote the cause to other people like them back home.’ “And the extremist group is putting a particular focus on girls, analysts say. ‘We’re seeing young women from across Western countries both expressing their support for and migrating to Syria now in totally unprecedented numbers,’ said Sasha Havlicek, chief executive of the Institute for Strategic Dialogue. ‘And I would say this is the result really of an extremely sophisticated propaganda recruitment machinery that’s targeting young women very specifically’ ”(Mullen, 2015).

Evidence such as this emphasizes the growing need—some might say urgency—of media and information literacy (MIL) education. MIL, with its focus on key competencies, can work to provide young people with the skills, knowledge and attitudes they need to understand: how all media, including social media, operate; how they can be used, by whom and for what purposes; and how to evaluate the information they present.

Background to the Crisis

Between 27,000-31,000 foreign recruits from at least 86 countries have traveled to Syria and Iraq to join the Islamic State as of December, 2015 -- a significant increase from the 12,000 foreign fighters from 81 countries reported in June, 2014. Western Europe, Russia and Asia have also seen significant increases in recruitment; the U.S. has remained flat, with most recruitment in the U.S. occurring through social media. The average rate of returnees to Western countries is between 20-30%. (Soufan Group, 2015). This data indicates that much remains to be done to discourage allegiance to the Islamic State and a long list of other terrorist organizations throughout the world – Hezbollah, Boko Haram, Al-Qaeda, Abu Sayyaf, and on and on.

Understanding the role that the Internet is playing in the grooming and recruitment of young extremists is key to identifying an effective strategy for challenging the jihadist propaganda. In a 2013 study (von Behr, Reding, Edwards & Gribbon, 2013) of 15 extremist and terrorist cases identified through the UK Association of Chief Police Officers (ACPO) and UK Counter Terrorism Units (CTU), researchers from Rand Europe stated that “for all 15 individuals we researched, the internet has been a key source of information, of communication and of propaganda for their extremist beliefs... this access to people online may provide greater oppor-

tunity than the offline world to confirm existing beliefs and avoid confrontation with information that would challenge them.” Rand Europe analyzed and compared five hypotheses regarding internet use by radicals; the hypotheses were identified through a literature review and are shown in the table below. Rand Europe then compared these hypotheses to the primary data contained in the 15 terrorist cases, with the following results:

Literature Hypotheses	Does the primary data support the hypotheses?
1. The internet creates more opportunities to become radicalized.	Yes in all of these cases.
2. The internet acts as an ‘echo chamber’.	Yes in the majority of these cases.
3. The internet accelerates the process of radicalization.	While there is no agreed length of time or template for radicalization, it is not clear that the internet would have accelerated this process in the majority of our cases: in these cases the internet appears to enable rather than necessarily accelerate radicalization.
4. The internet allows radicalization to occur without physical contact.	Not in the majority of these cases: most cases involve offline activity that could have played a role in the individual’s radicalization.
5. The internet increases opportunities for self-radicalization.	Not in the majority of these cases: most cases of so-called ‘online self-radicalization’ involve virtual communication and interaction with others.

These findings strongly support the notion that the internet plays a unique and unprecedented role in the recruitment process, from creating opportunity to connect with others, to reinforcing radical beliefs in a virtual “echo chamber”(Shane, Apuzzo and Schmitt, 2015). However, personal contact in the offline world also plays an important part in radicalization, and why and how these connections are made also must inform strategies for combatting terrorism.

According to Olivier Roy, a professor at the European Institute in Italy and well-known analyst of Islamic terrorism, “Radicalisation is a youth revolt against society, articulated in an Islamic religious narrative of jihad. It is not the uprising of a Muslim community as victims of poverty and racism: only young people join, including converts who did not share the ‘sufferings’ of Muslims in Europe. These rebels without a cause find in jihad a ‘noble’ and global cause, and are consequently instrumentalised by a radical organization (Al Qaeda, ISIS), that has a strategic agenda” (Swanson, 2015).

Beyond increasing their intelligence capacity, governments and society “need to debunk the myth that radical terrorists are heroes, and subvert the idea that the

Islamic State is successful and impervious to our attacks,” according to Roy. “What’s more, we need to foster the idea that Islam is a normal part of society, not a dangerous or oppressed minority. Instead of ‘exceptionalizing,’ we should ‘normalize’”.

Youth and the New Media Culture

At the heart of the matter – the emotional heart – are issues of identity that have long driven youth behavior. “...strip away all the grievances and myriad individual triggers that might drive an individual to join an extremist group, and you find underlying issues of identity and belonging. None of this is new,” said Shiraz Maher, senior research fellow, International Centre for the Study of Radicalisation and Political Violence (Maher, 2015).

Certainly, the commercialization of youth identity has long been a focus of expensive and endless studies and marketing campaigns, with companies targeting youth to tune into movies, television, music, smartphones, online apps and platforms in an effort to sell their merchandise to them– and even encouraging youth to share their “friends” contact information so that they too can be targeted by the corporation. Nor is the appeal to be “exceptional” new in the commercial arena: Remember the classic 1997 Apple campaign admonishing youth to “Think Different”? (Hormby, 2013)

Today, the co-opting of youth identity has shifted to the more sophisticated and consequential ideological realm, where girls speak of “leaving behind an immoral society to search for religious virtue and meaning,” (Bennhold, 2015) and boys “are motivated by the desire to be a hero, to do violence or get revenge.” (Swanson, 2015). Social contagion is also a factor, with copycat behavior that sometimes results in clusters of young friends and/or family joining in jihad. (Bennhold, 2015; Mate 2015). Destructive and even suicidal copycat behaviors are not new. Documented cases of youth suicides incited through media go back to the publication in 1774 of Wolfgang von Goethe’s sensational book, “*The Sorrows of Young Werther*.” (Furedi 2015) Werther, the book’s main character, kills himself with a pistol after being rejected by his lady love, and upon publication of the book, there was a notable uptick of young men committing suicide through the same means, leading to a type of suicidal social contagion called the “Werther effect”.

Whether recruiting boots on the grounds or brides for recruits, ISIS is relentlessly and effectively employing its army online in fighting the global battle for hearts and minds. ISIS has mobilized a decentralized media empire which relies on followers world-wide to distribute messages in at least half a dozen languages. (Stewart & Maremont, 2016) The scope of the ISIS effort is daunting: Twitter alone “removed more than 26,000 suspected pro-Islamic State accounts in March (2016), nearly four times the number erased in September, according to an analysis conducted for The Wall Street Journal by Recorded Future, Inc., a threat-intelligence firm based in Somerville, Mass. Islamic State supporters have tried to

keep pace, establishing more than 21,000 accounts in March (2016), compared with about 7,000 in September, the analysis found”.

Although signs of ISIS’ and other radicals’ online “success” include depictions of beheadings, enslavement of women, purging of Christians and ethnic minorities and other barbarous physical acts that are all-too-familiar litanies of war, the battles fought online represent utilizing new technologies and strategic employments that are inevitably part of war —except that this time it is the online war which military forces are ill-equipped to fight, globally and locally.

Yet the battle must be fought – and won – using the very technologies and media and information that the radicals also employ. However, it is not enough to rely on Twitter, Facebook or government counter-terrorism units to filter out terrorist-inspired messages. According to an intelligence brief issued by Stratfor, a global intelligence consulting firm: “Ordinary citizens exercising situational awareness can and have saved lives...It is unrealistic to expect the government to uncover and thwart every plot. There are too many potential actors and too many vulnerable targets. Individuals need to assume some responsibility for their own security and the security of their communities. This does not mean living in fear and paranoia, but rather living with a relaxed level of situational awareness, being cognizant of potential dangers and alert to indicators of them. People who accept the responsibility and who practice this awareness are the true grassroots defenders” (Stewart, 2013).

The Role of Media and Information Literacy

With ideology being the focus of jihadist and terrorist recruiting, and with their “weapon of choice” for recruitment being the Internet and social media, the need for media and information literacy (MIL) education globally is now imperative.

Like centuries of old, the battle by grassroots defenders must be fought and won by youth who provide the boots on the ground. But this time, these youth must be armed with a critical understanding of the media they use. Since the politicians and generals have no direct control over online activities and operations; they must rely on the smarts and the hearts of young people to bring a critical lens to the representations and message about their world, and the threats to that world. The “boots on the ground” now traverse the virtual world, and still encounter an enemy as threatening as those found on the battlefield.

In today’s global village, the media provide a culture that has gone beyond blue jeans and rock’n’roll. Today, the global and the local are often merged, yet global media convey values, lifestyles or points of view that may not be consonant with local values. Sometimes the global and the local inform each other and sometimes not; sometimes local culture influences the interpretation of global media; sometimes global media is adapted to fit local cultures or conversely, local culture influences global media. Youth are often rudderless, navigating the online universe with little adult guidance or institutional anchoring (Walkosz, Jolls and Sund, 2008).

Preparedness to navigate the global village – providing youth with an understanding of human rights and dignity, and of the importance of rule of law to freedom and economic prosperity -- comes in this new arena through media and information literacy education.

Youth primarily get their news and information through media outlets such as YouTube or Instagram, often spending more than eight hours each day with media. (Common Sense Media, 2015) In the media world of powerful images, words and sounds, media *is* youth culture.

But youth still need filters (and more!) for all kinds of purposes, from internet safety to having the ability to select credible information sources. They (and we) need a mindset to go with the headset – an internalized filtering system that can be used anytime, anywhere; that is commonly shared; and that transcends cultural and national boundaries. We need algorithms for our brains, to use as we both consume and produce media, and participate in a globalized society.

Media and information literacy offers both offensive and defensive tools of discernment and expression to advocate for positive human values and for political action, and to recognize and to mitigate harmful media messages and effects. MIL education has long shown how it is one of the most viable intervention strategies to minimize media's negative consequences and maximize its positive influence on children's beliefs, attitudes and behaviors. An extensive meta-analytic review of studies in this area conducted over the past three decades found that media literacy interventions counteract media effects related to risky and anti-social behaviors, including violence and aggression, alcohol and tobacco use, body image and eating disorders and commercialism (Jeong, Cho & Hwant, 2012). Additionally, MIL positively impacts children's knowledge acquisition skills, attitudes and behaviors about the nature of media and its influence, an awareness of persuasive techniques used to influence audiences, and their ability to assess the realism of media representations.

These MIL skills directly address the profile of online radicalization described by the U.S. Department of Justice's Community-Oriented Policing Services:

“Generally, as individuals immerse themselves in online extremist content, they begin to develop a skewed sense of reality in which their views no longer seem radical. Online interactions with like-minded individuals can substitute for an individual's physical community and create an online social environment similar to that of a gang in which deviant behavior and violence are the norm. Consumers of online extremist content can also develop or increase feelings of superiority, moral outrage, desensitization to violence, and willingness to commit acts of violence in furtherance of a particular cause” (International Association of Chiefs of Police, 2014).

MIL education has proven itself as an effective intervention strategy for violence prevention: an extensive longitudinal study conducted by UCLA, (Fingar & Jolls, 2013) evaluating the Center for Media Literacy's framework and violence prevention curriculum, *Beyond Blame, Challenging Violence in the Media*, found concrete results from a cognitive intervention that called upon middle school students' critical understanding and expression. The study found that students were able to discern the Four Effects of Media Violence -- increased aggression or

imitation, a heightened sense of fear for one's own safety, desensitization toward the pain and suffering of others, and habituation. Additionally, they came away with stronger beliefs that media violence affects users and that people can protect themselves by using less. Students' rates of aggression slowed during the course of the study, and specific behavioral changes included students' consuming less violent media, fewer incidents of pushing or shoving other students, or threatening to hit or hurt someone.

Yet providing media and information literacy education is a demand as yet unmet inside and outside of classrooms, as youth themselves attest: 84% of youth respondents in a 2012 study reported that they would benefit from learning how to judge the credibility of what they find online (Cohen & Kahne, 2012). How accurate and factual is the information? What worldview is represented? Who and what are left out? Who benefits (or not), and how? Is there anything that can be done, or should be done? What is our individual and collective responsibility? Making these types of judgments requires textual and contextual readings that are based upon an ethical framework for analysis and evaluation – and with social media and media production, applying these frameworks to creative content that youth themselves produce.

Since all media are representations that are constructed by an author(s) for a particular purpose, and for a particular audience, the Core Concepts of Media Literacy – like Newton's laws of gravity – describe in a consistent, systematic way how media are constructed in every genre, every time. (Wilson & Jolls, 2015) These Core Concepts apply to both deconstruction (reading) and construction (writing) of media. They are foundational to understanding media and to critically analyzing media for both consumers and producers of media messages, who “represent” or re-present, reality to audiences.

To deepen the exploration of the nature of the Core Concepts and representation, the Center for Media Literacy's Questions/TIPS (Q/TIPS) framework is an example of an evidence-based practice that enables a process of inquiry. This inquiry can be applied to any media, anytime to interrogate the media's authorship, purpose, techniques, framing of values and biases and audience targeting (Jolls & Wilson, 2014). Through applying and practicing this process of inquiry, media users develop an internalized filtering system – or heuristic – that may be used for discernment and for informing decisions. In turn, this analysis is part of a decision-making process of Awareness, Analysis, Reflection and Action – an Empowerment Spiral that provides a basic heuristic for breaking down the steps followed in determining whether to take action, or not.

For example, a deeper understanding and application of Core Concept #5, “Most media messages are organized for profit and/or power,” is particularly relevant to combatting terrorism and jihadism, since users would be encouraged to explore the financial or ideological implications of messages they engage with. Core Concept #4, “Media have embedded values and points of view,” helps users to see how messages are framed, to observe what is contained or omitted in the message, and to understand the lifestyles, values and points of view that contribute to the content and inevitable bias in the message. These Concepts help illuminate a

process of inquiry that can take a media user well beyond the surface meaning or message conveyed.

An example of putting these Core Concepts to work can be found in identifying the root causes of the Arab Spring, which began in 2010 when a Tunisian man named Mohamed Bouazizi set himself on fire and millions of people took to the streets across the Middle East. The news media reported heavily on the use of social media in the demonstrations, but social media was not the root cause of people taking to the streets: “In the end, everybody, I think, does understand at some level that this has always been a situation of despair. The guys who did the twittering and the Facebooking may have received a lot of the publicity in the Arab Spring,” Hernando de Soto, founder and chairman of the Institute for Liberty and Democracy, said. “People understand that social media makes news travel faster, but that the substance of the news comes from someplace else. It’s not that I believe that economics is the whole explanation for what happened, but it is the missing ingredient (in the news coverage).” DeSoto’s diagnosis of the causes of the revolution is that small vendors like Mohamed Bouazizi have no property rights and no redress; when the government takes away their property, they have nothing; they are literally facing starvation, with no future. Despair is what’s left. De Soto should know: he is a veteran of helping to defeat the Shining Path Maoist terrorist organization in Peru, and his Institute conducted in-depth interviews and research into the circumstances surrounding Mohamed Bouazizi and the 49 other individuals who self-immolated within 60 days of Bouazizi (McKinsey on Society, 2016). Clearly understanding the context of the media commentary gives the situation a whole new meaning

Recommendations: Heeding the Call

Calls for media and information literacy education are being made by important organizations across the globe. The UN Security Council’s Counter-Terrorism Committee (Counter-Terrorism Committee, 2016), has called for “creating avenues for the voices of women and youth...and developing education programmes to promote critical thinking and understanding of other cultures.” UNESCO has long supported media literacy and intercultural dialogue through its Media and Information Literacy initiative. Through the UNESCO-initiated Global Alliance for Media and Information Literacy (GAPMIL), active chapters are working toward the promotion of MIL throughout the world. UNESCO recently released *A Teacher’s Guide on the Prevention of Violent Extremism*, and addresses the topic of “online media literacy” as a means to “help learners use the Internet and social media in a safe and effective way” (UNESCO, 2016). A major strategy report (International Centre for the Study of Radicalisation and Political Violence, 2009), specifically called for the UK government to “empower online communities” and “reduce the appeal” of radicalization, saying that “more attention must be paid to media literacy, and a comprehensive approach in this area is badly needed”. Although its focus was

primarily education reform, an Aspen Institute report called “Learner at the Center of a Networked World” (The Aspen Institute, 2014) called for media literacy and social/emotional literacies to be at the heart of education, advocating for educational approaches appropriate to 21st century needs.

Yet politicians and mainstream media have not joined this call: “The gulf between the political set and the ordinary members of society is vast,” according to the World Editors Forum (Mukuka, 2016). “So too is the disconnect between the mainstream media and ordinary people, particularly the young.”

Universities and other temples of learning have also failed to prioritize MIL education: with the erosion of free speech on many campuses and the censorship of content, too few youth understand that one person’s offense can be another’s expression of truth to power (Gillman and Chemerinsky, 2016). University schools of education have sadly neglected media and information literacy, nor is MIL a required competency for gaining a teaching certificate. (ABCTE, 2016)

Technology companies have not stood up for increased user discernment through MIL: while media production has been democratized through the promotion and use of social media, media and information literacy becomes even more essential in a media climate where algorithms are the new editors that may limit users’ access to important information by censoring, and where companies profit by selling personal data, while running on users’ content and online preferences and histories (Herbst, 2016).

While report after report from practitioners across the globe has laid out paths for providing MIL education – from the Grunwald Declaration in 1982 (UNESCO, 1982) to the present (The Aspen Institute, 2014; Cohen & Kahne, 2012; Hobbs, 2010; Turner, *et.al.* 2016), MIL remains marginalized as a solution to important world problems and as a movement worthy of encouragement and investment. This neglect should be a shameful embarrassment for leaders the world over, who stand by as citizens lack the competencies to stand up to dangerous worldviews and the powerful omissions and commissions that the media perpetuate. “Media literacy is an all-hands-on-deck issue. We need to wake up,” said Kevin Stratton, Republican member of the Utah House of Representatives (Stratton, 2015).

Media and information literacy transcends boundaries – geographically, and across subjects and disciplines – and it provides a process that serves as a catalyst for analysis, discussion, creation and participation. (Wilson & Jolls, 2015) Through using a consistent global framework, it is possible to devise a coherent and replicable strategy that can be measured and scaled. It offers a strategic counter-strategy to tactical radicalism and extremism that can be readily employed and that has demonstrated its effectiveness in winning hearts and minds when applied to pro-social purposes (International Centre for the Study of Radicalisation and Political Violence, 2009).

This heuristic-oriented approach to MIL education places trust in the judgment, decisions and actions of individuals and communities. It is a democratic approach, where individuals and groups are empowered to use tools of discernment and persuasion to work towards their own goals. It is not directive or top-down; it relies on a process of inquiry that raises questions about values, motives and

purpose; it provides a sense of ownership and agency for decisions and actions that individuals may take as a result of employing MIL competencies in any subject area.

MIL education can contribute to solutions to problems of global proportions that are happening *now*. The need for media and information literacy education is urgent. Most importantly in light of the urgency of countering terrorism globally, training and implementation of MIL programs can be done efficiently in a timely manner (Fingar & Jolls, 2013). Learning about MIL is not a linear abstract process – it is an experiential process. Training programs for teachers taking less than one day have been effective in providing a foundation for MIL education (Fingar & Jolls, 2013). Furthermore, since a media and information literacy framework can be applied to any message, anywhere, anytime, using such a framework is highly flexible, portable and timely. The foundational skills of MIL are necessary as a platform upon which to build citizenship skills, workplace competencies and healthy life decisions.

The rise of ISIS and other extremist groups is confirmation of what we in MIL education have long said: that using new media technology effectively is about more than learning to click or create at the touch of a finger. The stakes are high, and understanding the nature and the use of representation through media and information literacy is essential: “How we are seen determines in part how we are treated; how we treat others is based on how we see them; such seeing comes from representation.” (Dyer, 1993).

Minds, hearts -- and lives -- must be won over, in a way that exemplifies universal human values. We must act now.

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Media and Information Literacy Against Online Hate, Radical, and Extremist Content

Some Preliminary Research Findings in Relation to Youth and A Research Design

Alton Grizzle & Jose Manuel Perez Tornero

The growing number of terrorists' attacks around the world, and war and conflicts, especially in the Middle East and Africa has increased attention to the phenomena of radicalization and incitement to hate, violence and extremism. There is sufficient empirical evidence to highlight the correlation between hate speech and the phenomenon of radicalization. It is also evident that the exponential growth of social media and the Internet is leading to a multiplication of the phenomenon and its impact. Despite, there is not a clear consensus about how to counteract the negative impacts of online hate speech through a systemic strategy. One thing seems certain, education and awareness can counteract the negative effects of hate speech. In this context, promotion of media and information literacy plays a crucial role.

This paper presents a preliminary research design in order to propose empirical evidence to help build a systematic strategy to counter hate speech online. After briefly reviewing the main findings of research on the subject, we present the first results of a survey aimed at young people relating media and information literacy and exposure to the contents of hate and intolerance.

The paper presents some preliminary research findings on the perspectives of 614 young women and men, aged 14-25, about online hate, radical and extremist content. It highlights their self-reported knowledge, attitudes and practices. This work is part of a larger study on citizens' response to media and information literacy competencies which involves over 2,000 young women and men from over 100 countries which started in 2015. 61% of those surveyed reported that they have been exposed to radical and extremist content online accidentally. 14% gave a neutral response. 56% say they ignore these content when they encounter them. 56% of respondents encounter hate content on Facebook, 14% on YouTube and followed by Twitter, 8%. This paper suggests some key implications and actions.

Keywords: Media and information literacy, violent extremism, five laws of media and information literacy, online hate speech, online radicalization, cyberhate, extremism, the Internet, social media

Introduction

There is broad consensus on the fact that “the exponential growth of the Internet as a means of communication has been emulated by an increase in far-right and extremist websites and hate-based activity in cyberspace”. (Banks, 2010). Social media networks such as Facebook have experienced in recent years an exponential growth. At the same time, there has also been a growth in radicalized groups that use the Internet as a system to promote violent radicalization (Awan, 2016).

There is an evident upward trend. In 2009, the Simon Wiesenthal Center released the report, *Facebook, YouTube +: How Social Media Outlets Impact Digital Terrorism and Hate*, which notes, “there is a surge of 25 per cent compared to the past year on the growth of “problematic” social networking groups on the Internet.” The report was based on “over 10,000 problematic websites, social networking groups, portals, blogs, chat rooms, videos and hate games on the Internet which promote racial violence, anti-semitism, homophobia, hate music and terrorism.” (as cited by Jaishankar, 2008). MediaSmarts, following a similar report of Simon Wiesenthal Center in 2012, pointed to over 14,000 problematic online spaces¹. According to the report, “Social networking is increasingly the weapon of choice for... terrorists and that there has been a 12% increase to 14,000 problematic social networks websites, forums, blogs, twitter, etc².” This was an increase of up from 11,500 in 2011.

In a study carried out by Hawdon, et al (2015), approximately 53 per cent of Americans, 48 per cent of Finnish and 39 per cent of British those surveyed reported that they were exposed to hate content online. While in Germany 31 per cent reported such encounter.

At the same time, recent research has clearly shown that the access to content “used to stereotype groups (...) centered on race or ethnicity, has increased. And that this phenomenon has impact especially on young people (Costello, M., Hawdon, J., Ratliff, T., & Grantham, T., 2016 and Matti Näsi Pekka Räsänen James Hawdon Emma Holkeri Atte Oksanen, 2015)

Moreover, there have been numerous international institutions and governments that have tried to raise awareness and define policies that counteract the negative effects of online hate speech. In this context, it should be noted that there are efforts made by UNESCO (Brennan, 2015), the European Union (EC, 2016), the US and many governments in different countries. A few examples are considered here.

In Pakistan, the government has adopted new policies and measures to reform its education system, media and security sector and economic development to an effort to counter violent extremism (Mirahmadi & Ziad, 2015). The Government enacted its first “integrated National Internal Security Policy, which acknowledges the CVE role of the civilian government, the military, civil society stakeholders (including religious leaders, educational institutions, and the media). [Mirahmadi & Ziad, 2015, p. 5]” An inspiring initiative in Pakistan, *Youth Voices: Innovative Ideas on Youth and Extremism* explored youth thinking radicalization and violent extremism, its causes, complexity and potential solutions. The essays written by

Pakistani youth were adjudged by experts via a national essay contest. Such engagement of youth is similar to the findings of the youth survey described in this paper.

In the Horn of Africa, an action agenda development included planned actions to empower civil society, the media, and the private sector. Support is foreseen for support for media practitioners with professional to develop and train them on awareness raising and sensitization to countering violent extremism. The aim is to inspire communities through alternative narratives and sports, arts, and cultural programs³.

The United Kingdom, Counter Extremism Strategy⁴ purposes to protect people from the harm caused by extremism. It is based on a fourfold approach. This covers countering extremist ideology; building a partnership with all those opposed to extremism; disrupting extremists' effort to create division and opposition to rule of laws in communities; and building more cohesive communities by addressing identity issues and embracement of common values.

Most governments and international stakeholders involved in countering hate, radicalization and extremism identify social media and online spaces as primary tools being used by radical and extremist groups. As the UK strategy notes, "Increasingly extremists make sophisticated use of modern communications, including social media, to spread their extreme ideology and attract recruits in large numbers⁵" (ibid p.11).

UNESCO is contributing to tackling radicalization and extremism on several fronts. The Organization notes, "It is not enough to counter violent extremism --- we need to prevent it, and this calls for forms of 'soft power', to prevent a threat driven by distorted interpretations of culture, hatred, and ignorance⁶." Recent initiatives of the organization include empowering youth to build peace and launch of UNESCO's first Teacher's Guide on the Prevention of Violent Extremism through education. In the area of media and technology, UNESCO promotes media role to counter extremism. The publication "Countering Online Hate Speech" gives an overview of the dynamics characterizing hate speech online and some of the measures that have been adopted to counteract and mitigate it, highlighting good practices that have emerged at the local and global levels.

In this context and although not yet exists empirical evidence, all recognize that education and media and information literacy are a key element to combat hate speech online. For instance, the European Commission recognizes that is crucial to "Countering terrorist propaganda and hate speech online: fighting threats, strengthening critical minds and encouraging civil society engagement". And, at the same time, "supporting media literacy: The Safer Internet Digital Service Infrastructure funded under the Connecting Europe facility allows National Safer Internet Centres to raise awareness among children, parents and teachers, of the risks children may encounter online and to empower them to deal with these risks" (EC, 2016). This media and information literacy effort must be applied to both formal and informal education, compulsory education, and lifelong learning should embrace media and information literacy.

However, from our point of view, the traditional and formal educational modalities (face to face classes, textbooks and examinations) are not sufficient because of

limitations in scope and the slow pace of take-up. It seems that in the virtual world, we live in, is necessary, therefore, to initiate educational strategies that utilize the new possibilities offered by the web, such as networks and mobile devices. It is quite clear that all these new media must be appropriated or exploited to promote MIL. The reality is that there are not many experiences in this field nor are there many studies that have been developed on this subject. In this sense, the purpose of this text is to make way for a research design that allows orchestrating actions against hate speech, radicalization and extremism online using the opportunity that the virtual context offers to education.

Aim of the Research Project

It is against this backdrop that this paper, based on an ongoing research, outlines an approach that will contribute to more empirical knowledge on citizens' response to personal, social, economic, political and cultural challenges and opportunities online and offline after having acquired MIL related competencies through different kinds of Massive Open Online Courses (MOOCs).

In this context, it is necessary to develop methodologies to measure the impact and evaluate the benefits of the competencies acquired through these courses by learners. In light of the dearth of research in this field and especially since longitudinal studies are almost non-existent, we need to develop innovative techniques to recognize and validate citizens' interaction with MIL courses in the medium and long term.

This paper tries to contribute to the designing of pedagogical strategies in order to create and produce online courses on MIL oriented to counteract the hate, radical and extremist content online. Below are some research questions being investigated.

Key Research Questions

1. Are citizens' attitudes towards participation/engagement in democratic discourses and governance processes, on such issues as freedom of expression, freedom of information, quality media, gender equality and privacy, intercultural and interreligious dialogue, and exposure to online hate, radical and extremist content online and offline different consequent to MIL competencies?
2. How do citizens respond to personal research needs in light of MIL competencies and do they become more critical of information and media content?
3. Are citizens' responses to MIL reflected in particular attitudes toward cultural dialogue, respect for differences, global citizenship and promotion of peace?
4. Which is the more effective design for a MIL on-line course?
5. How do learners respond to different on-line courses of different designs?

6. Which are the most important changes that an on-line course can provoke on the students?
7. How is it possible to measure and evaluate the impact of a MIL on-line course?

Hypothesis

After exposure to MIL on-line courses, participants will improve their general attitude as citizens who possess certain levels of MIL competencies.

This change of attitude will lead them to respond differently to personal, social, economic, political and cultural challenges and opportunities on and offline.

A Preliminary Research Methodology

Research design

The research is ongoing. It employs a combination of quantitative and qualitative approaches which will include elements of quasi-experiment.

The methodology includes two kinds of tasks:

- Designing and creating the on-line courses.
- Evaluating and analysing citizens' response to the MIL competencies achieved as well as their responses to different designs of the on-line courses.

For designing the courses, the research uses the **Instructional Design Methodology and multimodal resources** (Chen and Williams, 2009).

For evaluating and analysing the impact, **quantitative and qualitative approaches** are applied. These approaches involve:

- On-line Survey
- Journaling and Assignments
- Discussion Forum
- Deep Interview
- Focus groups
- Ethnography action-based research/Participatory research method
- Discourse analysis

The research is a longitudinal study into citizens’ response to MIL competencies. It is inspired by similar longitudinal studies carried out by researchers such as Hobbs and Frost (2003); Quin and McMahon (1995) and Cheung (2011) but with different focuses. The research involves assessing the basic MIL competencies of two separate groups of young persons [*Treatment Group 1 and Treatment Group 2*] (pre-course) and their attitude towards selected social and political challenges and opportunities. They will then be exposed to training on MIL through massive open online courses of different designs (*Intervention 1 and Intervention 2*). Their responses to the acquisition of these competencies will be evaluated (post-course, See Figure 1 below). Through a panel study approach, the research involves two other groups of young persons from the same population (Control Group 1 and Control Group 2) who are not exposed to either of the *Interventions*. They are invited to complete the same survey instrument used with *Treatment Group 1 and Treatment Group 2*, at different points in time. The panel study will be compared with the trend study (See Table 1 below).

Figure 1

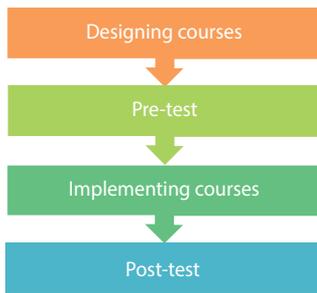


Table 1

RESEARCH GROUPS	ACTION 1	ACTION 3	ACTION 3	COMPARISON of
<i>Treatment Group 1</i>	Pre-course survey	Intervention 1 (MIL MOOC 1)	Post-course survey	Pre and post responses + test for internal validity. Feedback from participants to inform design of Intervention 2 (MIL MOOC 2)
<i>Panel Group 1</i>	Instance 1 of survey	-	Instance 2 of survey	Responses from both instances + test for internal validity
COMPARISON				

<i>Treatment Group 2</i>	Pre-course survey	Intervention 2 (MIL MOOC 2)	Post-course survey	Pre and post responses + test for internal validity
<i>Panel Group 2</i>	Instance 1 of survey		Instance 2 of survey	Responses from both instances + test for internal validity

The pre-course questionnaire tries to ascertain the level of MIL competencies of the citizens involved and their attitudes toward selected social, personal, political and cultural issues as outlined in the relevant research questions. It is administered using an online survey instrument designed by the researchers⁷.

The post-course survey is done using the same survey instrument. The post-course survey will be applied three times over an eight-year period with the same sample of respondents to ascertain changes in their responses over time. Additionally, it will assess citizens' response to different design modalities of the online MIL courses.

The administration of the courses is conducted by universities. The researchers were part of a team that designed Intervention, MIL MOOC 1 and participated as teachers and tutors on the courses. The instructional design of the courses offered relevant dimension described in the research questions.

Intervention 1 (MIL MOOC 1) was administered on the platform of Athabasca University⁸. Intervention 2 (MIL MOOC 2) will be administered by the Autonomous University of Barcelona. It is being prepared and is a redesign of MIL MOOC 1 based on feedback from the participants in Treatment Group 1. Both Interventions are based on the conceptualizing of MIL as a composite concept as espoused by UNESCO⁹ and have a common curricular base. However, the different media and tools employed will allow analysis of the different impact of the diversity of pedagogical design.

Sample design

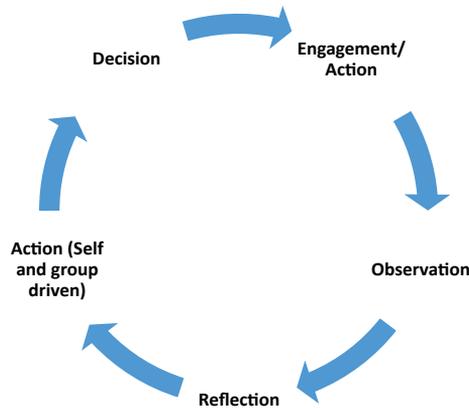
The researchers employ a combination of intentional or purposive sampling and random sampling. The researchers have contemplated the potential challenge to trace and locate participants for future assessments, which is essential to this research. Therefore, in the recruitment process, institutional affiliation of respondents is explored by reaching out to organizations that are working with young people, that will recommend persons who are likely to stay connected with the organization over the period of the study (intentional sampling). In addition, the survey and Intervention (MIL MOOC) was promoted to youth networks, organizations and MIL related networks globally. This is intended to help with tracking respondents over a relatively long period. The organizations will also be asked to assist and commit to the entire research process.

Random sampling will be employed for follow-up aspect of the research such as deep interviews and focus groups with participants. An element of intentional sampling will still be applied to ensure a balanced mix of participants with different degrees of engagement in the Interventions and possible from different regions.

The researchers are aware that “experimental research” is contested in many quarters, given its psychological connotations, abstracting people from their environments and subjecting them to ‘experimental’, laboratory-like ‘test’ environments. Also, ‘behavioural change’ studies are also highly debated, as they are also seen as largely psychological and require direct observation¹⁰.

To address these concerns, the research is being done in the context of social change, recognising that individuals and organizations exist within a large society and are influenced by many external factors. It is for this reason that surveys will be used to assess participants’ responses to socio-political issues. These responses may not necessarily be behavioural. The choice of a quasi-experimental design will generally offer less control, that is lower internal validity and enable a more real-life setting/approach, which implies higher external validity (Kamerer, 2013). Additionally, the research supplements the quasi-experimental aspect (quantitative) with a qualitative methodology such as focus groups and ethnographic action-based approaches (EABA) or participatory research, interviews and discourse analysis. Figure 2 summarises the EABA that is being employed in this research.

Figure 2



Adapted from Ethnographic Action Research Handbook, UNESCO 2003.

Participants were invited to take a conscious decision to be involved in this course and research; to actually engage in the course and its activities over a 2-3-month period; to reflect on their **engagement/action**; and to document their thoughts, experiences and possibly their self or group driven action (responses) consequent to their involvement in the process. This participatory process is facilitated as follows:

- the lead researcher serves as one of the tutors along with other experts and practitioners for **participatory observation**;
- the researchers set up and moderate discussion forum and intercultural exchange by participants, enabling reflection and documentation of their **engagement/ action and self or group driven action** (responses). The first discussion forum is linked to the MIL MOOC 1. This also provides opportunity for participatory observation on the part of the researchers;
- the researchers designed a '**private**' **journaling tool** for all participants (they agree to share their journal with the researchers at the end of each module to receive rewards of supplemental points toward their final grade);
- youth participants are invited to complete quizzes, assignments and projects.

Description of main research tool and responses from Treatment Group 1

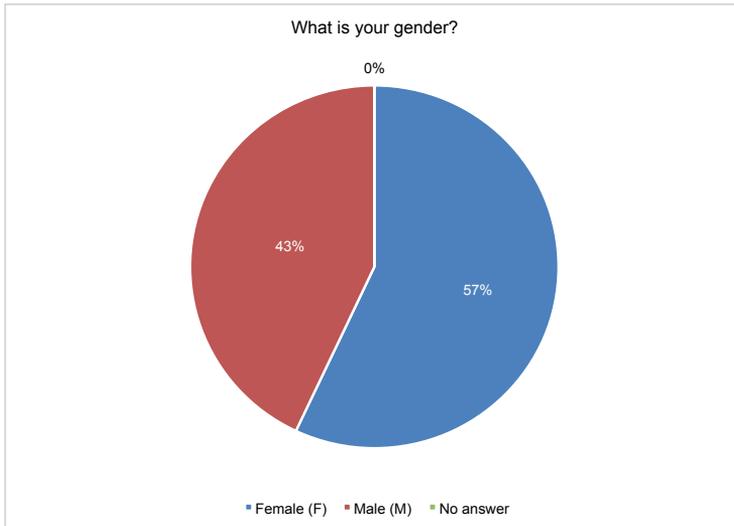
The main research tool is a survey of over 200 variables which cover 8 themes: freedom of expression, freedom of information, intercultural dialogue, interreligious dialogue, quality media, gender equality, privacy, and hate, radical, extremist content online. The eighth theme, hate, radical, extremist content online, which is the subject of this paper was completed anonymously by respondents to protect their identity.

Over 2,000 young people engaged in the training (Intervention 1) from 120 countries. Respondents were between ages 14-25 years. 1735 young persons completed the questionnaire. Of this number, 614 young people completed the section on hate and radical content online anonymously. Consequent to the anonymous completion of reference theme, the demographics data presented below are based on the 1735 young person who completed the overall questionnaire.

Summary of Findings – based on pre-course questionnaire (Section on Youth Perspective on online hate, radical and extremist content)

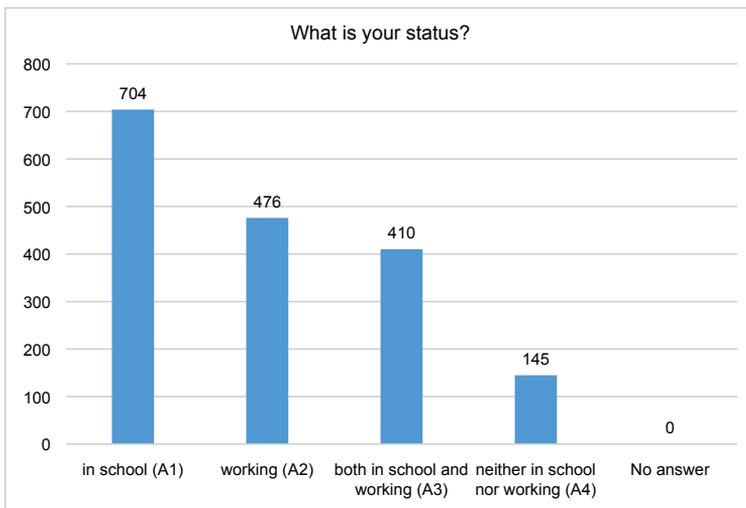
It necessary to reemphasize here that demographic and other related general information about the respondents as presented in Figures 1 - 5 are extracts from a more comprehensive slate of questions to achieve brevity in this preliminary presentation of findings. They are based on the young persons that completed the overall questionnaire and not only the section in connection with their responses to online hate, radical and extremist content. We are then simply extrapolating this demographic data on the sample that actually completed the reference section of the questionnaire anonymously.

Figure 3



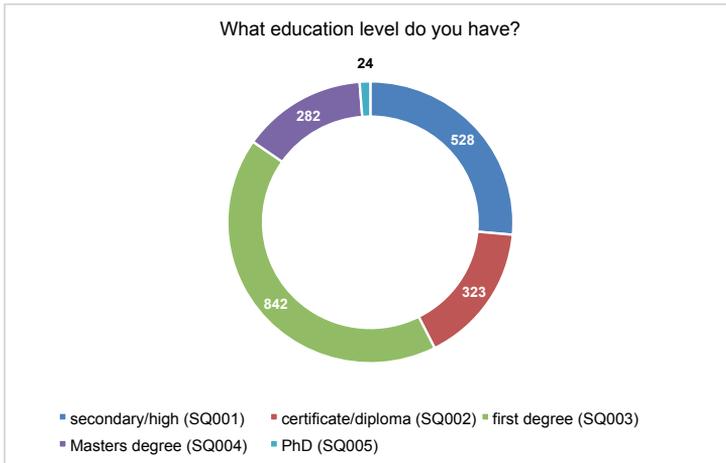
57% of the 1735 respondents are female and 43% are male. This shows an almost equal level of interest between young girls and boys on the topic of media and information literacy and its relevance to social and democratic discourses and critical civic engagement.

Figure 4



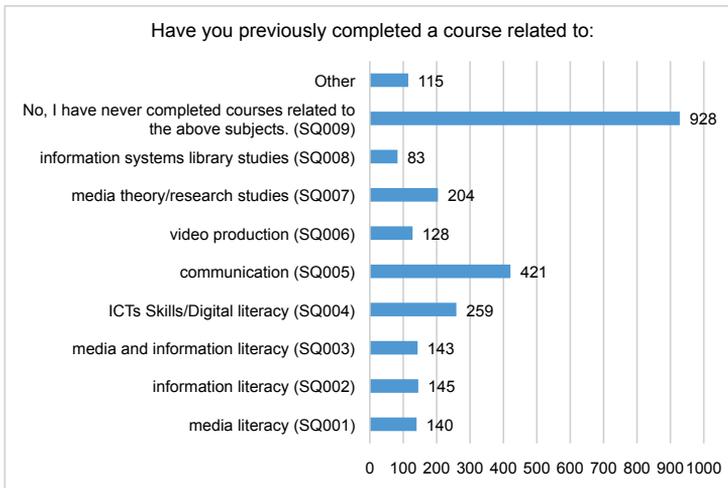
41% of the respondents to the overall questionnaire are in school. 27% are working. 23% are both in school and working while 9% are neither in school nor working. Young people are interacting with media and technology irrespective of their status and levels of education.

Figure 5



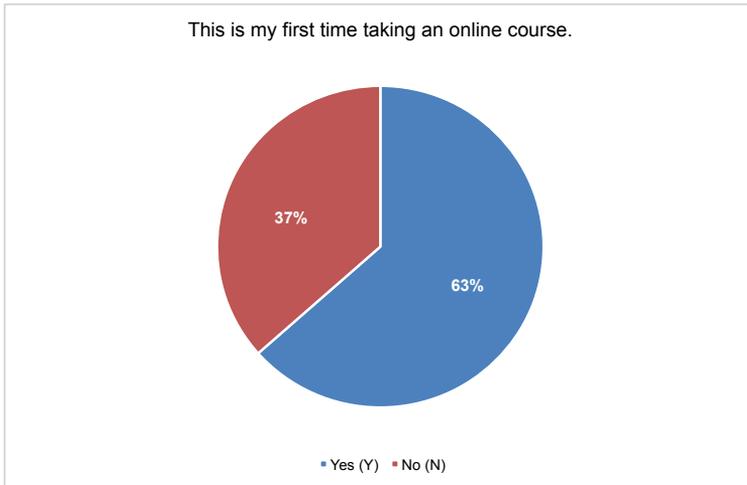
31% of respondents acquired a secondary level education. 49% had first degree, education, 19% certificate/diploma, 16% master's degree, while 1 had PhD.

Figure 6



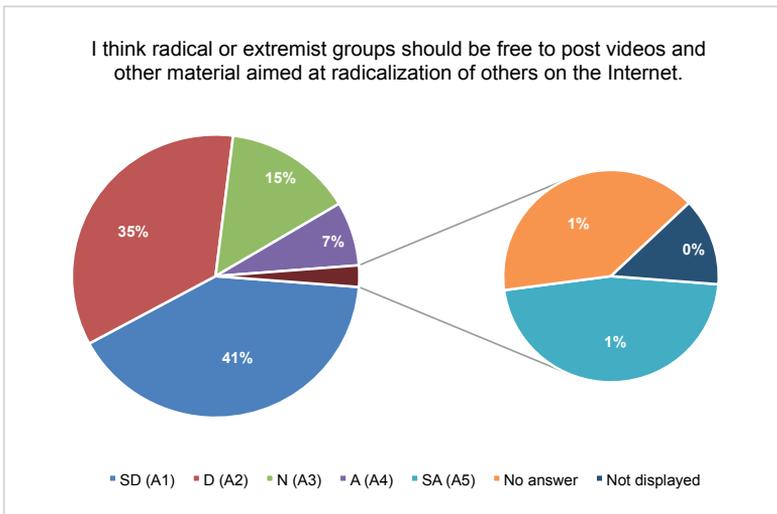
54% of the young persons in this research had not completed a course related to media and information literacy. 15% had previously done courses related to ICTs skills/digital literacy while 25% had pursued a course in information literacy, media literacy or media and information literacy. Two important inferences can be drawn here. First, young people are active and promising target groups for media and information literacy (MIL) training. And two, the fact that 40% percent of the young people surveyed have previously completed MIL related training could indicate that once exposed, they are desirous of more or follow-up training in the area. Perhaps too there was the motivation of the incentive to receive a certificate from a recognized university that they might not have received for previous training they undertook.

Figure 7



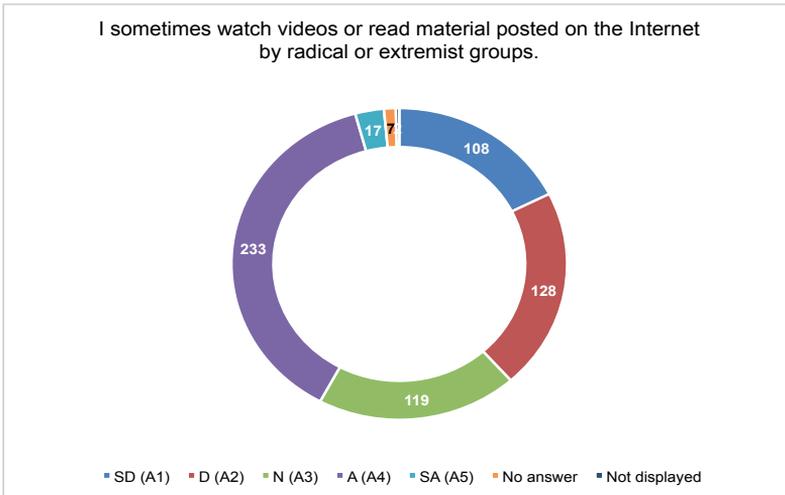
63% of young persons surveyed had never pursued an online course before. This is an indication of the potential reach of Massively Open Online Courses on MIL targeting youth.

Figure 8



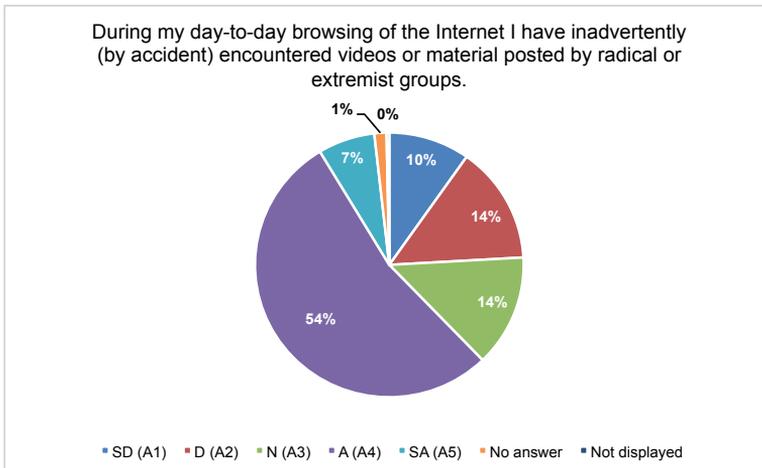
41% and 35% of the 614 respondents that completed the section on online hate, radical and extremist content strong disagreed and disagreed, respectively, with radical or extremist groups having the freedom to post content online aimed at radicalizing others. 14 percent were neutral on this proposition while 7% agreed. The latter two pieces of data combined is 21% of youth and a significant number who either are not sure if such freedom should be allowed, do not care, or agree that radical and extremist groups also have the right not to be censored. There are implications here as how young people might view censorship of radical and extremist content as a potential danger that could lead to other forms and levels of censorship.

Figure 9



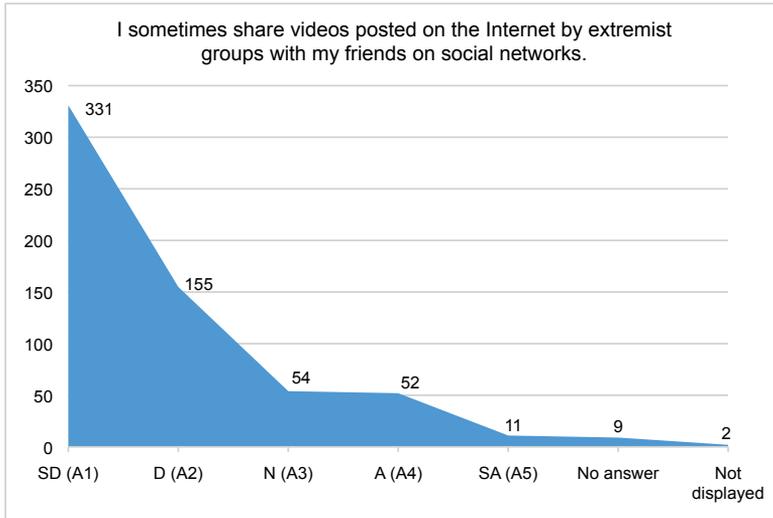
In Figure 9, 37% of the young people surveyed strongly disagree or disagree that they watch radical and extremist content online. 19% gave a neutral response and 41% agreed or strongly agreed that they sometimes watched or read extremist content online.

Figure 10



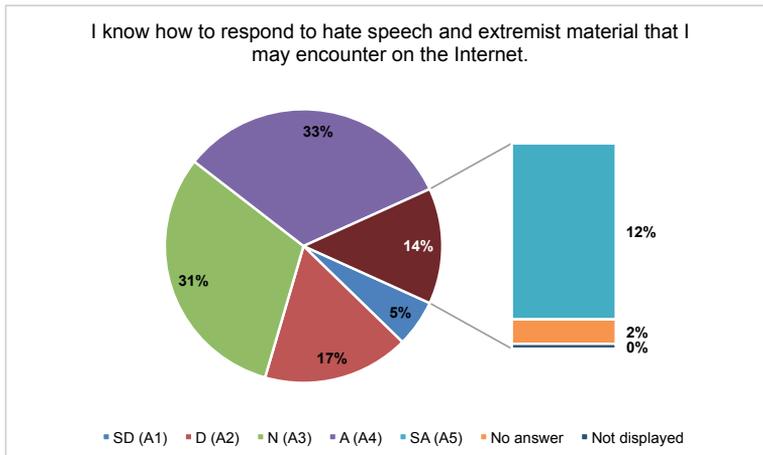
70% of youth surveyed strongly agree or agree that they accidentally encounter videos or material posted by radical and extremist groups. 13% gave neutral response to this proposition. 25% disagreed or strongly disagreed. It is clear that the majority of young people with access to the Internet are actually watching/reading/listening to radical and extremist content. Though these are reported accidental encounter, the challenge still remains as to how through media and information literacy we can reduce this demand.

Figure 11



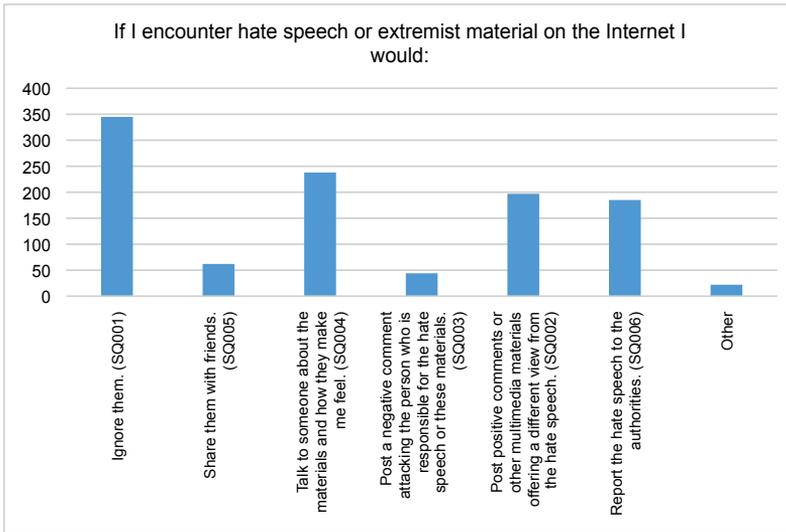
When the veil of accidental exposure is removed respondents were less overt in admitting to sharing videos and materials online that were posted by extremist's groups. The vast majority, 76% strongly disagreed or disagreed, 11% chose to stay silent through either a neutral response of or no answer. Despite the fact that the questionnaire was being completed with full anonymity, only 8% of youth surveyed readily agreed that they share such content. An element of fear of repercussion may be implied here.

Figure 12



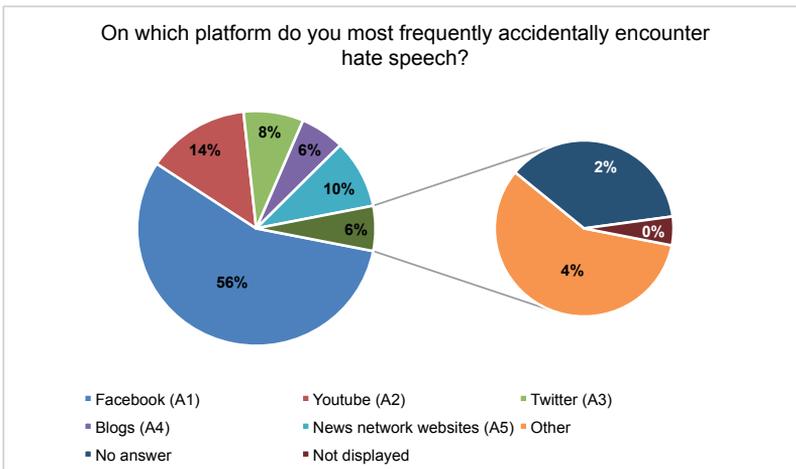
Over half of youth surveyed, despite their levels of education, reported that they do not know how to respond to hate and extremist material they encounter online – 54% (6% strongly disagree, 17% disagree, and 31% neutral). Here in lies evidence to support the urgent need for education on this topic. 44% of youth indicated they strong agree or agree that they know how to respond to hate and extremist content online.

Figure 13



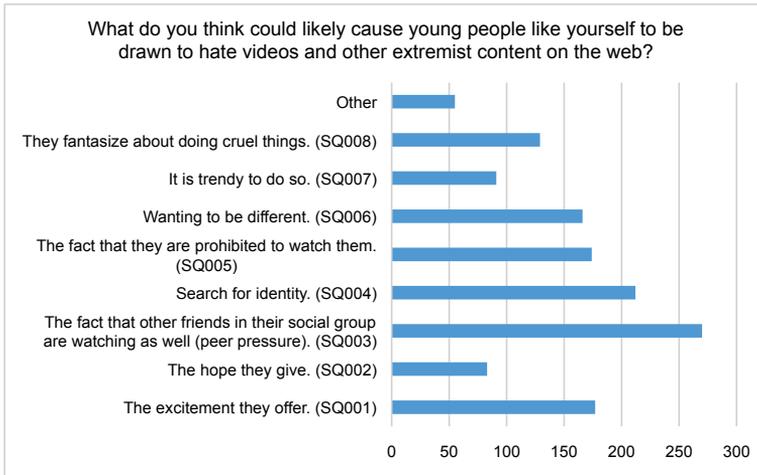
The question above is hypothetical in nature. It sought to ascertain what young people would do rather than what they actually do when they encounter radical and extremist content online. Yet the findings are salient. If we relate the findings in Figure 10 to the ones here in Figure 13 we could observe some confirmation about youth knowledge on how to respond to radical and extremist content online. 56% of youth surveyed said they would ignore, 10% would share them with friends, and 7% would post negative comments attacking the person who posted the hateful material.

Figure 14



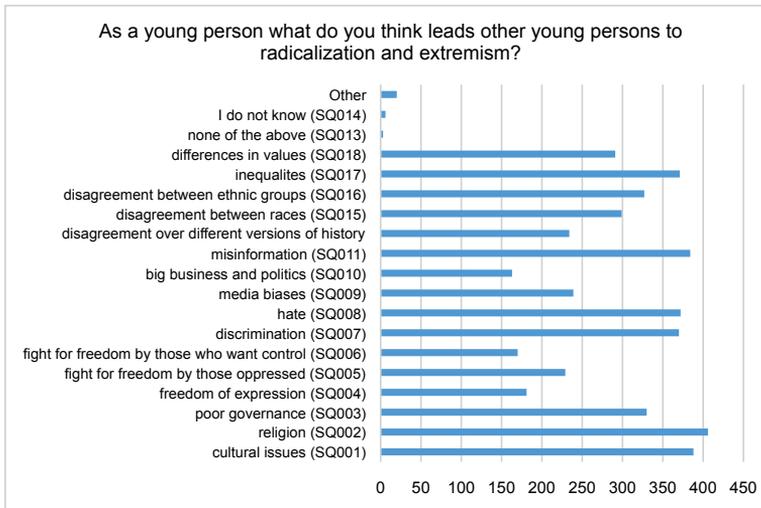
Facebook is the most popular platform where hate content is "accidentally" encountered by youth, 56% of youth gave this response. This is followed by YouTube with 14%, News networks website, 9% and Twitter, 8%. Social media spaces are where youth are experiencing hate and radical content.

Figure 15



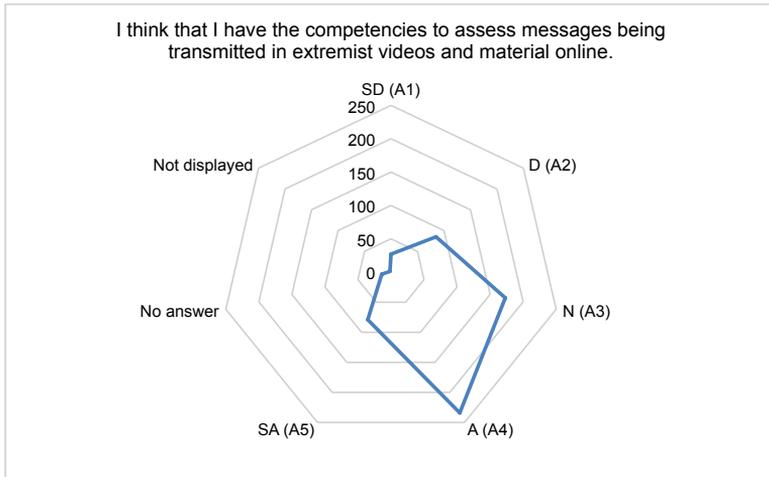
Like other questions above, percentage of responses is in connection with option for multiple selections in some cases. Based on the perspectives of youth surveyed, peer pressure (44%), search for identity (35%), curiosity and excitement (28% and 29%), and a desire to be different (27%) are high among the reason why young people may be drawn to hate and extremist content online.

Figure 16



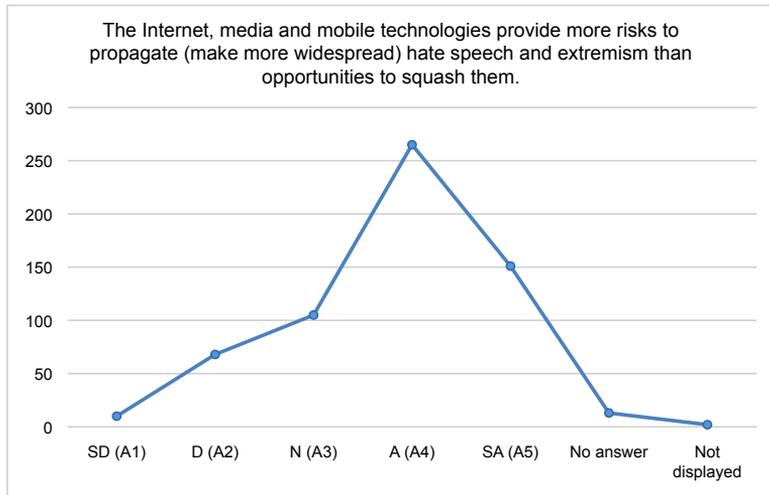
Based on youth perspectives, in figure 14 there is an evident cluster of responses and indication of the multiplicity and multivariate, interconnectedness and complexity of factors that lead other young persons to radicalization and extremism. Religion, cultural issues, misinformation, inequalities, hate and discrimination were the most frequent reasons cited in that order of significance. Again there is an evident clustering of responses as was the case for the related question in Figure 15.

Figure 17



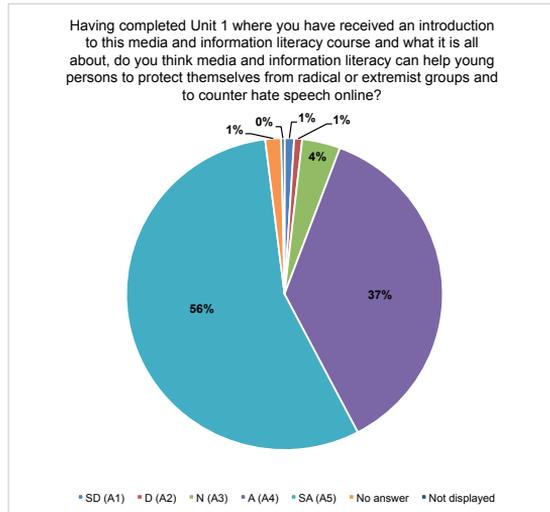
Half of youth surveyed, 50% indicated that they believe that they have the competencies to assess messages being transmitted in extremist videos and material online. Slightly less than half, 45% were either neutral, disagreed or strongly disagreed that they possessed such competencies. The application of MIL training comes into light here.

Figure 18



68% of youth surveyed indicated agreement to the proposition that the Internet provides more opportunities for the propagation of hate and extremism than opportunities to counter these. 17% were neutral and 12% noted disagreement with this proposition. This has serious implications in respect to the position of MIL for empowerment versus protection; whether the Internet provides more opportunities for good or for bad.

Figure 19



The vast majority of youth surveyed, 92%, embraced the idea that media and information literacy competencies can help to empower young people to protect themselves from radical and extremist groups and to counter hate speech online.

Summary of Findings, Recommendations, and Conclusion

Preliminary Findings

- 54% of the young persons in this research had not completed a course related to media and information literacy.
- 63% of young persons surveyed had never pursued an online course before.
- 41% and 35% of the 614 respondents that completed the section on online hate, radical and extremist content disagree with radical or extremist groups having the freedom to post content online.
- 41% agreed or strongly agreed that they sometimes watched or read extremist content online.
- 70% of youth surveyed strongly agree or agree that they accidentally encounter videos or material posted by radical and extremist groups.
- Over half of youth surveyed, despite their levels of education, reported that they do not know how to respond to hate and extremist material they encounter online – 54%.

- 56% of youth surveyed said they would ignore, 10% would share them with friends, and 7% would post negative comments attacking the person who posted the hateful material.
- peer pressure (44%), search for identity (35%), are high among the reason why young people may be drawn to hate and extremist content online.
- Religion, cultural issues, misinformation, inequalities, hate and discrimination were the most frequent reasons cited by youth, in that order of significance, as to what leads youth to radicalization and extremism.
- 68% of youth surveyed believe that the Internet provides more opportunities for the propagation of hate and extremism than opportunities to counter these.
- 92% of youth embraced the idea that media and information literacy competencies can help to empower young people to protect themselves from radical and extremist groups and to counter hate speech online.

It's unequivocal that more education on how to respond to hate, radical and extremist content online is urgently needed. Such intervention should target especially youth. However, the conceptualization, design and implementation of educational interventions should not be based only on expert advice and leadership. Given the rich insight from youth about their knowledge, attitude and practice online when they encounter hate, radical and extremist content, they should be critically engaged in the design and roll-out of education-related initiatives. The term education is used broadly to cover actions and actors in and out of school to cut across multiple disciplines and include awareness raising and advocacy in informal settings, community spaces, as well as online.

In this context, increasing the efficacy of development interventions to tackle hate, radicalization and extremism online should be a focal point. To do this, stronger bridges must be built across media and information literacy, intercultural and interreligious competencies, global citizenship education and basic education. Narrowly focused approaches may serve to increase awareness but fail to lead to the acquisition of knowledge, skills and attitudes needed to empower people to take action for change.

Young people are being exposed to hate, radical and extremist content online both purposefully and accidentally. Social media is a dominant space of such exposure. Countermeasures must then also increase in social media and not only in traditional spaces such as school and work. Young people are convinced that media and information literacy could help them to protect themselves as well as to counter hate, radical and extremist content online. Offline delivery of MIL related courses is necessary and must continue but there is evident need and potential for a proliferation of Massive Open Online Courses on MIL (MIL MOOCs) in multiple languages and designs. MIL MOOCs can be structured and administered through institutions with rules about time for completion, assessment, etc. They should also be self-paced where people can pursue them with more flexibility and based on self-interest and motivation.

In connection with youth accidental encounter of hate, radical and extremist content online, less structured but equally purposeful imparting of MIL competencies through social media is a necessity. It is for this reason that UNESCO has launched the MIL CLICKS social media movement. MIL CLICKS stands for Media and Information Literacy, Critical Thinking and Creativity, Literacy, Intercultural, Citizenship, Knowledge and Sustainability. In addition, there is a purposeful pun on the mnemonic to communicate millions (mil) of clicks as well as that MIL works, it goes well (it clicks). MIL CLICKS is about clicking critically, wisely and creatively when on the Internet. Its purpose is to expose people, and citizens, to MIL competencies in their normal day-to-day use of the Internet as they click to watch, play, listen, search, connect, socialize, create and advocate. Readers of this paper are encouraged to see more information on the UNESCO website and join the movement.

The design, focus and positioning of MIL courses become crucial if people are to apply MIL competencies to tackle online hate, radical and extremist content. MIL courses should enable all people to understand that reducing supply of hate, radical, and extremist content online through censorship is neither feasible nor effective. Reducing the demand for this type of content and crowding it out with more peaceful, diverse and inclusive¹¹ content through MIL provides a more sustainable solution. Furthermore, censorship should be a last resort and based on international standards so as not to risk accusation that freedom of expression is being curtailed (cf. Bleich, 2014). MIL courses should also promote the effectiveness and power of choice; the effectiveness of choosing not to watch or engage with non-edifying content. Too often people feel or are led to believe that they have no choice when it comes to certain content online or in electronic media. Finally, from the findings above, a significant number of young people proposed to just ignore online hate, radical and extremist content when they encounter them. MIL courses should highlight that inaction to hate and radical content is dangerous so too is fighting hate with hate. Ignoring such content could lead to them becoming the dominant narratives online. Responding to hate content with attacks and insult will only breed more hate and intolerance.

MIL courses should focus more on the positives of media and Internet and not only the negatives. It is evident from the findings that young people are more aware of the challenges that Internet and the media bring but less knowledgeable of their power to promote, peace, tolerance, love, dialogue, research, knowledge creation and problem solving. This repositioning of MIL is paramount in addressing online hate, radical and extremist content. In this same spirit, young people need to be exposed to more positive youth mentorship online. This requires a purposeful investment of resources. The findings above revealed that young people view peer pressure as the most prominent reason that they engage with on hate, radical and extremist content. Undoubtedly positive online spaces and mobile applications exist to meaningful engage youth. The issue is that these need to be mainstreamed as trendy, relaxing and playful.

MIL programmes must be uniquely designed to target youth in rural and remote communities whether online or offline. Too often actors make the error to

design MIL courses that places emphasis on the luxury of access to technology and even media.

Hate and radical content online is on the increase and will not go away. Systematic and sustainable approaches are needed in the ambit of MIL:

- National MIL policies and strategies
- National Curricula on MIL and radicalization plus integration in formal education
- Monitoring and assessment frameworks

UNESCO actions include MIL curricula, policy guidelines, assessment framework, guidelines for broadcasters, MIL MOOCs, the Global Alliance for Partnership on MIL (GAPMIL), MILID University Networks, research, capacity building for teachers, educational institutions, youth and youth organizations and social media strategy.

Below are two statements from two of the young persons who pursued the Intervention 1 (MIL MOOC 1) of this ongoing research.

“You know this course is changing my life, my perception, and correcting certain myopic views of mine. I am just so glad and I so wish I can educate every child so they won’t grow with certain stereotyped perception and ignorance.” (Iredumare Ojengbede Opeyemi)

“The greatest medium of information propagation is our individual attitudes. How do we show of ourselves? ...Let’s start with working on ourselves, building our relevance and striking a balance not to create the [same] problem we are fighting against...” (Yvonne Imenger Sender)

Note

- 1 <http://mediasmarts.ca/online-hate/deconstructing-online-hate>, Retrieved on September 30, 2016.
- 2 Digital Hate and Terrorism Project. (2012) Simon Wiesenthal Center. http://www.canon-igs.org/event/report/report_150728/150728_abraham_summary.pdf. Retrieved on September 30, 2016.
- 3 Countering Violent Extremism and Promoting Community Resilience in the Greater Horn of Africa: An Action Agenda May 2015. http://www.globalcenter.org/wp-content/uploads/2015/05/HOA_CVE_Action_Agenda_lo.pdf. Retrieved on September 30, 2016.
- 4 Counter-Extremism Strategy. This Command Paper (Cm 9148), has been published to replace the Command Paper (Cm 9145) presented to Parliament on 19 October 2015. Retrieved on September 30, 2016. https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/470088/51859_Cm9148_Accessible.pdf.
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- 6 <http://en.unesco.org/preventing-violent-extremism>. Retrieved on September 30, 2016.

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Connecting the Dots: Preventing Violent Extremism, the Global Goals for Sustainable Development

Jordi Torrent

Most of the efforts to prevent young people's attraction towards violent extremist fall on ears that are mainly already immune to the lure of violence connected to some form of religious extremism. Many research and studies indicate that social exclusion (real or perceived) is in fact the main engine that pushes young people towards violent forms of political and religious extremism. As the current United Nations Secretary-General, Ban Ki-moon, has clearly stated, "the biggest threat to terrorists is not the power of missiles – it is the politics of inclusion." Media and Information Literacy can provide a link towards that inclusion, developing critical thinking skills applied to media messages as early as primary education. Supporting young people's voices in the production and distribution of their own media messages, but within the ethical framework of Media and Information Literacy.

Keywords: Prevention of violence extremism, PVE, terrorism, social inclusion, STEM education, critical thinking, ethical media, radical Islam, Internet, censorship.

Brown and COWLS (2015), in their report. "Check the web: Assessing the ethics and politics of policing the internet for extremist material," Figure 1 below was included.

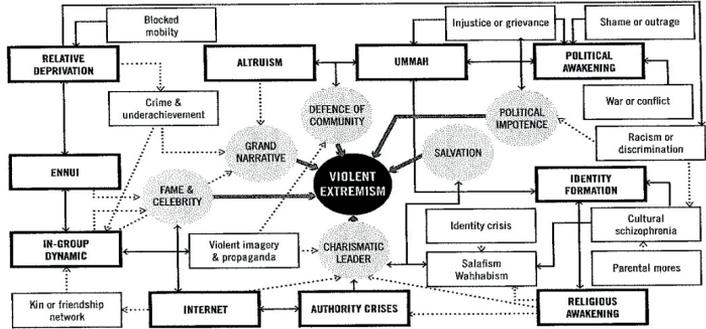
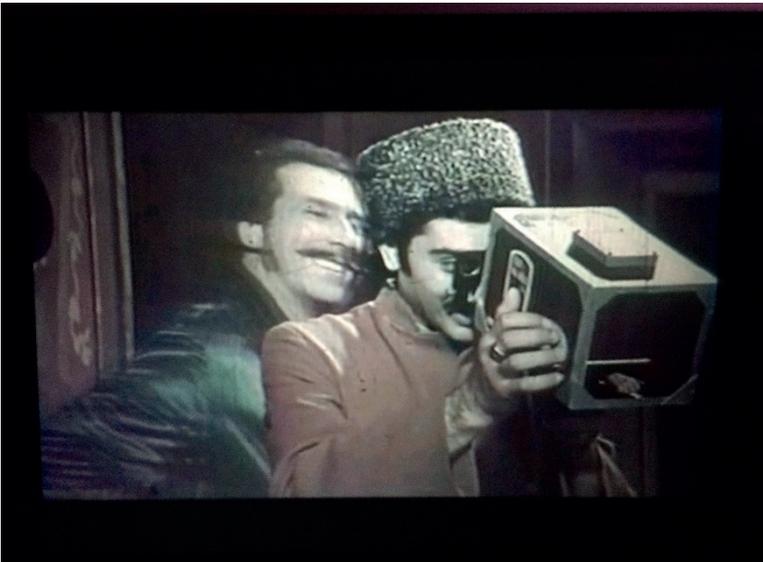


Figure 1 Pathways to violent extremism (Awan 2013)

We can appreciate the complexity and the difficulty of the process, the transversality and multiplicity of possible causes that eventually could push a young person towards joining a violent group aimed at destroying the social system we have now in place.



The idea that simply discovering a mediatized new world on the Internet is sufficient for a young person to make-up his or her mind, encourage him or her to pack a suitcase, and join ISIS is far too simplistic. This is too simplistic even considering that Daesh uses (another name for ISIS) very slick and elaborated platforms that young people can identify with for their design, which mimic the West's public relations and advertising and use of iconic imagery.

Most of the Western efforts to address the radicalization of youth and their willingness to actively participate in terrorist groups focuses on using military action to

isolate and defeat the groups that called their attention and inspired their illusory actions into a new world order. In the best cases, digital counter narratives, such as the video game Abdullah-X developed by a former Islamic extremist, are pushed via YouTube and social media narratives that, it is expected, will influence young people into thinking twice before responding to ISIS narratives and invite them to critically assess that discourse (<http://www.abdullahx.com>). But for the most part these efforts preach to an audience already converted, where outcomes have yet been proven to be indeed effective in changing the hearts and minds of young people who are seriously thinking of joining ISIS or similar terrorist groups. Initiatives such as the United States' State Department "P2P: Challenging Extremism", where university students, mostly from the US, were asked to create digital projects designed to counter violent extremist narratives, have yet to be proven effective. Who are these initiatives reaching out to? How effective are they at preventing violent extremism? It is not clear to me that they help to change the mind of a young person who has decided to join ISIS or is getting ready to commit a violent act in his or her own community.

Other responses to countering violent extremism, such as the one proposed by Jared Cohen, Director of Google Ideas, in a recent article in Foreign Affairs (<https://www.foreignaffairs.com/articles/middle-east/digital-counterinsurgency>), bring to the digital world similar techniques as the ones implemented on the ground: such as waging a broad-scale counterinsurgency. A full-scale digital war recognizes the power of ISIS digital promotional outreach. The many battles of this type of war include tracking social media footprints and de-activating Twitter accounts, Facebook accounts, YouTube accounts and other social media that openly support the insurgents. In his article, Cohen points out that in 2014 the British Counter Terrorism Internet Referral Unit, working closely with Google, Facebook and Twitter, flagged for removal more than 46,000 pieces of violent or hateful content. That same year YouTube took down approximately 14 million videos. In April 2015, Twitter suspended 10,000 accounts linked to ISIS on a single day. Cohen recognizes that this broad and global digital counterinsurgency will force ISIS to operate on the so-called dark-Web, the part of the Internet not indexed by mainstream search engines and accessible only to knowledgeable users. Cohen concludes that "compelling terrorist organizations to operate in secret does make plots more difficult to intercept, but in the case of ISIS, that is a tradeoff worth making. "Every day," he continues, "the group's message reaches millions of people, some of whom become proponents of ISIS or even fighters for its cause. Preventing it from dominating digital territory would help stanch the replenishment of its physical ranks, reduce its impact on the public psyche, and destroy its most fundamental means of communication."

But this form of challenging ISIS and other ISIS-like digital presence on the Internet, in addition to having untested results, has serious repercussions on the general

notion of freedom of expression. In their publication on policing the Internet for extremist material, Brown and Cowls clearly state that “Defining online ‘extremist’ material, that should be the subject of police attention, while protecting freedom of expression and other rights, is a difficult and contentious task. The boundaries between “extremist” material meriting police attention, and speech that in the words of the European Court of Human Rights may “offend, shock or disturb” - but is still protected under freedom of expression rules- are extremely difficult to define in general terms.” (Brown & Cowls, 2015)

The fact is that there are now many more people around the world accepting violent extremist acts and terrorism as a means of expression against the West than there were in 2001. The many trillions of dollars spent in military actions (and its consequences) in Afghanistan, Iraq, Yemen, Somalia, Nigeria, Mali, Libya, Syria, etc. are not giving the expected results, and by that I mean peace, security, stability and prosperous societies. The United States, its allies and the pseudo- military forces (i.e. the huge array of security contractors) have been in Afghanistan and Iraq for 15 years already. The conflict is spilling around the region and beyond. How many more years it is expected for this cruel, destructive, bloody and horrendous spectacle to continue? How many more millions of refugees are we ready to accept in the West? Clearly, this approach is not working.



But then, what can be done to prevent young people, such as these three young girls from the UK, from joining the ranks of ISIS. What is pushing them to do so?

A recent report from MercyCorps (2015) concludes that

“Every year, Western donors deploy vast sums of development assistance to dampen the appeal, among the world’s youth, of militias, pirates and terrorists. But guided by little in the way of empirical evidence, it is an enterprise plagued by unclear payoffs and unintended consequences. Drawing on interviews and surveys with youth in Afghanistan, Colombia and Somalia, the report points out that the principal drivers of political violence are rooted not in poverty, but in experiences of

injustice: discrimination, corruption and abuse by security forces. For many youths, narratives of grievance are animated by the shortcomings of the state itself, which is weak, venal or violent. Young people take up the gun not because they are poor, but because they are angry.

As the report also points out “Unemployment most could accept – as circumstance, poor luck, the will of God. “Those are not things you fight against,” said a young Afghan man. Corruption by public officials, however, makes them angry, as do discrimination and being cheated or humiliated. Early experiences of violence – being roughed up by security forces, for example – are associated with pushing young people into violent groups. Yet rarely is the choice to take up arms simply an economic one. Ideas and experiences appear to be more important. Dignity matters, not dollars.

A young Afghanistan boy told the Mercy Corps researcher, “I did not join the Taliban because I was poor, I joined because I was angry. Because they (the West) wronged us.” (MercyCorps, 2015)

These days, anger is fuelling a lot of political discourse; not only is this anger visible in young people getting ready to join ISIS, but we also find anger in the main street political arenas, as we can witness from the current presidential campaign in the US and elsewhere. At a recent polling, 92% of the US Republican voters expressed being angry with the federal government. As Noam Chomsky points out, anger is the main factor behind Donald Trump’s ascendancy in the American political landscape. But it is not only Trump’s supporters who are energized by anger, so are many of the followers of the Democratic Party candidate Bernie Sanders, even though the anger is placed on different areas of the social system. (Leland, 2016)

The American Psychological Association defines anger as “an emotion characterized by antagonism toward someone or something you feel has deliberately done you wrong.” Historically there have been many violent expressions of anger against the social system in the West. In the late 1800s and early 1900s, bombs in public places thrown by anarchists were common. (source?) In 1908 Barcelona burned for a week when the workers expressed their discontent with the central government’s drafting system for the colonial war in northern Morocco.



Was it not some form of anger and a sense of exclusion –with all the caveats imaginable- that was expressed by the young people torching buildings in London in the summer of 2011?

So perhaps it is anger, again, the real –or perceived- sense of exclusion that youth experience, that needs to be addressed when thinking of the best ways to challenge the appeal towards violent extremism that some youth feel. This is echoed in many studies, for example, on the International Peace Institute's report titled "Violent extremism: Towards a strategy of prevention in the francophone region". The paper's conclusions clearly state that "the dominant strategy guiding the current policies in the fight against violent extremism are quite inefficient because they mainly use violent approaches that they in turn just generate more violence". The report's conclusion also points out that "certain extremist movements provide individuals with answers that either society or governments have been able to provide, particularly answers to existential questions, as well as a way to combat injustice and perceived inequalities as well as a sense of belonging". (International Peace Institute, 2016)

In the preamble of the United Nations Security Council Resolution 2178 of 2014, the General Secretary clearly states that "over the long term, the biggest threat to terrorists is not the power of missiles – it is the politics of inclusion." Point 16 of the resolution "Encourages Member States to engage relevant local communities and non-governmental actors in developing strategies to counter the violent extremist narrative that can incite terrorist acts, address the conditions conducive to the spread of violent extremism, which can be conducive to terrorism, including by empowering youth, families, women, religious, cultural and education leaders, and all other concerned groups of civil society and adopt tailored approaches to countering recruitment to this kind of violent extremism and promoting social inclusion and cohesion. (...)" And point 19 underscores the role education can play in countering terrorist narratives. (http://www.un.org/en/sc/ctc/docs/2015/SCR%202178_2014_EN.pdf)

In Daniel Heinke's recent article "German Jihadists in Syria and Iraq: An Update", the author underlines that the vast majority of deportees were radicalized in "real life environments". In most cases the Internet played no major role, and only a few individuals were purely radicalized online (Heinke, 2016). This assessment is confirmed by Benjamin Bowyer and Joseph Kahne's article "Youth comprehension of political messages in YouTube videos" where they conclude that "individuals' levels of political knowledge and their predisposition to agree with the message contained in the video are strong predictors of comprehension (...) the potential impact of incidental exposure to online political communications is smaller than many scholars have assumed, particularly when the message is inconsistent with the viewers' prior beliefs." (Bowyer & Kahne, 2015)

The results of these studies only reaffirm Edward Bernays' original ideas. Bernays, the father of contemporary public relations and the advertisement industry,

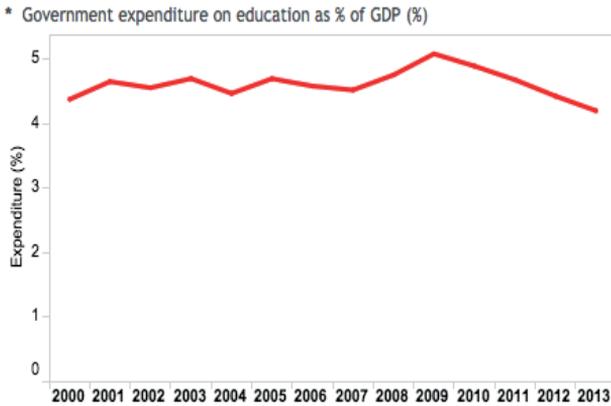
already stated in his seminal book of 1929, “Propaganda,” that “propaganda is of no use to the politician unless he has something to say which the public, consciously or unconsciously, wants to hear.” (Bernays, 1929) This goes very well along with political populism and diverse narratives of anger. The audience connects with a narrative with which they are already predisposed to connect.

This point is of capital relevance. No counter-narrative, whether digital or not, will change the mind of a future ISIS volunteer if what it is being said does not conform to what the individual is already inclined to believe because of his or her anger and perception, real or not, of marginalization.

From this perspective, to prevent violent extremism is in fact to change our societies. As the UN General Secretary pointed out “the biggest threat to terrorists is not the power of missiles – it is the politics of inclusion.” (http://www.un.org/en/sc/ctc/docs/2015/SCR%202178_2014_EN.pdf) This statement refers to real inclusion and opportunity, of policies aiming at true implementation of social justice, facilitating youth political empowerment, supporting gender representation, of policies fighting corruption in all areas of society, of policies energizing public education, critical thinking skills, media and cultural literacy, civic and global citizenship education. These policies, reforming and deeply reshaping not only our societies but at a global level, have a much better chance to effectively prevent violent extremism.

The Mercy Corps research points out, “what we found is that unemployment status is a very poor predictor of whether a person is going to join an insurgent group or not. A far better predictor is the experience of injustice, discrimination, marginalization, being on the receiving end of corruption, and being abused by the police, security forces, or having a family member killed”. The study concludes that “if poverty and unemployment were driving terrorism, there would be a lot more terrorism. There are millions of people living in poverty –why aren’t more of them joining armed movements? The fact is that most young people are peaceful. They want a future, and they are often optimistic in spite of their circumstances” (Mercy-Corps, 2015).

The United Nations Plan of Action to Prevent Violent Extremism also points out that investment in education and developing youth inclusion programs are key elements towards that goal. But the reality is that despite the fact that the world is getting younger, in some areas, specifically those areas in conflict, the populations are extremely young; almost 65% of Afghanistan’s population is below 24 years old, in Somalia, the percentage of this age group is 63%. Globally, 25% of the world’s population (almost 2 billion) is between 10 and 24 years old.



Note: * Averages (%) based on countries with available data.

Despite these facts and the global alarm of how to challenge the spread of violent extremism, despite all this, a report from 2014 by Liesbet Steer underlines the serious shortcomings of education budgets and resources globally. In the meantime, military budgets keep growing. Current data estimates the global budget for military purposes at around 1800 trillions of dollars. 1.5% of this figure would guaranty basic education to all children in the 46 countries with the lowest and middle incomes. Currently, these countries have a 50% gap in their education budgets, leaving millions of children and youth with few options. It is revealing to see how education budgetary needs are being cut while at the same time the treatment of violent extremism is developing. These policies are contradictory and inconsistent with the needs of our times. Often these educational budgetary deficiencies are counterbalanced by other educational opportunities that would taint the vision of the world with particular tonalities. Maryam Abdillahi Hassan, a researcher at the Puntland Development Research Center, in northern Somalia states, “When the Salafis started supplying local schools with history books, it changed young people’s view of the world. A school is a marketplace of ideas, she continues, and now people talk all the time about Israel and Palestine. From listening to them, you’d think Muslims are oppressed and the only option is to fight.” (MercyCorps, 2015)

The Mercy Corps study concludes “civic engagement programs, isolated from meaningful governance reforms, are unlikely to mitigate political violence. Indeed, such programs may be priming a confrontation.” (MercyCorps, 2015)

Perhaps we as a society can build on the challenges that violent extremism presents to our communities not by further developing a militaristic world, a police state, filled with censorship, imprisonment and torture, but by realizing that perhaps our materialistic world, our obsession with consumerism and the hyper-capitalist greed that is developing might need to be re-assessed. There is anger in the world and pretending that the order we have contributed to creating is perfect, or quasi, and that that anger is irrational, will certainly not solve the problem or eliminate the horrendous and misplaced violent expressions of that anger. Perhaps we need

to seriously think about evolution if we want to avoid a bloody revolution. Media literacy education, aligned with pervasive social reforms, is one step forward towards a world with more inclusion, more peace and a deep understanding that differences are not synonyms of polarization and confrontation.

Media and Information Literacy could be the platform, the channel, to invigorate once again the humanistic education that it is not dwindling in the new curriculum across schools around the world. A curriculum stressing STEM education (focusing on science, technology, engineering and mathematics) while cutting funding and classroom time from arts and other humanistic educational programs will not solve the problem. Focusing solely on STEM education is a disservice to our communities and has the potential to backfire, by producing mindsets that are more conducive to be attracted to the exclusive ways of thinking that often develop into violent forms of expression, into violent extremism. In “Immunising the Mind: How can education reform contribute to neutralizing violent extremism?”, a recent report by Matin Rose published by the British Council (Rose, 2015), a strong case is made for the development of critical thinking skills in the primary and secondary educational curriculum. Media and Information Literacy is the perfect platform for this. Education policy makers across the world should be made aware of this and be encouraged to include, in the mandatory curriculum, Media and Information Literacy education. A more peaceful world might depend on it.

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Representing “Us”- Representing “Them”: Visualizing Racism in Greek Primary School Films

Palvos Valsamidis

In contemporary Greece the economic crisis, as well as the political instability of the recent years, created unique conditions for hate speech to ignite racism more than ever. Unfortunately, racist phenomena can be detected even in primary school life.

This article focuses on the visual rhetoric primary pupil's use, in their school films, to articulate the racist opposition of “us” / “them” and also the visual choices they foster to lift inequalities and create their solution to the problem. Audiovisual literacy can provide a dynamic strategy against racism.

Keywords: Audiovisual literacy, Greek primary school films, representation of racism and inequalities, audiovisual “text”

Introduction

Greece is in turmoil. The economic crisis, unemployment, immigration, along with refugee and political instability escalate particular conditions which exacerbate racism. Hate speech, in recent years, has increased, igniting racial discrimination (ECRI, 2015:20). Media, particularly, adopt hate speech and negative stereotypes targeting immigrants and Roma causing racial conflicts and inflate the bipolar opposition of “us” versus “them” (ECRI, 2015 :16). Unfortunately, this opposition has been traced to school life. In fact, in the last six years, violent behaviours have increased, even in primary schools, at an alarming rate.

This article focuses on audiovisual education as a new educational strategy to tackle inequalities; it looks at how children perceive the racist opposition of “us”/ “them” and how this is represented in their films (audiovisual texts).

“Us” versus “Them” in Greek School

Racism is an organized system of oppression, which is based on racial, biological, ethnical and cultural differences (Byrd 2011, 1008). Essentially, it relies on the doctrine that a social group, by nature, is superior and “dominant” in comparison to another group, which, by nature, is inferior and “dominated” (Benedict, 1983: 97).

“Us” refers to the “dominant” group. This social group highlights its superiority by obtaining a hegemonic and leading role. By exercising social control and restricting freedom of others (Van Dijk, 1993: 21) “us” marginalises and excludes other groups, while exploiting their privileges (ibid: 22-23). “Them” refers to the “dominated” group. This social group has distinctive features (cultural, racial, etc.) which separate them from the “dominant”. The “dominant” treat them as a threat, as a harmful and dangerous minority. The “dominated” end up being considered stigmatized. As a result, they accept oppression and exploitation from the “superior” group, thus fueling inequalities (Hughes & Kroehler, 2007: 387-388).

The opposition between “us”/“them” is further enhanced through negative stereotypes. Stereotype is a feature that degrades and affects a person (Hall, 1997: 258). To give an illustration, representing immigrants as “dirty” or “filthy” the dominant “us” appears powerful and superior over the weak and diminished “them” (Billig, 1995: 81- 83). Using stereotypes, “us” builds its own meaning and regularity and at the same time, stereotypes differentiate “them”, making those groups to appear as abnormal, as irregular (Hall, 1997: 258).

Racist phenomena due to “us” / “them” are heavily present in Greek schools. Although the Ministry of Education, in the midst of the economic crisis, makes a real effort to tackle racism with updated educational efforts, everyday school life is shaken by violent behaviors. It is imperative that special steps should be taken in order to deal with the problem, since the racial violence has reached as far as to openly threaten the Greek Republic (Greek Ombudsman, 2013: 66).

The Greek Ombudsman report states that xenophobia and racism are the main reasons for the current levels of school violence. This violence takes a number of forms: for example verbal /nonverbal, contemptuous gazes and physical aggression (ibid, 2013:57). Significantly, the majority of incidents are not reported, because many pupils fear the consequences (ibid: 59).

Most frequent conflicts stem from random causes, but result in extreme racist confrontation amongst pupils, due to the race of some individual or groups (ibid: 58). Also, racist behavior can be identified in isolated cases where teachers and/ or parents behave in a prejudiced way towards disabled pupils or pupils from other cultures, causing unfair discrimination in school life (ibid: 60). Notably, the report clearly states that racial violence has become an “invisible crime” (ibid: 65).

In view of the above, we can understand that in 2016, Greek school racism is a painful and tragic fact and moreover we can identify it with both the “modern racism” and also with “neoracism”.

Modern racism targets, among other minorities, immigrants. It consists of views and negative stereotypes that are reproduced by the media and subconsciously adopted by young people (Henry, 2010:576). The so-called “success” of

Modern racism is its unclear existence. Whilst present, its conflicts become almost invisible, almost natural. For instance, disparaging looks, irony, sarcasm, finger pointing, insulting gestures, all have a huge impact in degrading and stigmatizing groups (Sue et al, 2007: 271-272).

Neoracism relates to discriminations and inequalities based on the concept of culture. The “other” group has a different culture and threatens the “purity” of our own, so we marginalize them as a dangerous minority (Lentin, 2004:91-92). It is essential that primary and secondary Greek educational programs focus on everyday activities based on the principles of democracy, human rights and non-discrimination. Today, more than ever before, it is necessary to create a dynamic anti-racist strategy that will unite and actively engage pupils towards a peaceful and harmonic life. Such a strategy can result from audiovisual literacy.

Audiovisual Literacy in Greek Education

In March 2016, during the national dialogue on major education issues, a report was drafted regarding audiovisual education. The report stresses that it is essential to include Media literacy in the new Greek Educational Curriculum. It emphasizes that the introduction of audiovisual educational programs is a “social necessity”, due to discriminations, as there are too many audiovisually illiterate pupils (Aggelidi, Aletras, et al, 2016).

Audiovisual education (a term frequently used in place of Media Literacy) in Greece is still in an experimental stage. The economic crisis acted as an inhibitor to the development of this field. Be that as it may, several efforts have been made to develop and promote audiovisual skills such as acclaimed annual festivals “Pame Cinema”, “Camera Zizanio” and the annual contest “Enas Planitis Mia Efkairia”.

Visual communication dominates everyday life. Children come into contact with multimodal texts (i.e. Films, Videogames, TV) before entering compulsory education (Kress & Leeuwen, 2006:17-18). In fact, they have acquired an early audiovisual maturation (Buckingham, 2000: 41), one which school curricula exclude from daily activities. It is necessary for those skills to be further developed in order to reduce visual illiteracy (Torneró, Vapis, 2010:53) As Perez Torneró (ibid: 73) suggested :

“[...] Media Education is part of Fundamental rights of each citizen in every country in the world [...]”

Within this framework, Greek education should not only integrate audiovisual literacy in the new curriculum (starting from kindergarten) but also promote it, daily, through various activities. Such an achievement may result in nurturing a well-informed audiovisual society of harmony, with a strong sense of active citizenship and with respect for cultural diversities, as well as the democratic principles of equality (Torneró, Vapis, 2010: 122)

The aim of audiovisual education is for pupils to acquire certain “reading” skills (i.e access, analysis, evaluation) and also “writing” skills (familiarity with the stages of production; final creation) of audiovisual texts (Theodoridis, 2013: 48). With this in mind, it is important to understand the relationship between audiovisual texts and racism. To examine this further we will focus on the 3 aspects (the so-called 3C’s) of media literacy, as expressed by Bazalgette: the Critical, Cultural, and Creative (Bazalgette, 2009:7).

Critical refers to access, analysis and critical thinking of audiovisual texts (ibid). Through this process, pupils come into contact with texts involving hate speech, racial violence and prejudice. Gradually, pupils develop critical thinking as they “demystify” the hidden meanings and the purpose of those texts (Masterman, 1989: 20-38). Through critical activities pupils practice recognizing the exaggeration as well as the visual language, chosen to highlight inequalities, negative stereotypes and interpret the messages accordingly.

Cultural aspect aims for pupils to experience audiovisual texts from other countries, to enjoy and comment on them (Bazalgette, 2009:7). By watching movies, in different languages, which depict other habits and customs, children will develop a familiarity with diversity. They learn that “them” are neither enemies nor of lower class. Likewise, they highlight the commonalities that exist, the common ground if you like, which sets the foundation for a global equitable and peaceful communication with respect to cultural differences (Tornerov, Vapis, 2010:122).

Creative aspect concerns the creation of audiovisual texts by the children themselves (Bazalgette, 2009:7). From brainstorming to the screenplay, to storyboarding, to filming, to editing, to finally releasing their movie, pupils learn the know-how, the tools and the stages of production (Theodoridis, 2013: 48). These first audiovisual creations are an alternative creative imprint of children’s thoughts and concerns.

Creative aspect in dealing with racism is particularly important. Firstly, children visualise a story with characters in situations of inequality. They step into the shoes of minorities, of immigrants, of people with disabilities and view things not only from “us”, but also from “them”, thus enhancing their empathy.

Secondly, the creation of an audiovisual text is based on teamwork and respect for all views. This may provide the opportunity for pupils, who were previously excluded as different, as marginal, to engage more actively and thus be accepted more easily from other classmates. Creative projects not only aim to give pupils audiovisual skills, but to develop their critical thinking, to engage them in problem-solving situations and turn them into active citizens (Tornerov, Vapis, 2010: 57).

Currently, in Greek classrooms, there are many immigrant children, who certainly find it difficult to assimilate the language, a problem which leads to self-marginalization and degradation. Creating an audiovisual text is not a luxury but a necessity, in order to actively reduce daily racist phenomena.

With that in mind, in 2010-11 the annual school film contest “Enas Planitis Mia Efkairia” was created. It was a joint collaboration between the Serres primary educa-

tion office, the Greek Educational Television and ERT in an effort to encourage pupils of primary / secondary school ages to create their own audio-visual texts.

Research Questions and Methodological Tools

We will examine the visual rhetoric Greek primary pupils foster, to articulate the racist opposition “Us” (dominant) / “Them” (dominated). How do they choose to portray each part and what are the hidden connotations?

Moreover, we will point out the visual display of power relations that are inherent as well as the solutions to eliminate racism. In order to achieve in-depth analysis, we will use isolated stills from three different plot points (First appearance of “us”/ “them”, conflict, ending resolution) of the movie that we will examine as an example.

The audiovisual text that we will analyze, *Sagkar Simainei Thalassa* [Sagkar means the Sea, 2012] was made by primary students of the 10th Primary School of Agios Dimitrios and won special honorary distinction during the 2nd contest “Enas Planitis Mia Efkairia”. The movie follows a young child from Bangladesh named Sagkar, as he tries to adapt in the hard and sometimes cruel Greek school environment.

We shall use as methodological tools theories of Kress & Leeuwen and Roland Barthes. Firstly, Kress & Leeuwen suggest that visual communication, as a form of social semiotic, meets certain criteria or meta- functions (the *Ideational* focuses on the semiotic representation of the experienced world; the *Interpersonal* concerns the social bond that is formed between the creator of an image and its viewer; and the *Textual* focuses on the choices and arrangements within an image, for example the composition or the camera angle, and the hidden messages that are conveyed) (Kress & Leeuwen, 2006: 41-43).

Secondly, Roland Barthes stressed that every image communicates a duality of messages. The *denoted* message is the exact analogy of the reality that is portrayed and constitutes the first level, while the *connoted* message is the second, deeper level of interpretation and decryption. Connotation is based on how society forms certain ideas about an image that affect the recipient of the message (Barthes, 1977:17-19). The combination of those two theories will help us trace children’s visual rhetoric selections on racism.

Analysis

First Appearance

Figure 1 Source *Sagkar simainei Thalassa*, 2011-2012



<https://www.youtube.com/watch?v=y1u3eDEcfpc>

In figure [1] we see Sagkar, the main protagonist of the movie. The medium close-up introduces him and seeks to involve the audience within his story. On the other hand, the shot is oblique, underlining that this world is not part of the viewer's world and also the high angle gaze diminishes young Sagkar in our eyes. The composition places Sagkar to the right of the frame, indicating that he is new and important and we must pay attention to him. In addition to that, he is displayed clearly in the foreground, but the selection of the background contradicts.

Figure 2 Source *Sagkar simainei Thalassa*, 2011-2012:



<https://www.youtube.com/watch?v=y1u3eDEcfpc>

Watching closely the mise en scene, the Greek maps, the stop sign and the red arrow pointing to the exit could ignite the opposition of “us” / “them”. We can assume that the background interestingly creates an ethnic comment /prejudice against the action in the foreground. Obviously, Sagkar does not belong to “us”. The cultural difference clashes within school life. Ultimately, perhaps, racism is inherent in the image itself?

In figure [2] we see Sagkar looking into the camera and requiring the viewer to develop a fantastic relationship with him. The relationship is enhanced by both the close-up, which engages the viewer to deepen more into his feelings and also the eye level angle, indicating the lack of power difference. These selections form a certain bond between “us”-the viewer, and “them”- Sagkar. Can we coexist without inequality? Can we forget our differences and come closer to one another?

The composition places Sagkar to the center, confirming that he has informative significance. However, the background, again, collides with the foreground. Sagkar is integrated into school life and we see him while eating with his classmates. Watching carefully, the distance from his classmates isolates him. Moreover, we clearly see their backs turned on him and even the chairs, in between, create visual barriers.

Even if we want to come closer to Sagkar, the connotation here strongly suggests seclusion. Young Sagkar is trying to join an environment that turns its back to him. The visual approach seeks a direct relationship with the viewer, but the opposition “us”/ “them” is displayed through the background / foreground conflict. Notably, we presume the film displays, unconsciously both signs of “neoracism” and “modern racism”

Conflict

Figure 3 Source *Sagkar simainei Thalassa*, 2011-2012:
<https://www.youtube.com/watch?v=y1u3eDEcfc>



In figure [3] we see the girl looking at Sagkar. She forms a diagonal vector with her eyes, through which Sagkar is emphasized. The girl's pose generates a visual position of power. She dominates over the seated and bowed Sagkar. Similarly, her gaze represents the so-called ethnic look of the "dominant group" over the "dominated". Sagkar, in a lower position, accepts his inferiority. Undoubtedly, this image projects the stereotype of the "dominated- weak".

The medium long shot sets the viewer to a rather distant personal relationship with what is happening. This detachment is further emphasised with the oblique point of view (pointing out that what we see is not part of our world), and with the high angle, which diminishes the protagonists. Another interesting aspect is visually created via composition. The trees around Sagkar enhance his loneliness and isolate him, as if they were bars of a prison. We can deduce the predominance of "us".

Resolution/Acceptance

Figure 4 Source *Sagkar simainei Thalassa*, 2011-2012:
<https://www.youtube.com/watch?v=y1u3eDEcfc>



In figure [4] we see a black and white image where the participants pose to us/the viewer. They are a joyful and close company. We assume inequality has visually lifted and Sagkar is now an equal member of the group of children. The gazes straight to the camera articulate the demand so that the viewer develops a closer bond with them. This new, equal relationship is reinforced by the frontal (this world is part of the viewer's world) capture of the image, as well as the eye level indicating that there is no longer a power difference.

Another key point to discuss is the removal of color. The black/white nostalgic image (reminders of old school photos of a more innocent era) is used to highlight the moment of the resolution towards racism and the ending of the conflict. Moreover, the composition, stages the group to the center, so that the viewers focus on them. The closeness and the unity of the children visualises their

acceptance of Sagkar, but the bars in the background indicate that there are still obstacles to this relationship.

Conclusion

To sum up, Greek primary pupils depict in their films racist phenomena that they know from their own experiences reinforcing the current situation in school life. Racism is an opposition of “us”/ “them” and children take a clear position against it. However, their visual choices, unconsciously, represent stereotypes and power relations. Nonetheless, in their audiovisual texts, children seek out visual ways to lift inequalities. In the end, “them” become part of “us”, respectfully accepting diversity. With that in mind, it is imperative that audiovisual literacy becomes a new dynamic strategy against racism in Greek schools.

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MILID: An Indispensable Intervention for Countering Radicalization and Violent Extremism

Jagtar Singh

India is a pluralistic country. It is a typical example of unity in diversity. But Indian youth is not immune to radicalization and extremism because of the vested interests of the powers that be. Besides addressing the problems of poverty, illiteracy, unemployment, discrimination, marginalization and exclusion of minorities, the Indian youth need to be equipped with MIL competencies. Media and information literacy and intercultural dialogue (MILID) can serve as an indispensable intervention to save the innocent Indian youth from the tyranny of radicalization and extremism. This has been substantiated by participants of the UNESCO Supported MIL Capacity Building Workshop held at Punjabi University, Patiala from 17-19 October 2016.

Keywords: Media and information literacy, MILID, radicalization, violent extremism, ICT and social media, youth outreach programmes, religious conflicts.

Trends and Tendencies

India is a composite culture with 22 major languages, written in 13 different scripts, with over 720 dialects. This country is a typical example of unity in diversity. But even then, conflicts are found here and there based on linguistic, regional, religious, political, and cultural considerations. Even major conflicts like incidents of Gujarat and the demolition of Babri Masjid have not stopped the majority of the Muslims which are still in the mainstream of the nation. B. Raman observes, “The Indian Muslim community, despite feeling hurt because of the large-scale anti-Muslim violence in Gujarat, has remained fiercely loyal, law-abiding and forward-looking. It has kept its distance from Al Qaeda and the International Islamic Front (IIF) and repulsed the approaches of Pakistani jihadi organizations aligned with Al Qaeda.” Muslims in India are more resistant, but not immune to radical message. For example, the New Delhi bombings email portrays a photograph of a Muslim

man caught in anti-Muslim riots in Gujarat in 2002. The email said, “Never assume that we have forgotten the demolition of Babri Masjid and, by Allah, we can never forget it.” The 2008 serial bomb blasts by terrorists of Indian Mujahedeen (IM) and Islamic Student Movement of India (SIMI) in alliance with Pakistan-based Lashkar-e-Taiba (LeT), and Abu Jundal’s alleged involvement in 11/26 terror attack notified India to check the trends and tendencies of the homegrown terrorists. (Krishna Kiran, 2012). Even sometimes state has also used force to compel minorities to fall in line. Demolition of Babri Masjid and attack by Indian Army at the Golden Temple, Amritsar are typical examples of the majority community hegemony over the minority communities in India.

Religious Conflict

It is helpful in understanding religion as responsive to historic, cultural and geographical contexts, rather than a fixed concept. Broadly speaking, religion is the sum of variables including: the presence of beliefs in the existence of a supernatural entity or God(s); sacred scriptures; divine norms and moral guidance based on scriptures and/or from the exemplary life of a prophetic figure; symbols; rituals bringing together individuals as a community (often under the guidance of a leader); and various sets of practices displaying adherence to these norms and beliefs. A particularly powerful feature of religion appears to be its ability to generate strong worldviews, which urge individuals to translate their values and beliefs in their daily lives, and make meaningful connections that bypass our limited mortal parameters and institutions.

Identifying a suitable lens to understand and tackle religion in current affairs and diplomacy is difficult because of the evolution of Western/Liberal discourse on religion and the notion of secularism over the past two centuries. This discourse assumes the secular mindset to be the only path to ensure freedom, democracy, and human rights. Such assumptions can cause blockages when seeking to connect with religious ideas and faith-based groups to devise policies, especially in non-Western contexts. (Silvestri, 2016). In India, there are many religions and sects. Hence to facilitate peaceful co-existence, inter-religious dialogue is the need of the hour. Constitution of India clearly specifies in the Preamble that India is a secular country, even then many political parties are mixing religion with politics to materialize their political motives. This many a time leads to religious conflicts. Media and information literacy and the inter-religious dialogue is the best answer to counter the vested interests.

It also requires engagement beyond the ‘usual suspects’ of religious leaders, institutions or groups that boast an explicitly religious name or claim to work for an overtly religious cause. Of course, these actors should not be ignored. In fact, religious elites often have a privileged role in conflict and reconciliation; they frequently possess a respected social status, extensive social connections, sound understanding of the cultural-historical-regional context, and excellent commu-

nication skills. This means they are able to mobilize resources and people for the escalation of conflict or for trans-formative processes of peace, depending on the context. However these elites can often have vested personal interests and be driven by a search for power and such a focus neglects the ideas, voices, and practices of minorities and those competing, less powerful actors involved in non-organized and non-hegemonic groups. This expanded engagement may also give a clearer sense of the aspira- tions and grievances of those who might share a religious belief but disassociate themselves from specific political responses acted out in the name of that religion. (Silvestri, 2016). In India, sometimes religious leaders incite emotions of masses which leads to conflict situations. If adolescents and youth are enriched with MIL competencies and attitudes, these situations can be easily avoided.

Discrimination and Marginalization

The Sachar Committee Report approves that 50% of the Indian Muslims⁴ are illiterate and living below the poverty line. There are 150 million Muslims in India, but only 4% are graduates, 5% having employment in the government sector, and their reach of education is very much limited. Such severely restricted access to literacy raises anger and antipathy in Muslim youth and shows the way to extremism and terrorism. For instance, IM had preferred North Bihar as good recruitment place for operatives chosen from unemployed youth from acute poor families. It found vast support from the unemployed Muslim youth. (Krishna Kiran, 2012). Poverty, illiteracy, unemployment, discrimination and marginalization of minorities need to be addressed at the government level. Otherwise, youth becomes a soft target of radicalization. MILID must be promoted across frontiers to ensure sustainable development.

Instead of aforementioned poverty and illiteracy situation, there is another dimension for terrorism in India. Generally, there is a notion that the under-privileged Muslims inculcated and influenced by radical discussion groups and supported by Pakistan are engrossed in terror activities. Virtually, many terrorists come from comfortable and contented families and have university-level education. Since the arrests of 2003 blasts in Mumbai, it has been demonstrated that poverty is not the primary breeding ground for terrorists. Of 23 arrested, there were one doctoral student, an MBA graduate, five engineers, three physicians, and two college graduates. Further an aeronautical engineer, two chemical engineers, and a computer technologist were arrested. Interestingly, all these terrorists are manifesta- tions of radical consciousness among Muslim middle class in India. These educated Muslims were not despondent materially; they were dejected on both social and religious grounds. They are susceptible to the stimulating lexis from the inap- propriate groups and judge that violence is acceptable when it has a *raison d'être*. (Krishna Kiran, 2012). It means, if people are discriminated against by the hege- monic forces, their hurt increases and they join the anti-social forces.

It is significant to look into the background of the accused persons who have involvement in terror attacks and certain events at national and international level. The plight of the Palestinians, Soviet intervention in Afghanistan, American invasion of Iraq, American incursion in Afghanistan, Danish cartoon controversy etc. at international level and internally, incidents like communal riots across Maharashtra in the summer of 1984 and brutal anti-Muslim violence in 1986, demolition of the Babri Masjid in December 1992, Gujarat riots in 2002 and rejection of visas by United States Embassy to qualified Muslims may be so called grievances among the Muslim youth. It is logical that radicalization is frequently driven by personal concerns at the national level in addition to annoyance with international events. Indian Government has to counter the path pursued by these educated terrorists through dialogue and open ideological discourse. (Krishna Kiran, 2013). Intercultural and inter-religious dialogue is the best strategy to bring misled adolescents and youth into the mainstream.

Radicalization and Extremism

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Media and Information Literacy

Punjabi University, Patiala organized a UNESCO Supported MIL Capacity Building Workshop for Youth-led Organizations in India in collaboration with Media and Information Literacy University Network of India (MILUNI) from 17-19 October 2016. It signed a contract with UNESCO, in which it is underlined- enhancing media and information literacy (MIL) as well as intercultural competencies among youth organizations, teachers and other stakeholders is a key action of UNESCO's strategy to promote knowledge societies and foster 'the development of free, inde-

pendent and pluralistic media and universal access to information and knowledge for good governance'. This activity to pilot capacity building for youth organizations on MIL is complementary to the entry level Massively Open Online Course on MIL (MIL MOOC) launched by UNESCO and partners. The hope is to connect youth organizations all over the world to apply MIL to their operations and promote MIL globally. This coupled with the expansion of the MIL MOOC into multiple languages and cooperation among universities all around the world is intended to contribute in enhancing intercultural dialogue, peace, mutual understanding, promote human rights (including online), freedom of expression, and counter hate, radicalization and violent extremism etc. ICTs are seen as central crosscutting in this model. It is ICT that have driven the convergence of ML and IL. The unified notion also highlights the importance of an understanding of MIL as fundamental to producing knowledge for democratic citizenship, learning and good governance. Implicit here is that Freedom of Expression and Freedom of Information are central concepts of MIL. (UNESCO, 2016).

Freedom of Expression

The Constitution of India provides the right to freedom, given in articles 19, 20, 21 and 22, with the view of guaranteeing individual rights that were considered vital by the framers of the constitution. The right to freedom in Article 19 guarantees the Freedom of Speech and Expression, as one of its six freedoms. The Right to Information (RTI) is an Act of the Parliament of India “to provide for setting out the practical regime of right to information for citizens” and replaces the erstwhile Freedom of Information Act, 2002. But these rights can be exercised only if the Indian citizens are made aware of these rights. MIL can go a long way to empower people in India with the benefits of these rights.

National Youth Policy

The National Youth Policy (NYP) 2014 of the Ministry of Youth Affairs and Sports, Government of India clearly underlines that “It is essential that the government continues to promote equity in the formal system and focuses on mainstreaming socially and economically disadvantaged youth. The Government of India (GoI) must review its current programmes for these youth and identify where these programmes have been effective, and where they have failed and the reasons for this. A key factor thought to contribute to youth participation in violent conflicts and extremism is the lack of livelihood opportunities. Hence, it is essential to *ensure that these youth are provided with livelihood opportunities*. In the longer term, a programme of *infra-structure development*, sociopolitical access and awareness building can prevent youth from being attracted to such activities. While the

government is working to create support and rehabilitation systems for youth at risk, it is essential to simultaneously build systems to ensure that youth are not forced to put themselves into situations that constitute physical or mental risk. A *targeted awareness and outreach programme* for youth that are likely to be at risk must be developed and undertaken as a matter of priority. It is important to ensure that youth of all backgrounds are free from discrimination, stigma, and disadvantage; and have recourse to a justice system that is swift and equitable. A concerted effort has been made to ensure that GoI programmes are inclusive, and that disadvantaged groups are supported. It is important that an effort is made to mainstream the disadvantaged groups through affirmative action and other targeted programmes. Furthermore, there is a need for greater monitoring and media attention to prevent illegal social practices such as dowry, child marriage, honour killings, caste-based discrimination and stigmatization of LGBT youth.”

Youth Outreach Programmes

Hence, it is important to create systems of education and moral transformation at the grassroots level to eliminate these practices of stigmatization and discrimination, and deliver social justice for all. The youth of the country can be leveraged to build awareness and provide education at the grassroots in order to eliminate unjust social practices. Furthermore, the youth can also be trained to monitor and report on the prevalence of unjust social practices at the grassroots. Individuals must be given stronger access to formal justice at all levels. The pace at which trials are held must be increased, in order for formal punishment to act as a serious deterrent. Inputs must be taken on the current constraints and bottlenecks at the grassroots level and appropriate action taken. It is essential to monitor and evaluate the success of NYP-2014 in order to understand the impact of the policy on the youth and to determine future strategies for the youth of the nation. In the short-run, NYP-2014 can be considered successful if it documents priority areas that should be the immediate focus for youth development, creates guidelines from which stakeholders can develop actionable strategies and builds alignment amongst stakeholders, providing them with a concrete framework for action. In the longer term, success can be defined on the basis of whether the objectives of NYP-2014 for youth have been achieved. That is, whether the youth are productive, healthy and active, socially responsible, politically engaged and mainstreamed. Together, these definitions create a framework for measuring the success of NYP-2014, and provide guidelines for selecting appropriate indicators.

ICT and Social Media

Keeping in mind the diversity of the country and the need to address region-specific needs and concerns of young people that are not adequately reflected in the NYP-2014, each state should also enunciate its own State Youth Policy, keeping the overall national perspective set out in the NYP-2014 in view. In light of the fact that many Ministries of GoI have significant components of their policies and programmes that are relevant to the youth, an inter-sectoral approach is imperative for dealing with youth-related issues. In view of this, the NYP-2014, consistent with the suggestion made in earlier Policy documents, advocates the establishment of a coordinating mechanism at the Centre and state levels. The State Coordinating Committee may be chaired by the Chief Minister of the state or a senior member of the cabinet. This will ensure optimum utilisation of resources available with different Ministries and Departments and streamlining of policy and programme interventions. ICT and social media are key tools that can be leveraged to connect and engage with the youth. Given the growing penetration of the internet amongst young people, especially via smartphones, the GoI should more actively engage with the youth using technologies that they access on a daily basis. Youth outreach programmes no longer have to be physically implemented through youth clubs and other such networks, but can also be implemented via the internet, mobile phone applications and social media.

Indian government must initiate a promising Community Engagement Programme (CEP) to reintegrate the cadres of outfits like IM, SIMI which are breeding the homegrown terrorists, into mainstream Indian society. Indian government should focus on some important areas, which are usual suspicious places like Araria, Azamgarh, Bhatkal, Chennai, Madhu-bani, Old Delhi, Old Hyderabad, Pune, Sitamarhi and Udupi. In such places or hideouts of terrorists Indian government should introduce 'surrender and rehabilitation policy', and it must undertake a plan to counsel the detainees and family members of detainees, and also assist in rehabilitating these families. The formation of such policies will help to construct a close cooperation between the Indian government and the Muslim community in countering the terrorism. It would lead to the establishment of a working relation between security personnel and the Muslim community. Such a community engagement exercise assists in receipt of intelligence information to check out the inclination and affinity of homegrown terrorism. The government must make use of the secular, patriotic and intelligent Muslim youth and some of the educated activists from IM and SIMI who have been captured and arrested have to be convinced and they can be used as human intelligence (HUMINT) to penetrate into terrorist outfits. They can be planted in the terrorist organization to gather reliable and accurate information on terror activities.

The 'surrender and rehabilitation policy' and involving Muslims in HUMINT is very difficult. According to Intelligence Bureau (IB), the jihadists belong to Sunni Muslims owing allegiance to Wahhabi and Salafi ideologies. For that reason, IB has very limited access to the Muslim community and despite best efforts, it has not been possible to attract Muslim candidates to the progressive level of the IB.

However, the activities of Indian government are supposed to be planned to win the “hearts and minds” in such a way to influence their beliefs, behavior, attitude and opinion en route for the success of the task undertaken by security agencies implicated in the war on terrorism. Indian Muslim society in such circumstances can play a crucial role by providing a platform to raise religious, economic and political grievances and to facilitate debate and dialogue.

Indian Muslims are the target audience of homegrown terrorists. Spreading fear in them by killing the Hindus through bomb blasts to exploit fear by making conflicts between Hindus and Muslims is the fundamental nature of homegrown terrorism. However, not only Hindus but also Muslims were victims in many blasts, which are often one of the best-positioned actors to counter homegrown terrorism and their role in this respect. Indian government should consider the importance of the victims of Muslim community and their role in countering violent home-grown terrorism through a Community Engagement Programme (CEP) in empowering victims and survivors of terrorism belonging to Muslim community.

India can benefit greatly by a CEP, which can play a central role in numerous ways, through its work in conflict transformation and work on economic and social development programmes. It is the precise moment of time to take drastic steps immediately to integrate and to handle fear of terrorism and reduce its negative consequences by promoting resilience and a fear management approach to counter terrorism. The extremism or homegrown terrorism has not engulfed India as it has in some other countries like Algeria, Egypt, Pakistan and Saudi Arabia. (Krishna Kiran, 2013).

MILID Intervention

Media and information literacy and intercultural and inter-religious dialogue can go a long way to ensure peace and progress in India. Youth and youth-led organizations can play a pivotal role in integrating media and information literacy in their daily operations and practices. Recently, Punjabi University, Patiala organized a UNESCO Supported MIL Capacity Building Workshop for Youth-led Organizations in India from 17-19 October 2016. Sixty youth leaders from 30 youth and youth-led organizations from five zones of India participated in this work- shop. The youth leaders were thoroughly trained in the knowledge, skills and attitudes pertaining to media and information literacy. Draft MIL Policy and Strategy Guidelines has been prepared to inform the Government of India’s National Youth Policy 2014 which is likely to be revised in 2019. This draft would also be sent to UNESCO in November 2016. Youth leaders were also very excited to join the MIL MOOC Course being offered by UNESCO. Similarly, Mr. Stanzin Dawa, Regional Director, Rajiv Gandhi National Institute of Youth Development, Chan-digarh (an Institute set up by Ministry of Youth Affairs and Sports, Government of India (GOI) has agreed to serve as a nodal point for promoting media and information literacy among youth in India across frontiers. A virtual forum for media and information literacy and intercultural dialogue has also been created. Youth leaders have also agreed to form a

'National Alliance of Youth-led Organizations in India' to promote media and information literacy and also develop a partnership with GAPMIL, Asia-Pacific Chapter of GAPMIL and Media and Information Literacy University Network of India (MILUNI). The membership of MILUNI is now being expanded to 15 Universities in India. This is the ripple effect of only one MIL Capacity Building Workshop for youth-led organizations in India. This is just a first step in the right direction of using MILID to counter radicalization and violent extremism. Youth leaders are also very enthusiastic about adding the SDGs to the mandates of their organizations.

Sustainable Development Goals

2016 is the first year of the Agenda 2030 of the Sustainable Development Goals. There are 17 goals as listed below:

1. Goal 1. End poverty in all its forms everywhere
2. Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture
3. Goal 3. Ensure healthy lives and promote well-being for all at all ages
4. Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. Goal 5. Achieve gender equality and empower all women and girls
6. Goal 6. Ensure availability and sustainable management of water and sanitation for all
7. Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all
8. Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9. Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
10. Goal 10. Reduce inequality within and among countries
11. Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable
12. Goal 12. Ensure sustainable consumption and production patterns
13. Goal 13. Take urgent action to combat climate change and its impacts*
14. Goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss

16. Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. Goal 17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

There is a common thread between the objectives and priorities of the National Youth Policy (NYP) and the SDGs. The youth leaders have been systematically sensitized and charged about the NYP objectives and priorities, as well as the SDGs. It is obvious from the feedback of the workshop participants. One such feedback is reproduced below:

Dear Jagtar Sir,

I congratulate you for the successful completion of UNESCO - Led MIL workshop.

And I am honored and pleased to meet you.

Today when we left your office, I and my team had tears in our eyes, to see and feel the love and blessings you showered during the whole workshop on us and on your people.

You are a person with unshakable values, committed to your goals and holds an unbiased character - which makes you an amazing charismatic leader.

In you I see my mentor, guide, idol and a friend.

I am amazed to realise that how much efforts you have put on this whole journey and the sacrifices you made to achieve your focused goal to deliver the best to the people so that you can create and empower

leaders with Noble vision and humble approach. Believe me, your actions have truly inspired so many souls.

I have printed your words in my mind when you said to me "You are so Lucky" when you gifted me the 2015 edition of MIL book specially signed by you. It means a lot to me. The MIL Workshop at Punjabi University is of immense help to us to understand the emerging concept and needs which require immediate and adequate actions at different levels, the learnings in the workshop has made us realize that how important it is to make people aware of Media and Infomation Literacy. And we are taking immediate actions to incorporate the learnings in our organization's Holistic Development Program to make our team and beneficiaries learn more about MIL and understand its power. we at the workshop itself were feeling more competent after learning about this concept and I believe those who will be having MIL skills will be having a more competitive advantage in life. We as social entrepreneurs at Reaching Sky Foundation, being

involved in SDG's 4th Goal in providing equitable quality of education and promoting lifelong learning are able to understand the need of MIL and are prepared to incorporate MIL approach in our programs for youth and adolescents.

My journey to Patiala and Punjabi University will always be inspiring in my whole life, I am taking the precious learnings from here which one cannot buy but can only be blessed with.

Dear Jagtar Sir, with a Big Grateful Heart I Congratulate you for gaining so many people who truly love you for being the inspirational and amazing soul.

Much Respect for You

I am always there in your service. Please give me more opportunities to meet you and to be more inspired.

Yours Truly

Rishi Banshiwal

Co-Founder and Director

Reaching Sky Foundation, New Delhi

E: rishi.banshiwal@reachingsky.org

The National Youth Policy 2014 by the Ministry of Youth Affairs and Supports lists five objectives and eleven priorities to empower youth in India. These objectives and priorities are as given below:

1. Create a productive workforce that can make a sustainable contribution to India's economic development:
 - i) Education, ii) Employment and Skill development, iii) Entrepreneurship
2. Develop a strong and healthy generation equipped to take on future challenges
 - iv) Health and healthy lifestyle, v) Sports
3. Instill social values and promote community service to build national ownership
 - vi) Promotion of social values, vii) Community engagement
4. Facilitate participation and civic engagement at levels of governance
 - viii) Participation in politics and governance, ix) Youth engagement
5. Support youth at risk and create equitable opportunity for all disadvantaged and marginalized youth
 - x) Inclusion, xi) Social justice

The policy is going to be revised in the year 2019, and the MILUNI would submit its draft MIL Policy and Strategy Guidelines to the Ministry of Youth Affairs and Sports, GoI to inform the Policy.

Conclusion

The bottom-line of above discussion is that the youth has tremendous energy. It needs to be channelized into the right direction. Media and information literacy and intercultural dialogue can serve as an indispensable intervention to reinforce human rights and counter radicalization and extremism. It is obvious from the

outcomes and feedback of the MIL Capacity Building Workshop for Youth-led Organizations in India organized at Punjabi University, Patiala.

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Twitter as a Mourning Dove for the Blooming Buds: An Analysis of Twitter's Reaction to Peshawar School Attack

Sumeer Gul & Sheikh Shueb

Social media at the times of natural or manmade disasters is seen as a potential platform to share information, post the opinions and promote campaigns. It mirrors public opinions, sentiments and acts as a change agent for the masses. Social media offers a dense communication network with instant messaging service, acts as complementary to the traditional media and allows users to get information about their community, family and friends during the crisis. It has received considerable attention from the scholarly world, as it allows multidimensional analysis of the issues with real-time assessment and enhanced accessibility. As such, it is necessary to explore how people faced with emergency situations use social media, express their sentiments and how the global audience responds. In the changing landscape of social media, Twitter, one of the micro-blogging services, has emerged as an important information source and news alerting medium for the social media users. In the recent past, one of the deadliest attacks "Peshawar School Attack" in Pakistan on 16 December 2014 leaving 141 people, including 132 school children dead, attracted a flood of reactions across the globe on social media including Twitter. The study performs quantitative and qualitative content analysis of tweets posted in the aftermath of the Peshawar school massacre. The study reveals that 37.2 percent tweets are emotional in nature succeeded by interrogative ones. Surprisingly, the tweets stream mainly from USA followed by Pakistan and UK with highest share to the emotional ones by Pakistan. However, attack proved to be more shocking to the global community than Pakistan. Also, a large proportion of tweets registering protest poured all across the globe in comparison to Pakistan. The maximum proportion of tweets is contributed by civilians/individuals and 37.2 percent of tweets were both retweeted and liked, thus exhibiting good impact with maximum share credited to emotional tweets and the ones depicting news and information.

Keywords: Social media, microblogs, terrorist attack, children massacre, sentiment analysis

Introduction and Background

The sense of loss resulting from the death of a loved one or someone familiar is painful and evokes a variety of emotions in individuals, including sadness, shock, anger and guilt (Kubler-Ross, 1969). In the times of grief, everyone needs a social support to share his problems for relief. Numerous studies have been carried out to highlight the importance of social support during the times of grief (Cohen & Hoberman, 1983; Di Giulio, 1995). Social support in earlier times was limited to the face to face interaction, but with the intrusion of web-based technologies the philosophy of virtual support developed and the level of interactivity between various societal elements has become more prominent because of online social support systems like social media. People all across the globe make use of this interactive platform to express their feelings and sentiments be it anger, happiness, sorrow, grief or pain. Online social support systems like Facebook and Twitter have gained more popularity because of a strong user base and have evolved as successful platforms from the social media family for expressing human sentiments including grief and sorrow. They have become unique communication platforms for bereavement. People inevitably experience grief following the death of a close friend, a relative or a loved one (Bonanno & Kaltman, 2001). In many instances, grieving is private and usually restricted to members of the bereaved family and perhaps close friends and associates. However, public grieving may occur in connection with the death of celebrities, government officials, other well-known individuals, and even among strangers who somehow share a common bond with the community (Brennan, 2008). Research on public grieving has established that the death of a public figure such as a celebrity can be equally stressful and emotional (Fu and Yip, 2007; Goh & Lee, 2011; Sheridan, North, Maltby & Gillett, 2007), affecting people beyond those immediately involved to the community at large. The presence of a social support system plays an important role in facilitating the grieving process within a community by coping with stress as one is able to express his/her feelings (Massimi & Baecker, 2010). However, the debut of online social support systems has also proven successful as online platforms for expressing feelings in the times of grief and bereavement (Coursaris & Liu, 2009; Goh & Lee, 2011; Hersberger, Murray & Rioux, 2007; Lee & Goh, 2013). The biggest benefit of online social support systems is that they are not restricted by temporal and geographical limitations.

2014 Peshawar School Massacre

On 16 December 2014, seven gunmen affiliated with the Tehrik-i-Taliban (TTP) conducted a terrorist attack on the Army Public School in the northwestern Pakistani city of Peshawar. They entered the school and opened fire on school staff and children, killing 141 people, including 132 schoolchildren, ranging between eight and eighteen years of age. This was the deadliest terrorist attack ever to occur in

Pakistan, surpassing the 2007 Karsaz attack. According to various news agencies and commentators, the nature and preparation of the attack was very similar to that of the Beslan school hostage crisis that occurred in the North Ossetia–Alania region of the Russian Federation in 2004 (2014 Peshawar school massacre, 2016). A deadliest slaughter of innocents shook not only Pakistan but the whole of the world. The massacre of innocent children horrified a country already weary of unending terrorist attacks (Peshawar attack, 2014).

Online Social Support and Peshawar School Attack

No one in the world is prepared to address a child's death because the death of a child is the death of a nation's future and a huge and irreparable loss to a family to which he/she belongs. The grief and reactions to the loss over the death of students killed in Peshawar Attack, 2014 across the globe can never be expressed by words. The grief when discussed always brings tears in one's eyes and humanity has witnessed such incidents in the past also. The event though received a great social support and also witnessed a huge presence over various online social support platforms including Twitter. The disastrous and ghastly event captured the worldwide attention and widespread coverage over various social media platforms. The death of children in the Peshawar school massacre triggered a flood of reactions across various online social support systems.

So, the present study tries to explore the nature of sentiments expressed by people all across the globe through an analysis of communications posted over Twitter pertinent to one of the most brutal and sadistic terrorist attack on school children. How people react to the savage killing of innocent children over Twitter is highlighted through the study. The study aims to understand the role online social support platforms plays in the times of grief and is useful in the development of theoretical considerations that are missing in this area of research.

Methodology

Prior to data harvesting from Twitter, a preliminary enquiry was undertaken to identify the popular hashtags used to express sentiments related to the attack. Hashtag *#PeshawarAttack* was found to be most popular and as such was searched for extracting tweets related to the event. Specifically, data collection includes tweets posted on the day of attack i.e 16-12-2014, 3:30 PM to 4:00 PM (10:00 AM – 10:30 AM; GMT). This time period was ideal to visualize the immediate response towards the attack, as it was marked by reporting of killing children by radio Pakistan and the ongoing operation. A total of 514 tweets were retrieved during this period, and on filtering (excluding re-tweets) the actual count amounted to 500. This dataset was selected for quantitative and qualitative content analysis with the advantage

that small sample allows examining the tweets in a way that would not be possible with a large sample (Denzin & Lincoln, 2005).

The required information of each tweet was manually recorded in Microsoft excel and content analysis of each tweet was done in accordance to the pre-determined framework constructed by Goh and Lee (2011); Lee and Goh (2013). This was modulated in accordance with the study and resulted in the formation of 10 categories expressing various sentiments related to Peshawar Attack, 2014. However, after much deliberation, two categories were eliminated as none of the tweets pertained to them, restricting the final framework to 8 categories (Table 1). The sum of tweets amounts to more than 500 since the majority of the tweets are a representative of more than one category of expressions. The results should be taken with great caution, since the study only analyzed a small set of tweets for a small period of time.

Table 1 Coding Framework

Expression	Type of information
Sharing news and information	Disseminating news and other information pertaining to attack.
Evincing emotions	People exhibiting sorrow, grief, sympathy and emotional outburst towards the victims.
Registering protest	People protesting against the attack and terrorist organizations. Also includes the religious narrations to denounce the attack.
Expressing shock or surprise	People expressing shock or disbelief over the killing of innocent children.
Criticizing government	Criticizing government and its machinery for its policies and intelligence loopholes.
Raising questions	People asking questions in and around the attack including to extremist ideologies.
Provide suggestions	Posts that are suggesting to the government of Pakistan, terrorists and world at large.
Spam or irrelevant	Posts unrelated to the event.

Analysis

Twitter Use and Tweet Expressions

During the Peshawar school siege, Twitter was used to express various sentiments towards the gruesome incident (Table 2). As a reflection of massacre of large number of children that were at the onset of puberty, the majority of the tweets

(37.2%) are emotional in nature exhibiting sorrow and grief. The largest percentage of emotional category is expected in view of massacre of innocent children that range from condolences e.g. (*This says it all #RIPPeshawarKids #PeshawarAttack*) to heart rendering posts (*Smallest coffins are the heaviest. #PeshawarAttack*). It also includes tweets that express sorrow (*My heart is weeping with the mothers of those innocent children. I wish I could bring your baby back. #PeshawarAttack*); sympathy (*Our hearts are broken and our heads down. Our thoughts with families of children brutally killed in #PeshawarAttack #PrayForPeshawar*); prayers (*To the parents who lost their children, may your hearts find peace To the murders of children, may your souls rot in hell#PeshawarAttack*); and a promise of commemoration (*16th December 2014 They say time heals everything but this day won't be healed #PeshawarAttack*).

The second category includes interrogative tweets (20.4%) of diverse nature. It includes asking reasons for killing the children (like, *'How can you kill 130 children? Some people are just sick, most peaceful people are too quiet. Our world needs to rally as I #PeshawarAttack'*); issues about the media (*#PeshawarAttack journos couldn't wait to mileage out of the event and grill a student who has just been shot, witnessed a heinous crime*); observations about the world (*I'm having so much trouble falling asleep tonight. So many beautiful lives lost... for nothing. What is this world becoming? #PeshawarAttack*); and questions about humanity (*It's not a question about culture, religion nor country. It's a question about humanity! #PeshawarAttack*). Tweets that express shock or surprise account to 18.2% and include tweets like *"tears are streaming down as I read about the #PeshawarAttack"*; *"I can't believe what is happening in the world this week. Feel so sick reading stories about the #PeshawarAttack"* etc.

Table 2 Tweet Expressions

Tweet category	Tweet count	%
Evincing emotions	186	37.2
Raising questions	102	20.4
Expressing shock or surprise	91	18.2
Sharing news and information	77	15.4
Registering protest	77	15.4
Provide suggestions	21	4.2
Criticizing government	15	3
Spam or irrelevant	15	3

An equal number of tweets (15.4%) report the news of the attack and mark protest. Tweets that provide news and information about the attack include links to the stories recounted by the survivals of the attack, statements of the famous personal-

ities condemning the attack, mentions about the number of deaths and pictures of the deceased children. The following tweets are vivid examples,

“I’ll never forget the boots approaching me ...I felt it was death approaching fw.to/yZm3lnb #PeshawarAttack #PakistanSchoolAttack”;

“@ABC: #PeshawarAttack: 140+ students, staff dead; 120+ injured in school massacre: abc.n.ws/1yVVm RP “

However, a small score of tweets are suggestive (4.2%); criticizing (3%) and irrelevant (3%) in nature and interestingly, Twitter is not used to spread rumors during the attack. Also, none of the posts provide updated status of the attack, the probable reason being the people in the close vicinity would have been involved in rendering help to the victims.

Geographical Distribution of Tweets

The geographical location of a large number of tweets (157, 31%) was not revealed by all the Twitter users limiting the analysis of geographical mapping to 343 tweets only spanning across 35 countries. The geographical mapping of tweets shows the interest of the world towards the attack. Surprisingly, USA leads in showing concern towards the attack with maximum number of tweets (17%). An equal number of tweets (12%) were poured from terrorist stricken land, Pakistan and UK also, thus both sharing the same position. The neighboring country India ranks fourth by contributing five percent of mapped tweet count.

Geographical Distribution and Tweet Expressions

Table 3 reveals that emotional reactions poured on Twitter are leading with greatest contribution from Pakistan (39.3%) in comparison to the global community (34.4%) indicating the terror-stricken land being more grieved and mourned. The emotional tweets were followed by the tweets raising questions that revolve mainly around the killing of innocent children with equal share from all over the globe and Pakistan (21.3%). It also indicates that the Peshawar school attack is more shocking to the world (19.5%) than Pakistan (13.1%) and tweets registering protest across the globe are more in proportion (14.5%) in comparison to Pakistan (11.5%). However, Pakistan being the bearer of the attack, the tweets from this part of the world lead in sharing news and information (19.7%) in comparison to the world (16.7%).

Table 3 Geographical distribution and tweet expressions

Tweet Expressions	World	Pakistan
Evincing emotions	97 (34.4%)	24 (39.3%)
Raising questions	60 (21.3%)	13 (21.3%)
Expressing shock or surprise	55 (19.5%)	8 (13.1%)
Sharing news and information	47 (16.7%)	12 (19.7%)
Registering protest	41 (14.5%)	7 (11.5%)
Provide suggestions	15 (5.3%)	4 (6.5%)
Criticizing government	8 (2.8%)	2 (3.3%)
Spam or irrelevant	9 (3.2%)	1 (1.6%)

Tweet Expressions and Impact

Retweets and likes are used to gauge the impact of tweets. Higher the score of the retweets and likes, greater is the impact. 186 (37.2%) tweets are retweeted as well as liked. These constitute tweets mainly of emotional nature (36%) followed by tweets sharing news and information (19.9%). 18.8% of interrogative tweets and 4.3% of tweets suggestive in nature are both retweeted and liked, indicating that suggestive tweets have failed to gain attention of too many Twitterers, thus having less impact. 117 (23.4%) and 82 (16.4%) of tweets are liked and retweeted respectively. The tweets neither retweeted nor liked constitute 23% of the total tweet count. This also includes the large contribution of emotional tweets (41.7%) followed by tweets raising questions (20.9%). The tweets that report the news and information and the tweets that mark the protest equally contribute 14.8% to the corpus of tweets that fail to gain any impact (Table 4). The tweets with the highest number of retweets and likes indicating their popularity (Top 5) are shown in Figure 2.

Table 4 Tweet expressions and impact

Tweet category	Tweet Count	No. of Tweets retweeted	No. of Tweets Liked	Both	None
Evincing emotions	186	29 (35.4%)	42(35.9%)	67 (36%)	48 (41.7%)
Raising questions	102	16 (19.5%)	27 (23.1%)	35 (18.8%)	24 (20.9%)
Expressing shock or surprise	91	19 (23.2%)	27 (23.1%)	27 (14.5%)	18 (15.6%)
Sharing news and information	77	15 (18.3%)	8 (6.8%)	37 (19.9%)	17 (14.8%)
Registering protest	77	10 (12.2%)	23 (19.6%)	27 (14.5%)	17 (14.8%)
Provide suggestions	21	2 (2.4%)	3(2.6%)	8 (4.3%)	8 (6.9%)
Criticizing government	15	2 (2.4%)	1 (0.8%)	9 (4.8%)	3 (2.6%)
Spam or irrelevant	15	4 (4.9%)	3(2.6%)	5 (2.7%)	3 (2.6%)

Figure 2 Top five tweets



Content Type

Maximum number of tweets are text-based (76.2%) with a higher global count (77.4%). Tweets that contain both text and image to convey the message and emotions of the attack account to 23.8% of the total with maximum contribution from Pakistan (32.3%) (Table 5).

Table 5 Content type

Content Type	World	Pakistan	Total
Text	339 (77.4%)	42 (67.7%)	381 (76.2%)
Text and Image	99 (22.6%)	20 (32.3%)	119 (23.8%)

Source of Tweets and Event Specific Hashtags

Hashtag allows users to find posts about a particular content or theme. Apart from the commonly used tag i.e. *#PeshawarAttack*, users have used 88 different hashtags in their tweets. “*#PrayForPeshawar*” was found in maximum number of tweets (24) followed by *#CrushTTP*; *#PrayForPakistan* in 10 tweets respectively. Other hashtags that have been used include *#BlackDay*; *#Taliban*; and *#RIP* etc. Also, maximum proportion of tweets is contributed by civilians/individuals (94.2%) and a meager percentage (5.8%) of tweets is from different organizations including the ones associated with news.

Discussion/Conclusion

The growing use of social media in the techno-centric world adds new dimensions to the research world. Microblogs, in particular Twitter with the brevity of 140 words allows real-time expression of views, emotions, opinions and sharing of information. To ameliorate this functionality, Twitter unveiled a new service called Twitter Alerts, with an aim to prioritize information from credible organizations during crises when other communication channels are not accessible (Twitter, 2013). With a global reach of 500 million tweets transmitted each day by over 320 million users globally (Twitter, 2016), Twitter is seen as a potential tool for analyzing the sentiments of people towards the wide range of topics and events be it natural or manmade.

In this study, quantitative and qualitative content analysis is employed to 500 tweets posted during the deadliest Peshawar school attack. The tweets are primarily tweeted by civilian/individuals and were found to be highly emotional, express sorrow, invoke prayers for victims and offer condolences. They also raise questions regarding the killing of innocent children and lukewarm response of world and government of Pakistan towards terrorist organizations. A large number of Twitterers also exhibit shock and surprise towards the attack and mark their anger. In addition to act as suggestive pad, Twitter also proves to be a news and information diffusing platform. Thus, during crisis or emergency situation Twitter witnesses multiple uses including providing information and assistance and responding to the situation, including expressions of grief, support and memorializing the affected (Takahashi, Tandoc Jr & Carmichael, 2015) and enhances the situational, awareness (Vieweg, Hughes, Starbird & Palen, 2010). The tweets are mainly textual in nature with less than one-fourth of tweets having both pictorial and textual form. The results are also in line with Cheong and Lee (2011), who report Twitter as a channel where civilians break news of terrorist activities and use it as an information source. Such information comes in the form of a plain text tweet or even related content or media, for example, photos.

Reaction towards the attack was streamed from 35 mapped countries with maximum posts from the USA followed by Pakistan, UK and India. The lead of the USA may be either due to the fact that a large number of Pakistanis work in the USA or close relations between the two countries. The tweets demonstrating

grief and pain; news and information are mainly from Pakistan in comparison to other countries. While, the attack proved to be more shocking to the global community than Pakistan as evinced by the tweets, the nation of Pakistan as well as global community made inquiries in equal proportions. A large chunk of tweets are both retweeted and liked, thus exhibiting good impact with maximum share credited to emotional tweets and tweets containing news and information with rest of tweets in the category of “retweets” or “like”. The results also indicate that Twitter was not used for requesting help, spreading rumors and providing updated status of the attack. So, it is evident from the study that Twitter is more than a platform for disseminating information and expressing emotions and can act as a foe-friend detector as well as suggestion box.

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Human Rights and Gender Equality

Promoting Media and Information Literacy Skills amongst Young Women in India for Enhanced Participation in 2030 Agenda for Sustainable Development

Vedabhyas Kundu

Notwithstanding the contentions and contestations about how media reinforces gender stereotypes and commodification of women, a number of discourses and initiatives points out the emancipatory role of media and information literacy on the capacities of young women. This chapter discusses several approaches to gender and to media and information literacy. Some of these include empowerment of women journalists in media houses and efforts to foster gender balance in editorial content, encouraging alternate media platforms for women's voices to be heard, initiation of media watchdogs by civil society institutions to constantly monitor the portrayal of women and training of women in media and information literacy.

This chapter delves on how training in media and information literacy (MIL) empowers young women to not only critically understand the media stereotyping of gender issues but also how it enables participation of these women to advocate on development discourses. These include the capacities not only to express themselves on gender discriminations but also to contribute in finding sustainable solutions to critical concerns in the community.

Goal 5 of Sustainable Development Goals talks of the essence of gender equality. Provisions of women empowerment are also included in the other Goals. By capturing the perspectives of young women who are either part of some media literacy programme or are involved with different alternative media in different parts of India, this chapter explores the value of MIL training in their daily lives and how it could contribute towards the realization of Sustainable Development Goals.

Keywords: Media and information literacy for young women, gender equality and media literacy

Introduction

The UN Women Executive Director Phumzile Mlambo-Ngcuka (2016) on the eve of International Women's Day 2016 underlined:

Women and girls are critical to finding sustainable solutions to the challenges of poverty, inequality and the recovery of the communities hardest hit by conflicts, disasters and displacements... On International Women's Day, we reiterate the greater participation of women as one of the necessary conditions for an inclusive Agenda 2030. Their leadership is insufficiently recognized but must emerge with greater participation in decision-making bodies... The participation of women at all levels and the strengthening of the women's movement have never been so critical, working together with boys and men, to empower nations, build stronger economies and healthier societies. It is the key to making Agenda 2030 transformational and inclusive.

Mlambo-Ngcuka's stress on the criticality of enhancing women's participation at all levels aims to build healthier societies and an Agenda 2030 inclusive necessitates innovative ideas and practices. In different global discourses, MIL is seen as an important element to advance active citizenship and key to the full development of freedom of expression. It is described as a necessary part of the public sphere where citizens can enhance skills of leadership, free and responsible self-expression, conflict resolution, encourage marginal voices to articulate counter discourses and are able to recognize personal, corporate and political agendas. It is seen as a significant element to contribute towards a truly participatory democracy. (Masterman 1985; Hobbs 1998; Masterman 2001; Criticos 2001; Martinsson 2009; Varis 2010; Hobbs 2010)

In the context of India, Kumar (2007) says:

The primary goals of media education are thus the conscientization, empowerment and liberation of the community and of society as a whole. Its concerns are the promotion of equality, social justice, democracy, freedom, human dignity and a more humane society. The methods or strategies it employs are dialogue, reflection and action.'

Kumar links media education to 'national development' and argues that education is necessary to develop citizenship and democracy'. His notion of media literacy education gives a significant dimension on how skills in MIL can be a catalyst for greater women participation for community building and national development.

Meanwhile, Nagaraj and Kundu (2013) argue on a framework of MIL which could help facilitate dialogue between diverse communities, further positive engagement in conflict situations, promote a culture of peace and, most importantly, facilitate sustainable development in a culturally diverse country like India. They use

the nonviolent communication approach of Mahatma Gandhi and perspectives of senior Gandhian, Natwar Thakkar on the centrality of emotional bridge building and mutual respect in the communication praxis of India to argue their case for the framework.

To delve on how training in MIL empowers young women to not only critically understand the media stereotyping of gender issues but also how it enables participation of these women in sustainable development initiatives, the author encouraged qualitative focus group discussions amongst young women in different parts of the country. These were done exclusively for this chapter.

Method of the Study

The Peace Gong Media and Information Literacy Programme¹ has bureaus in different parts of India. A large number of school going children and college students are part of this programme. As media literacy is a composite concept, The Peace Gong offers young people different media platforms to express themselves. These include children's newspaper, Talking Paper, a Braille edition, music band and theatre groups in a few bureaus. For the study, focus group discussions were organized in the following places: Kargil (Jammu & Kashmir), Imphal (Manipur), Waynad (Kerala), Aligarh (Uttar Pradesh), Bhopal (Madhya Pradesh), Madhupur (-Jharkhand). The convenience sampling method was used to enlist participants for the discussions. Students involved with The Peace Gong and some of their friends who have not been exposed to media literacy programmes were part of the discussions. As many of these students have been working for a Peace Gong issue on sustainable development goals, they had a basic understanding of the subject. There were 10-15 students in each of these focus group discussions.

To get greater insight on the issue, in-depth interviews of 10 young people who have been part of different media and information literacy programmes were also conducted. For both the focus group discussions and interviews, the following questions were taken up:

1. How can training in media literacy help in understanding media stereotypes of gender issues and commodification of women?
2. How can by developing communication skills of young women help them to advocate on discriminations based on gender and contribute towards gender equality in the society?
3. How can competencies in media literacy and the knowledge of how to use information enhance participation of girls and young women in facilitating dialogues and discourses for development and peace?
4. What are the different initiatives/social concerns young women, who are exposed to training in media and information literacy, can take up?

Summary and Findings

All the focus groups were moderated by senior practitioners in order to ensure that the discussions were focused on the questions above and that each of the participants got the opportunity to express themselves.

There was a unanimous view amongst the participants of the focus groups and the 10 young people interviewed for the study that media reinforced gender stereotypes. These included the soap operas, films, advertisements, reality shows and other media platforms. On the issue of media influence, they felt a large number of young people tend to believe what they see in the media as real and become passive consumers of media messages. In this context, Bipra Biswambhara, a fourth-semester student of the New Delhi-based Jamia Millia Islamia points out, “As a child, I was easily influenced by the advertisements that I saw on television. Some of these advertisements not only made me but a large number of my friends believe that it was important to be fair and lovely to be noticed or be appreciated.”

Some of the stereotypes discussed by the participants were the soap operas which portrayed women either as traditional daughter-in-laws whose lives revolved around their homes or a scheming daughter-in-law who was adept at playing politics in the house. The stereotype that women’s role were restricted to be homemaker and the men’s role to that of a bread earner was reinforced through different media platforms. It was felt that media tries to perpetuate notions of how a girl should behave or not behave. In this context, Sharda (2014) argues that Indian media gives low priority to the subject of portraying women as equals in the society. She contends:

The Indian media likes nothing better than to see their womenfolks as homemakers and a compulsive buyer who buys the latest dress, shoes, accessories, cosmetics mostly at the expense of husband’s money. Although it purports to show them as independent characters, the media actually portrays them as consumers rather than as modern, liberated women.

The phenomenon of item songs in movies which presented women dressed provocatively and dance to sexist lyrics was another form of sexism reinforced by films. Bipra terms this as a culture of objectification and sexualization of female body parts promoted by films and other media platforms. The Peace Gong Aligarh Bureau led by the Associate Editor, Syeda Farwa Rizvi, Class XI, analyzed several interviews of both men and women in television. The team actually found stereotypes in this segment too with ‘the effort being to portray an image of women as unintelligible and simply a pretty face’. Sharda (2014) too talks about differential treatment to women in an interview, “Men giving interviews are often made to elaborate on their work; women achievers, on the other hand, are subject to irrelevant and distasteful queries- details of her looks, her private life and such trivia as her fondness for beautiful sarees.”

Notwithstanding the efforts of different media to reinforce these gender stereotypes, there have been instances of attempts to break these stereotypes. The Aligarh team of Rizvi, Shagun Maheshwari, Deeksha Kulshretha, Zuha Khan, Aradhya Bansal (all Class XI) and Farheen Fatima (first-year student of Aligarh Muslim University) looked at different instances in the media which attempted to break the stereotypes. They particularly talked about a recent Bollywood movie *Ki & Ka* where the young married couple contradicted the gender roles of women and men in Indian society. Here the man handles the household stuff and the woman is the bread-earner.

For those participants who have been part of the MIL programme, by developing critical understanding of the media and ability to evaluate and analyze media messages, they are able to distinguish between fact and fiction. Bipra, who was part of the Peace Gong MIL programme in her school days puts this perspective aptly, “I gradually understood during those media literacy classes that I don’t need to be fair and lovely to be noticed, my talent was enough for that. I can play in the field, sweat it out and still would be a girl who has the capacity to negotiate challenges in my daily life.”

Aditi Srivastav, a second-year student of Delhi University and part of DU News Point, a portal on University news notes training in media literacy for young women can play a counterbalancing role in addressing issues of gender inequalities and stereotypes. For students like Leishangthem Maltilingka, Nongnaithe Dina, Toijam Media (all Class XII), Uttami Thangjam (Class XI) & Ormila Ningthoujam (fourth semester student) of the Peace Gong Imphal Bureau, training in MIL gives them the opportunity to deconstruct media messages and develop a conscious knowledge of what is good and what is bad. They argue that media obsession for zero sized figures and fair skin are blatant examples of gender discrimination and even contributes to psychological problems amongst many young women. “As trainees in media and information literacy, we can advocate amongst our friends that most of these portrayals are nothing but sham and they should concentrate on reality rather than fictitious incidents or stories.”

Daizima Parvin, a Peace Gong volunteer and an advocate in Guwahati, Assam underscores why it was important for young people to know the laws, rules and regulations so that they can point out instances of indecent representation of women in the media. While calling for a young people’s media watchdog groups, she informs about the Indecent Representation of Women (Prohibition) Act, 1986 which aims to prohibit indecent representation of women in advertisements or in publications, writings, paintings, figures or in any other manner. “If we are alert we can take up innumerable cases of misrepresentations of women in the media,” she adds.

Meanwhile, Abhishek Ranjan, a second-year student of Delhi University and a Peace Gong youth coordinator, takes the argument further as he underscores the essence of training of young men on MIL and how they can contribute to gender equality. As an active member of the DU News Point, he says the effort is to ensure that there is no stereotyping in any stories or coverage of events. Delving on how

different forms of communication can be used to promote gender equality, he points out:

A large number of men are happy to be part of the process to perpetuate gender stereotypes. Sensitizing them on issues of gender and involving them in media literacy programmes could help to critically understand how sexualization and commodification contribute to gender inequalities in the society. Both young women and men should sit together and learn to critically analyze advertisements, television shows etc. They need to work together to express themselves through creative and collaborative means on the importance of gender equality for the development of the society.

The link between MIL and gender equality is encapsulated by Grizzle (2014) who avers, "Gender sensitive MIL in respect to delivery and use of MIL competencies could enhance gender equality in and through the media."

The focus group discussions and in-depth interviews showed that MIL competencies enhanced participation of young women in taking the lead in discourses and dialogues on development and peace. For instance, Fiza Bano, a first-year student in Kargil and a Peace Gong youth coordinator talked about how she and her friends were facilitating discussions on empowerment of children and young women of the region. "Exposure on how to communicate effectively and use available information has enabled us to reach out to young women - both school and college students - to discuss gender discriminations. It has also helped in bringing together diverse views on how to address these discriminations and how we can take the leadership."

In the backdrop of unique challenges of connectivity and media accessibility in Kargil, young women like Fiza, Hakima Bano, Nazneen, Tahira and Amreen Fatima (Class IX) are taking the leadership to initiate discussion forums on the need for Kargil Youth Policy, Kargil Children's Policy, skill development and safeguarding of intangible cultural resources of the region. Using their communication skills, they have been articulating on different Government initiatives like *beti bachao, beti padhao*² (save the girl child, educate the girl child).

Similarly, the participants in Imphal talked about how they organize regular discussions on sustainable development and importance of sensitizing young people on sustainable solutions.

We have been doing lot of research on the issue and try to motivate young people on the importance of sustainable approach in our daily lives so as to ensure the well-being of the society. Right from using the Peace Gong music band to developing posters, we try to use different communication tools for discussing environment strategies and how to implement these in our daily lives.

For participants like Amrutha Sreedhar, Gouri Krishna and Dyuthi in Waynad, Kerala, exposure to MIL has enabled them to reach out to tribal students and

initiate group communication exercises with them. “We are now working with them to highlight their problems and also look for solutions to these.”

Members of The Peace Gong Anandalaya (Madhupur, Jharkhand) led by Preeti Roy, Pratibha Kumari, Naushaba Anjum and Sushila Murmu (all students of Class X) talked about how they have been organizing sahitya sabhas (literature gatherings) to discuss social issues of their community. These include issues of discrimination, poverty, climate change and education. For highlighting these issues the children of the Anandalaya School use different forms of local folk media, wallpapers and plays.

Bipra gives a nuanced perspective on how media literacy education develops capacities of young people to contribute to social discourses:

Through MIL competencies we should be able to analyze ‘representations’ of marginalised groups (dalits, tribals, religious minorities, women, children, and others) in television, the print media, cinema, popular music, radio, internet websites, social media, and in advertisements in all these media. We should be able to raise questions on which groups dominate and which groups are barely visible. Then we can link these questions with those related to ‘media ownership’ and media economics. It also gives young people the essence of their right to expression and in turn gives strength to their voice.

Using the nonviolent communication approach of peace apostles like Mahatma Gandhi and Natwar Thakkar’s essence of emotional bridge building in the communication praxis, Syeda Rumana Mehdi, a student of Bennington College, USA and former Associate Editor of The Peace Gong captures how MIL empowers young women to work for nonviolence and initiate intercultural dialogues. She notes:

Today’s generation is much more sensitive; the more the exposure, the more they are forced to critically think, reflect and react. So young people who acquire communication and media literacy skills are in a position to use these dexterously and contribute to the culture of peace and nonviolence in a greater way. Also by developing capacities to use different forms of media especially the new media, young people can connect with other youth in different communities and globally and initiate dialogue. Women have always been at the forefront of peacebuilding and conflict resolution, with the acquisition of MIL skills, their role as peace makers can be greater.

In this context, Shazaf Masood Sidhu, a student in Karachi, Pakistan who has been a Peace Gong young reporter, took the initiative to reach out to Geeta, an Indian girl who had lost her way in Pakistan and interviewed her. The text of the interview reinforces Rumana’s observation on how young people who ‘acquire communication skills are in a position to use these dexterously and contribute to a culture of peace and nonviolence.’

Shazaf (2015) noted in her interview with Geeta:

“I tell you if we all love each other, there can never be any dispute,” Geeta told me as she showed me how she performed aarti, “And you doubt when they say Hindus & Muslims love each other?” Both of us agreed that the goal of all young people like us was to work to build a ‘true human society’ where differences in culture and traditions was not an impediment but strength for global peace and nonviolence. We were in one voice that more than ever before we young people had a responsibility to become ‘peace warriors’ to challenge divisive forces and end conflicts in our societies.

Shazaf is of the view that women especially those who acquire MIL skills can be ‘key drivers of change of mindsets, institutions and stereotyped cultural traditions. This perspective takes us to how the development of social leadership amongst young women is an important outcome of MIL education programmes. Participants in all the focus groups and interviews felt that by acquiring new skills they were in a better position to not only negotiate challenges but also take the lead in many social concerns. The following general observations on how MIL can help in evolving social leadership were underlined by the participants:

1. With the enhancement of critical and creative thinking abilities, evaluation and analytical powers, young women can approach different social concerns with new ideas.
2. By being an effective communicator, young women can take the lead in visualizing and starting new social initiatives. They can reach out to various stakeholders adeptly.
3. Through MIL programmes based on elements of nonviolent communication and inclusiveness, young women can learn to respect diversity and imbibe values of mutual respect, active listening and tolerance. This will help them become effective social leaders.
4. As MIL programmes are participatory in nature, young women through such efforts learn team dynamics and ability to work in inclusive teams.

The fourth question discussed in the focus groups was whether young women who were part of MIL programmes were empowered to take up social initiatives. In this context, The Peace Gong Bhopal bureau led by the editor, Kanupriya Gupta, Class XII discussed at length how the team was able to involve children with disabilities in the MIL programme. Payal Shukla, Class XII talked about how their team was bringing out the Braille edition and Talking Paper of The Peace Gong. The team has also initiated an all-girls Peace Gong music band. Girls with visual impairment are part of this band and it focuses on developing songs which promote gender equality and inclusiveness. Payal pointed out that an important initiative of the team has been to motivate general students to learn Braille and sign language so that they can work with children with disabilities.

The participants felt exposure on how to collect relevant information and ability to use it in different media platforms definitely helped them take up different initiatives. For instance, Uttami Thangjam (Class XI) and her friends in the Imphal bureau during the earthquake in Manipur on January 4, 2016 reached out to the affected areas to do a reality check on the extent of the damage. Later, they raised funds to help many affected people with blankets. “MIL simply doesn’t mean analyzing, evaluating media messages and advocating on issues. For us MIL goes beyond the theoretical notions, it is how we prepare young people with necessary social skills and emotional intelligence to act and be at the forefront of social initiatives,” says Dr Oinam Sareeta Devi who mentors the Peace Gong Manipur children and youth.

Conclusions and Recommendations

In the backdrop of wide-ranging perspectives as discussed in the focus groups and in-depth interviews on how MIL can be an important tool for gender equality, more discussions and research needs to be taken up on this issue. However, in Indian context, MIL education itself faces marginalization at a different level ranging from policy, educational settings and the public sphere at large. Nagaraj *et.al.* (2014) reiterates this by concurring, “It is observed that neither the concept of media literacy has been promoted in Indian education, nor its role in encouraging citizen’s participation has been much deliberated upon.”

Also as Sharda (2014) argues, the Indian media has a long way to go as far as gender equality is concerned. “Much needs to be done with regards to the participation, portrayal and access of women to the media and its impact on and use as an instrument for the advancement of the empowerment of women.”

Despite these challenges, focus groups and interviews underscore the importance of gender-specific MIL programmes which should include both young women and men. Grizzle (2014) pertinently points out, “Enlisting MIL as a tool for advancing gender equality opens a flood of opportunities for pragmatic development programmes as well as academic research necessary to furnish the evidence needed to drive public policies and resource allocation.”

Finally, encapsulating the major highlights of the focus groups and interviews, Sayantani Roy, a young media teacher in Amity University, Gwalior underlines the possible goals of an engendered MIL curriculum:

1. Young women become good prosumers (active consumers and producer of media messages). This is possible by developing critical capacities to understand, analyze and evaluate media messages. They develop capacities to deconstruct media messages which promote gender stereotypes and commodification of women.
2. Young women become good and active citizens. This is possible by critically understanding media’s role in society and responsibilities in the civil society.

They are able to use their MIL skills to enhance civic engagement, contribute to the public sphere and express themselves on issues of gender discriminations. They become advocates of gender equality. They develop skills of social leadership.

3. Use of media - right from traditional to new - to champion the cause of sustainable development and peace. MIL programmes should be able to contribute to gender and development approach. They should be able to help women recognize the different oppressive structures in the society that have been subjugating them and to enhance their capacities to challenge these.
4. Use the tools of peace journalism and development communication in MIL programmes. As producers of media messages, the young women should be able to construct peace messages and use these to promote a culture of peace. Also, they should have a sound understanding of elements of development communication. This will enhance the participation of young women in development and peace.

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Notes

- 1 The Peace Gong Media and Information Literacy Programme is an initiative of the Gurudev Rabindranath Tagore Foundation, New Delhi. The Programme involves young people in training in MIL and provides a platform to them to develop their own media products.
- 2 Beti bachao, beti padhao is a flagship programme of the Government of India on the girl child. The scheme was launched on January 22, 2015 and addresses the declining Child Sex Ratio (CSR) and related issues of women empowerment over a life-cycle continuum. There is a strong emphasis on mindset change through training, sensitization, awareness raising and community mobilization on ground.

Gender Perspectives and Human Rights in the Language of Advertising:

A Case of Print and Electronic Media in Kenya

K.L.Mandillah & Egara Kabaji

There is a strong commitment to gender equality between women and men in international human rights law. Mass media should be committed to advance gender equality, yet millions of women around the world continue to experience discrimination. This paper evaluates the gender perspectives in the language of advertisements in print and electronic media in Kenya. A content analysis of the cultural gender roles and attributes is done focusing on adverts from three media genres: Television, Newspaper and one FM radio station. The Social Semiotic Theory of language is used to analyze and present data. Twenty adverts are purposively sampled for analysis. Descriptive statistics in form of frequency tables are used to analyze the data. The study reveals that there is a cultural gender bias against women in the language of advertising. It is found that in media advertisements, men are regarded higher in terms of roles and attributes than women. This paper should act as a guide to policymakers and advertising agencies for gender responsive planning, operations and practices in the Kenyan mass media. This will give women an opportunity to compete equally with men in education, social, professional, political, and economic sectors in order to achieve vision 2030 for sustainable development

Keywords: Gender attributes, gender bias, gender equality, gender perspectives, gender roles, human rights, semiotic analysis

Introduction

Sociolinguistics, the study of language in relation to society, is concerned with language as a social and cultural phenomenon. This area of linguistics has close connections with gender relations in society. Society perceives the concept of gender differently and that is why the United Nations (U.N) took up a gender perspective in all its programmes in 2002. This is observed in the third Millennium Development Goal which strategized to make women's, as well as men's concerns and experiences an integral dimension in the design, implementation, monitoring and evaluation

of policies and programmes. This would be applied in all political, economic and societal spheres. The ultimate goal was to achieve gender equality and equity. In this view, the purpose of this study is to determine the gender representation in the language of advertising and to identify how masculinity and femininity are marked in the language of advertising

Society automatically and mistakenly thinks about women when the term gender is used. Gender has also been mistakenly confused with the term sex in the Kenyan context (Kabira 2001). In the current study, gender refers to roles, relations and responsibilities ascribed to both females and males by society. Individuals learn “feminine” or “masculine” behaviour depending on their prior categorization as biologically male or female with the social elaborating on the biological. In social sciences, sex is the anatomical difference(s) between men and women. It forms one of the bases, in most societies, on which gender related behaviour is built (Coates 1992). In this paper, therefore, the term gender is used NOT to refer to grammatical categories of words into feminine and masculine, but to refer to social distinctions made between the sexes in the language of advertisements. This paper defines masculinity and femininity in terms of different roles and behaviours assigned to males and females by the advertising agencies.

Gender roles are assigned to individuals by society and are one of the primary ways that social life is classified (Imam 1997). In most ethnic groups in Kenya, females are still regarded as caretakers in the family set up whereas males are regarded as the primary breadwinners. This is irrespective of whether wives provide more than the husbands. It is assumed that men compete and succeed in prestigious roles like decision making and controlling family finances. This observation brings in the concept of gender bias because feminine roles like domestic chores are regarded to have a low prestige (Wodak 1997). Crawford (1995) argues that language is an important part of the socialization process; therefore, children are socialized into culturally approved gender roles largely through language. Wodak (1997), Coates (1986), Lakoff (1975) and Mbilinyi (1994) point out that language is one of the areas that reflect gender discrimination. Society has been constructed with a bias that favours males: a bias that can be located in language. This is contrary to the international human rights law.

The language of advertising in the mass media has been studied in different contexts. Goffman (1990), for example, discusses the influence of advertisements on societal behaviour and on gender equality issues. In their portrayal of gender relationships, women are seen to be subordinate and submissive to men. Such studies have focused on specific linguistic items. It has emerged from such studies that there is a gender bias against women in the language of advertisements. Feminists take the view that the media as an industry is patriarchal in structure and ideology. Patriarchy is a system in which men have power over women in social, economic and political institutions (Burton 2002). They argue that there is gender discrimination in the mass media targeting women who are made to appear subordinate to men.

Theoretical Orientation

The Social Semiotic Theory of Language which was first developed by Malinowski (1923) and later advanced by Burton (2002) discusses semiotics as a theory for the production and interpretation of meaning. It has three main tenets: that language is an ordered system of signs and symbols; these signs and symbols are arbitrary and can be in the form of images and that the sign system is as a result of our culture which carries cultural meanings and conventions. These tenets relate to this study's raw data in that the aspect of language employed through gender roles, and attributes are all creations of society. Ferdinand de Saussure saw the division of the linguistic sign into the signified and the signifier/significant. The signifier is that part of the sign that signals something. It may be a handshake, a wink, a word and so on. The signified is that part of the sign that is its possible meaning, for example, a handshake in itself signifies agreement, greeting or comradeship (Burton 2002). In the Social Semiotic Theory, objects are seen, words and meanings are attached to those objects. Cultural meanings of signs are derived from the way that society uses and values the signifier and the signified. This gives the social semiotic theory of language a social dimension.

According to de Saussure's analysis of signs, there are three messages in an advertisement text. The linguistic information which consists of words, phrases and sentences to realize the product name and description; the denotation information which details the product name and the linguistic commentary that is agreed upon by convention and, lastly, the connotation information that is in form of words, pictures, photographs and sounds. The product being advertised represents the signifier and the properties of the items advertised the signified. For example, a photograph of a cow in the Kenyan cultural traditional context certainly refers to the signified cow in the real world although it can also connote power and wealth. However, such connotations cannot be independent of the culture we live in and within which our sign systems operate. The sign of a cow becomes the signifier of the cultural values it represents in the photograph.

Texts yield cultural meanings when the audience interacts with them. The audience constructs meanings in their heads through interaction with the text (Burton 2002). This study deals with spoken, written and visual (photographs and pictures) texts from adverts. These texts have a cultural meaning embedded in them by the viewers and listeners (audience) who are part of society. In the social semiotic theory, the study of verbal, visual and gestural elements is done by use of three features of the context of situation.

Context of situation is the totality of extra-linguistic features having relevance to a communicative act. It involves the social and psychological world of the language users.

It includes such user's beliefs and assumptions about social settings.

Methodology

This paper took a cross-sectional survey design. It entailed written, spoken and visual text excerpts drawn from print and electronic media. In print media, data was drawn from two Kenyan newspapers: The East African Standard (EAS) and The Daily Nation (DN). In electronic media, data was drawn from two television stations: KTN and KBC. As an additional form of media, data was drawn from Citizen radio.

Purposive sampling, which involves a researcher's identification of the sample in advance, was used to randomly select eight categories of adverts. Stratified sampling was later used to select forty adverts (n=40) from which a sample of twenty adverts (n=20) was randomly drawn. There are various categories of adverts that occur in the print and electronic media in Kenya. However, out of the many categories, only eight categories were sampled from the given media genres as illustrated below:

Table 1 Product Categories and Types of Adverts from Specific Genres

Product category	Type of advert	Media category	No.
1. <i>Cleaning agents</i>	i. The Omo challenge	KTN/KBC	1
	ii. Dettol soap	KTN/KBC	1
	iii. Gentle blue detergent	Radio citizen	1
2. <i>Foodstuffs</i>	i. Roiko cubes	KTN/KBC	1
	ii. Cooking oil	KTN/KBC	1
	iii. Tea leaves	Radio citizen	1
3. <i>Health/medicines</i>	i. Supanet	KTN/KBC	1
	ii. Eno	KTN/KBC	1
4. <i>Personal hygiene products</i>	i. Diapers	KTN/KBC	1
	ii. Nice and lovely	KTN/KBC	1
5. <i>Electronics</i>	i. Motorola hand-held phone	EAS/DN	1
	ii. Sony radio	EAS/DN	1
	iii. Moneymaker pump	Radio citizen	1
6. <i>Building/construction</i>	i. Bamburi cement	EAS/DN	1
	ii. Mabati samba (Iron sheets)	EAS/DN	1
7. <i>Money/Banking</i>	i. EAP insurance	Radio citizen	1
	ii. One mil. Prize-kiss FM	EAS/DN	1
	iii. Treasure account	EAS/DN	1
8. <i>Education</i>	i. VCT	EAS/DN	1
	ii. RBA	EAS/DN	1
Total			20

Source: Field data

This study adopted three methods of data collection: Content Analysis, audio-recording and observation methods. This analysis brought in qualitative and quantitative data. The data was coded into different gender roles and attributes and the number of each role and attribute was counted and described. A survey through observation entailed viewing images and reactions of participants to the product advertised and other picture elements that were described literally and symbolically. Spoken, written and visual data was collected.

The eight sampled adverts from the two TV stations were obtained through observation and videotaping the programme in the evening. The best time for television advertisers in Kenya to access the public market is before and after news hours (7 o'clock and 9 o'clock). Keeping with this pattern, one taping block for each channel took place on Monday evening and the other on Friday evening. A Compact Disc (CD) was obtained from the video tape with eight numbered skirts and transformed into still pictures by use of a digital camera for analysis. The assumption was that a video-tape was able to capture both sound and the image. The four adverts from Citizen Radio were taken for an in-depth analysis of spoken data. This was because radio adverts compensate for their lack of images by use of an elaborate speech and prosodic features such as stress and intonation. Non-participant observation was used to obtain the images in television and newspaper adverts. In print media, the purposively sampled advertisement sections were cut out, scanned, coded and photographs used for data analysis. The images were viewed and captions that accompany them were read and transcribed for analysis. Notes were made during the observation. The observation done was characterized by a careful definition of units to be observed and analyzed such as the products being advertised; target audience; sex of participants in the advertisements; role-played by participants and indicators of femininity and masculinity. These data was collected for three months, collated, coded, and analyzed using descriptive statistics followed by an in-depth discussion.

Descriptive statistics in form of frequencies and percentages were used to present data. The approach used in Image Analysis was that of denotation and connotation. *Denotation* implies picture elements that are described factually and objectively. These are meanings about things that are referred to from a material world. For example, this is an image of a male kicking a leather ball around. *Connotation* has to do with meanings from those elements and from a world of ideas. For instance, the above image creates a meaning of aggression because the ball and the foot seem to be kicking into the face of the viewer. The meaning of linguistic items and picture elements was arrived at by categorizing data into different types, and the frequencies of each type was counted up in form of percentages. The percentages generated from tables and figures helped to draw conclusions about gender perspectives in adverts.

Results and Discussion

The results are discussed and presented according to the eight categories of advertisements.

Cleaning Agents

Under this category, the language used in the adverts of *Omo Detergent*, *Gentle Blue Detergent* and *Dettol Liquid* is discussed. In the *Omo Detergent* advert, a man says:

...Take the omo challenge, nothing washes better, nothing washes more. That is a money back guarantee...

In the above *Omo* advert, a man uses commanding language to coerce women into taking up the *Omo* challenge. In this advert, the social gender roles of a man as a decision maker, financial controller and an instructor have been revealed.

The fact that men are financial controllers and final decision makers has also been depicted in two voiceovers of the *Dettol liquid* advert.

Voice over 1: *A family that uses Dettol falls ill less often.*

Voice over 2: *Dettol, be 100% sure.*

It is evident from the above voiceover that it is a father who is responsible for and concerned about taking care of the medical expenses of the family. He knows how often the family falls ill. The second voiceover is a final remark by a man which seems to suggest that men are the final decision makers in a family.

The man admits in the *Gentle blue detergent* advert that:

"Aaa! You've heard yourselves. Gentle has stainless enzymes, is powdered and it goes at an affordable price. Buy it today."

The above utterance implies that the man is the financial controller, authoritative and a decision maker in the family. The man depicted in the advert knows how much the detergent costs and also understands its chemical content. He also explains why the detergent is worth being used. In an African context like Kenya's, men are believed to be right in most cases and normally make family decisions. Most likely, the language designers of this advert considered this societal role.

In the language of *Omo Detergent*, *Gentle Blue Detergent* and *Dettol Liquid* adverts, the masculine attributes of men are also revealed. Men are considered to be authoritative, powerful, dominant, interested in business and more skilled. The domestic gender roles of cleaning, washing and caregiving are assigned to women. *"Nothing washes better, nothing washes more.....you buy this pack, you get this small sachet free..."*

A woman admits in the *Dettol* advert that she is in charge of the above-mentioned chores.

“I use dettol every day. Dettol for washing clothes and cleaning floors, and with dettol, my whole family is protected...”

Mrs. Njoroge on the other hand in the *Gentle blue detergent* advert explains how she uses the detergent to wash all kinds of dirt:

Eee, believe me or not, since I started using it, I’ve not been defeated by difficult dirt, tomato source, mud, engine oil and there isn’t any that washes like Gentle.

Apart from gender roles, women in these adverts are depicted negatively in terms of attributes. They are considered to be dependent upon men, submissive and intellectually weak. The domestic gender roles of cleaning, washing and caregiving assigned to women are more demeaning and less challenging than those given to men like decision making and controlling finances.

Foodstuff

From this category, adverts on *Royco cubes*, *Freshfry* and *Tea leaves* are discussed. In the *Roiko* advert, a bride says:

*My grandmother always said you should **eat** from a **pot** before your wedding...*

The words “eat” and “pot” denote a woman’s gender role of cooking because the two lexical items are related to the verb “cook” and in the African traditional setting, cooking is associated with women.

Voice over 1: *Royco cubes have a powerful aroma and taste to any meal.*

A man’s role of appreciating women and their work is evident in the above voice-over. He does not take part in the cooking but knows how a meal prepared using *Royco cubes* tastes.

A different slant on the portrayal of the socially constructed gender roles is seen in the *Fresh fry* advert. The dialogue below reveals this:

Son: *Dad, it is your turn to make breakfast (The man is seen preparing breakfast - Samosas and sausages using Fresh fry and serves them with juice to the Family).*

Wife: *Darling, that was wonderful. You wash the dishes darling, we’re going shopping.*

A man is assigned stereotypical gender roles for a woman. He makes breakfast, serves breakfast to the family and washes dishes. A wife takes up the social gender roles of shopping and decision making since she is the one who assigns her husband the domestic duties (washing) to undertake as she leaves for shopping. Advertisers use role-reversal to highlight the changing ideology in the present world with regard to gender roles. She decides for the man what he should do although in a gentle and loving manner:

“You wash the dishes darling, we’re going shopping.”

A man’s voiceover reiterates, verbally, what is written:

Voice over 1: *Fresh fry, life’s full of flavor.*

This voiceover connotes a man’s gender role of being a final decision maker about the use of the advertised product.

From the Tea *leaves* advert, a woman says:

I was a nurse because I wanted to serve the community.

A woman has been assigned the gender roles of community service/care and cooking.

These roles portray a woman as a person who is loving, caring and sympathetic. Due to such stereotypical attributes, she has taken up a profession that will give her an opportunity to serve and care for others. The relationship between aesthetics and women is also brought out in this advert. Women find pleasure in looking attractive so that they are recognized and admired by others, especially men:

Daughter: *...dad said you look smart in a nurse’ attire.*

The daughter wants to be a nurse because she wants to appear smart like her mother in the uniform of a nurse. The husband in this advert is the decision maker and whatever he says is believed to be right. His daughter trusts and believes in everything that he says,

Daughter: *...because daddy said you look smart in a nurse’ attire.”*

Children in African societies have been socialized to the fact that their fathers are heads of the households and whatever fathers say is believed to be right and has to be followed without a question. Another role of a man depicted is that of appreciation. The man appreciates how women appear and how well cooked their meals are. In this advert, the husband appreciates how tea entertains and has a good taste. Therefore, the language used in these adverts, apart from the *Fresh fry* advert, to a large extent portray women negatively in terms of their demeaning roles and attributes compared to those of men. Generally, the social responsibilities of cooking,

serving, cleaning, washing and caregiving assigned to women are revealed in the language of these adverts.

Health/Medicine

In this category, the language used in the adverts of *Eno* and *Supanet* is analyzed. In the *Eno* advert, a man's voiceover and the caption says:

Voice over: *Eno gets to the stomach ready to act. Use Eno for first relief of stomach upsets. Eno works in seconds.*

This language is gender neutral since it does not reveal any gender dimensions in terms of roles and attributes.

In the *Supanet* advert, a woman's voiceover and the caption says:

Woman: *“Protect your loved ones from the risk of malaria at the looming mosquito with Supanet, the most effective all night mosquito protection. Supanet, sweet dreams.”*

A woman is depicted as loving, caring and motherly from this advert. She is concerned with the well-being of her child whom she protects against the looming mosquitoes by use of *Supanet*. This observation is biased against men who are also capable of giving care and love like in the *VCT* advert where a man admits that he is a loving father. In the image, the man is holding his son passionately.

Personal Hygiene Products

This is part of the verbal conversation that emerges between a nurse and a mother in the language of the *Diaper* advert:

Nurse: *When a child doesn't sleep well, he might not eat well, and that is not good development. To develop properly, a baby needs 12 hours of uninterrupted sleep each night.*

Mother: *(exclaims) 12 hours!*

Nurse: *Yes, and only if not disturbed by wetness and because cloth nappy cannot protect him from wetness. You should put him in a diaper.*

This language reveals that women are assigned the gender roles of childcare and nursing by society. Women do everything possible to ensure that their children develop properly and are comfortable including seeking medical care for them. This is one of the reasons why women are considered to be gentle, loving and caring. Since her child is not feeding and sleeping well, she has gone for consultation from

an expert (nurse) to find a solution to these problems. She has been advised to use Diapers instead of nappies.

The caption and a man's voiceover in the *Nice and Lovely* advert says,

"Nourishes and moisturizes dry skin. Nice and Lovely, look and feel naturally beautiful".

The choice of words used in this advert such as *nourish, nice, lovely, naturally* and *beautiful* connotes feminine attributes. Culturally, women are concerned with beauty and aesthetics. The stylistic devise of internal rhyme has been used to emphasize the goodness of *Nice and lovely*. Thus, "*Nourishes and moisturizes...*" sounds musical and therefore, beautiful to the ear, which seems to extend to the body.

In both the *Nice and Lovely* and *Diaper advert* the language used is biased against men. As mentioned earlier, fathers would also love to see their children grow comfortably. For, example, in the *Treasure account advert*, a father struggles to save money for his son on an appropriate account because he wants him to live a comfortable life. Similarly, men would equally want to appear neat and handsome just as women do.

Money and Banking

Under this category, we have the *Kiss 100 one million shillings prize, the treasure account* and the *UAP insurance* adverts. The caption next to the photograph in the *One million shillings prize from Kiss 100* reads:

"WIN 1,000,000/-. JOIN CAROLINE AND NYAMBANE EVERY MORNING.

The caption does not bring out any feminine or masculine gender roles and attributes. The language is therefore gender neutral because the names (proper nouns) used addresses both a man (*NYAMBANE*) and a woman (*CAROLINE*).

The caption next to the photograph in the *Treasure account* advert reads:

"Not every saving you make for your child is suitable..."

The written language is gender neutral since it neither elevates nor demeans any of the sexes. However, if it is read in relation to the photograph, the language is biased against women. This is because the picture next to the caption has male characters only and therefore, the pronoun "*you*" seem to refer to a man. It emerges that men are the ones concerned with money and banking issues and therefore, it can be implied that the "*you*" being referred to is the financial controller.

In the *UAP insurance* advert, the conversation below emerges amongst a group of women concerning insurance matters:

1st woman: *Oh, dream on. We can't get a group life insurance. We are unemployed.*

2nd woman: *Yes, we can. My husband says anything is possible.*

Man: *UAP now introduces club member's life. A group life covers for the unemployed, self-employed and retired members of clubs and societies.*

1st woman: *Did your husband ever say how we can get the insurance?*

Man: *UAP puts your needs first. For more information just call....UAP insurance, be on the safe side.*

These women are discussing the possibility of them being insured as a group because they are unemployed. One of them assures the rest that it is possible because her husband had said so. The gender role of a man as a financial controller, decision maker and an expert in financial matters is denoted in the language of this advert. The women in the advert are not employed meaning that men (their husbands) are the ones providing for them. Since men are the decision makers and experts in financial matters, they have to be consulted on financial matters “...my husband says anything is possible.”

The man further explains how UAP insurance operates, something that women are not aware of. Women seek advice from the more informed and wise people who are men. Women are portrayed as people who cannot make important decisions on their own, are timid in matters concerning finances and cannot stand on their own because they want to open a group insurance. This is a wrong assumption that men are always decision makers, financial controllers and experts in the domain of money and banking. Today, many women have also ventured into the field of money and banking either as the owners of some financial institutions, employees, savers or even experts in the same.

Electronics

Motorola mobile phone, Sony radio and Moneymaker pump adverts are discussed under this category. In the *Motorola* advert, across the belly of a young, tall, slender woman in dark goggles, is the phrase:

“Moto Midnight”,

When the above phrase is looked at in isolation, it does not reveal any aspects of gender dimension. Therefore, the language is gender neutral since it does not reveal any aspects of gender roles and/or attributes.

The language used in the *Sony advert*, on the other hand, has a gender dimension. The caption reads:

“if da bass in your place isn’t in your face, da bass patrol will be on your case!”

Under the photographs the imperative sentence reads:

“Be da man wid da bass.”

Masculinity has been marked in this language. Electronics are assumed, in the Kenyan cultural context, to be a male dominated world. This is because men are assumed to be more skilled in handling electronic devices than women. This seems to explain why the booming sound that the *Sony radio* produces is being compared to *bass*, a pitch of voice expected of a man in the world of music. This argument portrays a man as powerful, authoritative and domineering just like the powerful and strong booming sound produced by the Sony radio.

The *Moneymaker pump* is an agricultural machine used by farmers to irrigate their crops. Advertisers persuade potential buyers that once the pump is used, farmers are able to harvest more and therefore earn more money from the sale of the produce. In the advert, there is a conversation between two men, who are both farmers. This is part of the conversation:

1st man: *Eee Njoroge, prepare yourself we are going to school now*

2nd man: *I want to ask you Onyanggo. Why do your crops do well without rains and why have you been able to take all your children to secondary schools?*

1st man: *(Even you don’t know that I have bought those two pieces of Otieno’s farm)*

It is revealed from their conversation that some of the socially assigned gender roles of a man in a family are to take children to school, pay fees, control farming, buy and own land.

Building and construction

In the *Nguvu cement* advert, it is written:

“This egg holds the key to building a home that will last. Uhora wa kudumu (the goodness that lasts).”

When the written language is analyzed in relation to the photograph against the caption of a man, there is an assumption that building and construction is a man’s gender role. In this context, men are being portrayed as strong and skilled because the labour required for construction requires strong and skilled people who use

strong material for construction. Okoth (2000) notes that, in contemporary Africa, hegemonic masculinity is defined by physical strength and bravado.

In the *Mabati simba* advert, the caption next to the photo reads:

“This Simba protects. Trust the strength of Simba to keep you safe.”

The lion is used as a trademark to symbolize strength and power alluded to *Mabati simba*. The lion as an animal is strong, tough and powerful, the attributes that are compared to an African man in the Kenyan context as in other African societies. This depicts that men are assigned the gender role of security apart from construction and provision of shelter because of their strength and power.

Building, construction and provision of security and shelter emerge as the dominant gender roles assigned to men in the language of adverts in the category of building and construction. In this case, the language in both cases is gender biased against women because, in real life and even in the contemporary society, there are cases where women equally undertake the above-mentioned roles. For example, among the *Maasai* community, building a house is a woman's role.

Education

The caption above a man in the *Retirement Benefit Authority's (RBA)* advert says:

“When I graduated from the medical school, my journey to retirement begun.”

The written sentence alone does not reveal any gender biases. However, when it is analyzed in relation to the photograph of a male medical doctor, then gender biasness comes in. The personal pronoun “I” can be said to refer to the medical doctor. RBA being a scheme for employees, it is assumed that men are the breadwinners for their families. A man in this advert is a doctor, one of the professions considered prestigious in society. This portrays him as intelligent, skilled and powerful. It is important to know that women medical doctors exist too.

Summary of the Results

The objective of the study was to investigate the representation of gender in the language of adverts, and how the representation is marked through femininity and masculinity in relation to the human rights. The tables below give a summary of the gender role stereotypes and attributes from the language of the selected adverts:

Gender Role Representation

Gender roles are a set of societal norms dictating what types of behaviors are considered acceptable, appropriate or desirable for a person based on their actual or perceived sex. These are usually centered on opposing conceptions of femininity and masculinity, although there are myriad exceptions and variations. The specifics regarding these gendered expectations may vary substantially among cultures, while other characteristics may be common throughout a range of cultures. Table 2.0 summarizes the dominant gender roles represented among males and females in the language of the identified adverts:

Table 2 Dominant Gender Roles in Language

Gender Roles	M	F
Cleaning	1 (25%)	3 (75%)
Financial controller	8 (89%)	1 (11%)
Care-giving	2 (25%)	6 (75%)
Decision making	8 (89%)	1 (11%)
Cooking	1 (33%)	2 (67%)
Appreciating	3 (75%)	1 (25%)
Security	3 (100%)	0 (0)
Building and construction	2 (100%)	0 (0)
Breadwinner	3 (100%)	0 (0)
Total	25	15

Source: Field Data

Women and men are associated with specific gender roles as summarized in table 2.0 above. Women take a lead in performing domestic chores in products and services that are culturally female oriented like *Omo*, *Dettol*, *Diapers*, *Roiko* and so on. These products and services are associated with domestic chores like cooking (67%), caregiving (75%), and cleaning (75%), among others. Such socially constructed women gender roles are demeaning and less challenging in society. Men characters are not portrayed in socially women assigned roles in the product advertised except in one instance where a man cooks, serves and cleans (Cf *Freshfry* advert). Male main characters are observed participating in culturally male-oriented products and services. These include money and banking, construction and electronics. They take up roles such as financial controllers (89%), security (100%), building and construction (100%), decision making (89%) and banking (89%) among others. The gender roles assigned to men are more prestigious, challenging and powerful than those of women.

Gender attributes representation

Gender attributes are behaviors expected by the society of individuals on the basis on being born either female or male. Whereas “sex” is a biological term based on an individual’s reproductive organs and genes, “gender” is a psychological and cultural term. Particular social attributes are associated with femininity and masculinity in the language used. Table 3.0 below gives a summary of the gender attributes from the language of the selected adverts:

Table 3 Dominant Masculine and Feminine Attributes

Gender attributes	M	F
Submissive	1 (20%)	4 (80%)
Dependent	1 (20%)	4 (80%)
Powerful	4 (80%)	1 (20%)
Authoritative	4 (80%)	1 (20%)
Loving/caring	4 (40%)	6 (60%)
Beautiful	3 (100%)	0 (0)
Soft and gentle	0 (0)	4 (100%)
Strong	2 (100%)	0 (0)
Clever/skilled	3 (100%)	0 (0)
Total	25 (100)	15 (100)

Source: Field data

The above table reveals that the male gender attributes such as being strong (100%), powerful (80%), independent (80%) and authoritative (80%) uplift, empower and glorify them whereas the feminine attributes such being soft and gentle (100%), submissive (80%) and loving and caring (60%) demean and subordinate women in society. This is a form of linguistic discrimination against women in adverts.

Discussion

From the sampled adverts, it is evident that the language of advertising is constructed with a gender bias through gender role stereotyping and gender attributes. The gender roles and attributes in the selected adverts reflect the existing power relations in society. Women, according to the findings, are stereotyped and unified in their common attributes of beauty, love, care, cleanliness, gentleness, submissiveness and dependence. They are mostly seen in domestic settings performing domestic chores like cooking, serving, caregiving and cleaning. Men are assumed to compete and succeed in prestigious roles like controlling finances,

decision making, providing security and shelter. In a patriarchal society like Kenya's, male physique is exclusively big, strong and unconquerable while the female is invariably frail and vulnerable to harsh conditions, justifying women's need for men's physical protection (Kabira, 2001). Due to this assumption, men have been associated with attributes such as leadership, power to protect and ability to act skillfully and authoritatively.

Prestigious and challenging occupations like medicine, building and construction, money and banking are taken up by male characters while females take up roles like nursing or house-wives which are considered to be less prestigious and less challenging by society. Having listened to and viewed these adverts, it is seen that the language used does not create a positive, well-balanced or rational image of women. The language reflects attitudes that exclude, degrade and demean women but uplift, empower and glorify men. This is misleading to the growing girl child and women since it may cause them to fail in pursuing careers like medicine and accounting assuming that they are male oriented.

Conclusion

Although a degree of progress has been made in advertisers' response to gender equality and equity, our central conclusion is that androcentric bias still exists in the language of advertising. It is observed that the adverts try as much as possible to be faithful to the gender roles and attributes assigned by society to males and females. We expect to see a new social reality like the incredible change in women's and men's social status, occupation and roles reflected in the language of modern adverts. This is partly because the roles of men and women have changed so much in the recent past. Women are now taking up gender roles and attributes that were initially assigned to men and men are doing the same for the assigned women gender roles. For example, many women are now going out to work, are breadwinners and decision-makers for their family and so on. Some men, on the other hand, are staying at home to carry out domestic chores like cooking, cleaning and caregiving. We expect to see a new social reality of the balance of power and responsibilities reflected in adverts on a large scale.

Therefore, gender bias must be eliminated if we have to uphold to the principles of fairness and equity for all which are the hallmark of any modern society. It is important to free women from the oppressive patriarchal gender roles and traits that society has imposed upon them. This will give women an opportunity to compete equally with men in education, socially and economically, helping eradicate poverty in order to achieve vision 2030.

The designers of adverts should be gender sensitive in their use of language because of its wider implications, not only to the growing girl-child and women, but also to young boys' views and attitudes in general. Okoth (2000) notes that, during adolescence, gender plays a key part in social life. At this stage, dominant gender images and roles in mass media may tend to reinforce cultural expectations

amongst adolescents. Since mentalities and social attitudes cannot be changed only by legislation, constant sensitization of the mass (both male and female) through adverts should be reinforced. This should be an agenda as the world looks forward to attaining the vision of education for sustainable development.

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Internet Trolling:

Challenge for Female Journalists and Activists

Anubhuti Yadav

As of October 2015, only 29 % of internet users in India are female. The majority of the internet users are male. In urban areas, the gap is lower as 38 % of women are online whereas in rural areas only 12% of them are online (IAMA 2015). Although, as part of Digital India campaign efforts are being made to bring more and more women online but there still are many issues that stop women from having their online presence. These issues include literacy, access to internet, digital literacy and the non- availability of time. Another very important issue which acts as an impediment to the active presence of women on Internet is Internet trolling. Online community witnessed many cases of Internet Trolling in the last few years. There have been cases of women deleting their accounts due to online abuse but at the same time there were many instances worth feeling proud of when they handled the trolls quite efficiently. They resorted to a myriad of strategies from handling trolls diplomatically to public shaming to using law of the land. This paper explores the concept of Internet Trolling, the reason behind the same and why women are victims of the same. The paper will also discuss some case studies on how Internet Trolling was handled by women world over. It was witnessed that the women who are more vocal and voice their opinion very strongly are the targets for trolls. Hence Internet trolling has become a menace for female journalists and activists. While on the one hand perpetrators are creating nuisance, and on the other hand lack of clarity in handling internet trolling is vitiating the online space. The paper will also document some of the case studies from India to show how female journalists and activists handled trolls and the support they got from the online communities.

Keywords: Internet trolling, online abuse, online harassment, online dis-inhibition

Introduction

Internet has made lives easier for those who want to use it for constructive purposes but also easier for those who would like to use it in destructive and disruptive ways. The practice of using Internet for destructive ways in a social setting with no apparent instrumental purpose is termed as Internet Trolling. The concept has emerged recently or perhaps we can say it has become more frequent recently hence there are not many researches on the phenomenon of Internet Trolling. The purpose and intent of trolls, their psychology and their process of creating chaos online is an important area of study keeping in view the drastic increase in number

of such cases worldwide. A closer look at the trolls and their comments shows a pattern. From a person seeking attention by being disruptive to the one enjoying hurting others, displaying sadism, to the one taking advantage of being anonymous online, internet trolls can be categorized in a number of ways.

Who are Internet Trolls?

Internet Trolls are the individuals on the web who connect to create chaos. According to Dr. Claire Hardaker, Academic Researcher troll is “a computer user who constructs the identity of sincerely wishing to be part of the group in question ... but whose real intention is to cause disruption and/or trigger conflict for the purposes of their own amusement.”

Dr. Claire categorized the trolls into following types according to their intent, and the people or issues they target.

1. RIP trolls, who spend their time causing misery on memorial sites
2. Fame trolls, who focus all their energies on provoking celebrities;
3. Care trolls, who purport to see abuse in every post about children or animals
4. Political trolls who seek to bully MPs out of office; and many others besides.

Helen Lewis (2014) in her article “Who are the trolls” published in *New Statesman* added two more categories. They are:

1. Subcultural trolls - or “true” trolls - the ones who troll forums full of earnest people and derail their conversations with silly questions, or hackers
2. Professional trolls” or “trollumnists”: writers and public figures whose media careers are built on their willingness to “say the unsayable”; or rather, say something which will attract huge volumes of attention (albeit negative) and hits.

To this can be added one more category called Anti-women Trolls as trolls draw more pleasure in harassing women especially who are more vocal particularly feminists. Recently there has been an increase in the cases of stalking, hate speech, bullying, death threats against women who are more vocal. In fact, on some online forums, anonymity combined with misogyny can make for almost gang rape like mentality.

Reasons for Internet Trolling

US researcher *Alice Marwick* gives the following explanation for Internet Trolling:”There’s the disturbing possibility that people are creating online environments

purely to express the type of racist, homophobic, or sexist speech that is no longer acceptable in public society, at work, or even at home.” Anonymity hence is the biggest reason for Internet Trolling. This Anonymity leads to online disinhibition which is one of the characteristics of Internet Trolling. According to Psychologist John Suller (2004) some people self-disclose or act out more frequently or intensely when they are online. He explored six factors that interact with each other in creating this online disinhibition effect: dissociative anonymity, invisibility, asynchronicity, solipsistic introjection, dissociative imagination, and minimization of authority. Personality variables also influence the extent of this disinhibition. Rather than thinking of disinhibition as the revealing of an underlying “true self,” we can conceptualize it as a shift to a constellation within self-structure, involving clusters of affect and cognition that differ from the in-person constellation. All the above factors described by Suller trigger Internet Trolling.

Women Fighting Internet Trolling

Almost two-thirds of women journalists polled have experienced intimidation, threats or abuse in relation to their work. More than 25 percent of “verbal, written and/or physical intimidation including threats to family or friends” took place online. (*International Women’s Media Foundation and the International News Safety Institute, December 2013*). According to Pew Research Center, June 2014 Twenty-five percent of young women online have been sexually harassed online and 26 percent have experienced stalking. Moreover, women overall are disproportionately targeted by the most severe forms of online abuse including doxxing and violent threats. There have been plenty of cases of online harassment against women. Following is one case from India that not only shows how women are targeted but how bravely a female journalist fought such trolls and brought about positive change

A Case Study of Female Journalists in India

Internet Trolling has become a menace for female journalists and activists. While on the one hand perpetrators are creating nuisance and on the other hand lack of clarity in handling internet trolling is vitiating the online space. On November 22, 2015 VP Rajeena who is a well-known writer, journalist and the winner of prestigious Goenka award, belonging to middle class Muslim family in Kozhikode, wrote on FB about how both female and male students were subjected to sexual harrassment by male teachers in Madarsas. Some came ahead in support of her but many treated that post as an attempt to taint specific religion. Online harassing that followed after that was unbelievable. Not only from the people from rigid mindsets but also from social media platform that otherwise promotes itself as a medium that allows people to raise their voice. After receiving the complaints her Page was

blocked which they later admitted was a mistake. What was worth appreciating in the whole episode was the undeterred courage shown by Rajeena and the support from the community and media.

Background

The post that caused a storm on the internet appeared on Nov 22, 2015 and the one who stirred up a hornet's nest was VP Rajeena, a journalist working with the Media One Group. The content of the post as translated by for a better FB is as follows:

Post 1 This is about an incident that happened around 20 years back. I was studying at the Sunni Madrasa. Don't bother making a row over which Sunni congregation: EK Samastha Sunni. I've studied there till Class 5. On the first day of my Class 1, a huge fat Ustad came to the classroom. He must have been around 40-45. I am recollecting this from when I was 7 years old, so stating what I can remember now. His name is that of the 4th Khalifa. The first day of the class had an auspicious start. Sitting on the chair behind the table, the Ustad, first asked the boys in the class to stand in a row. He then called everyone one by one. We girls sitting on the bench could see the happy facial expression of the innocent boys changing in a while. While asking their names, the Ustad's hands would move to their lower front portion. This was the time boys were shifting from wearing shorts to trousers. We see the Ustad opening their zip and checking it out slowly. Seeing the boys flustered and embarrassed, we girls also felt awkward. "Don't feel shy. Come here", the Ustad commanded with love. He stopped only after he finished inspecting the last boy in class. I remember this to have continued for a few days. He taught us only for a short while. Then a new Ustad came. By then, several boys had left the Madrasa.

Post 2: This was when I was in Class 4 or 5. The senior people had classes at night during that time. There were daily power cuts in those days. And for half an hour there would be a dim candle light on Ustad's table. There would be no recitals or readings. But we girls wouldn't be happy about it, the darkness would scare us. The Ustad used to teach us the Holy Quran, faith, rituals, morals, history and traditions. His name was that of one of the grandchildren of the Prophet. He was around 60. The light in that huge classroom was as dim as that of the light produced by a glow worm. During the power cut, the Ustad would get up from his chair and walk towards the girls and roam around with his stick. He gropes and pokes body parts of the girl students with the stick. Najma, who had failed in Class 2 and 3 once each and was then in Class 5 was a beauty in our class. We used to whisper among us that the Ustad was failing her deliberately. We had seen some things too. One day she jumped up, caught hold of his stick and shouted, "Ustad, stop what you are doing, or I'll tell everything to the Senior Ustad." We saw her fiery eyes even in the darkness. We saw the Ustad shudder. He said, "But I didn't do anything!" and leaned on to his chair. When the lights came, his face was still flustered. From that day onwards, Najma would get beating every day for one reason or another. She didn't continue her studies for long after that. But that old Ustad taught us for a long time. We had to endure groping and poking the whole year, although it reduced. Even then we were too scared to

tell anyone about this. Even today, when I see grown up girls going for night classes to the Madrassa, those memories keep haunting me. We were not scared of the boys in our class, but of the Ustads who were teaching us. When certain religious community organizations state that the demand for gender equality will lead to anarchy, I just think of how 'beautiful' our non-anarchic society has been for all these years!"

After posting this she received numerous hate messages, and people started writing derogatory comments under her Facebook post. Some of the comments are as follows:

1. Why didn't you report and complain about the Ustad then? Why now, after 23 years?
2. There are women who molest men. Why don't you talk about that?
3. The horny bitch needs some serious help, brothers! Let us offer our services.
4. This woman has a great career in soft porn writing.
5. Don't accuse the whole system of Madrassa teaching and several Ustads because you had one 'minor' experience.
6. Wow! Your post has got so many likes! You are the NEW FB celebrity!
7. She should be thrown out of Madhyamam (where she works)
8. This is pure imagination

Not only did she receive derogatory remarks from the members of the Muslim community but Facebook also blocked her account. Though Facebook later on recognized the mistake and unblocked the account. While there were a huge number of people who inundated her page with derogatory comments, at the same time she got backing of many activists and writers. Mr. BRP Bhaskar, journalist, on his Facebook posted "Facebook's action in blocking V P Rajeena's account is highly deplorable. Rajeena, who uses the social media platform in a responsible manner, came under fierce and often obscene attack from fundamentalists after she wrote about unsavoury experiences in a religious institution. As a mark of solidarity with Rajeena, I am sharing Babu KP's post which reproduces Rejeena's post" and shared Rajeena's controversial post reproduced by Babu KP.

Another platform residing within the Facebook (For a better FBFor a better FB facebook page) expressed its support and solidarity to V.P.Rajeena and condemned the online harassment she was facing. They shared the issue on their page and reached more than 13K people. She profusely thanked the community for the support she got to handle such a difficult situation.

Let me take a few moments to express my deep debt of gratitude and happiness to everyone who has supported my struggle and stood for my individual rights as a woman and human being. A very special

mention is due indeed to the team 'For a better FB Campaign' for all their efforts in getting my account back..you people Rock !!!

In an interview to *Indian Express* she also mentioned that she did not face any issues from the media organization where she was working. She said: "I am getting the support of a majority, who are not active on Facebook. This is a positive sign. We are getting more energy to work for the better."

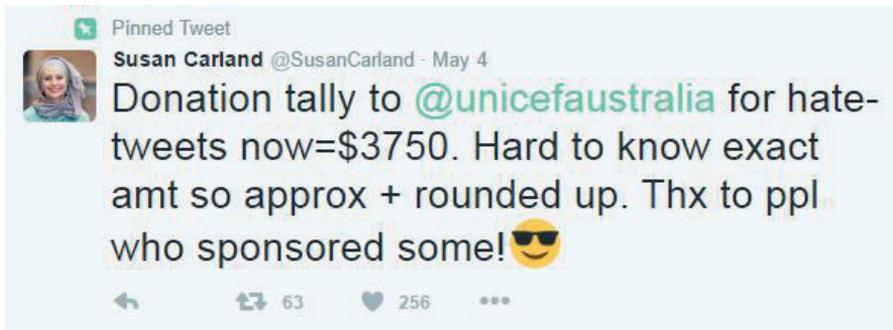
Winning Moment

Her latest post is about the headline 'AIMPLB to take up issue of 'sexual abuse' at madrasas' published on Dec 2, 2015 in the *Indian Express* which is about the All India Muslim Personal Law Board (AIMPLB) — the apex body of Islamic Shariah in the country decision to take up the issue during its working committee meeting on December 9 at Amroha.

Conclusion

Internet Trolling is a menace on Internet. It is very hard to control the trolls. As long as online media provide the opportunity to create fake anonymous accounts the trolls will be there and will grow in numbers. How to handle Internet Trolls is something everyone needs to know. Fearing trolls and deleting accounts as done by many is not the solution. Fighting for dignity in an online space is something which needs to be encouraged. There are a number of ways through which Internet Trolls can be handled and the most important way is to ignore them. Those who are seeking attention by disrupting the online space are better being ignored. There should other novel ways to stop trolls.

Susan Carland, an Australian academic pledged to donate one Australian dollar to the charity UNICEF for every hateful message received on Twitter. Her latest tweet and the count on dollars already been donated to UNICEF for the hate messages she received on twitter is as follows:



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Inter-religious and Intercultural Discourses in the Media

Digital Media Literacy and its Role in Countering Division and Enhancing National Identity in the Arab World

Ahmed Al-Rawi

One of the most serious challenges faced by many Arab countries such as Iraq, Lebanon, Bahrain, Syria, and Yemen, is the danger of divisive sectarianism, one that can threaten their very existence. In this context, the various political and religious tensions and divisions are routinely echoed in the media, and in particular social networking (SNS). Online flaming seems to create and lead to an endless exchange of hate speech among different sects, groups, and communities that have obvious offline differences. This is unfortunately an inescapable reality. This paper argues that digital media literacy, and specifically religious literacy, can be used as a tool to enhance the sense of national harmony among the different religions and sects in order to combat online religious radicalization by focusing on the elements that bind citizens together, rather than those that divide them. In other words, the incorporation of media literacy curriculum from the early stages of education can be used to raise awareness of the possibilities and dangers of social media, and disseminate the concept of national identity that transcends political and religious divisions and ethnic differences. These efforts can be state-sponsored, because of the financial and logistical support needed for implementing such programs; they can also be supported or guided by the Media and Communication Division of the Arab League.

Keywords: Media literacy, extremism, radicalization, religious literacy, Middle East

Digital Media Literacy

In our new media-saturated world, it is becoming increasingly important to be aware of the media environment that surrounds every corner of our lives. According to W. Potter, it is important to gain media literacy because the “more you are aware of how the mass media operate and how they affect you, the more you gain control over those effects and the more you will separate yourself from typical media users who have allowed the mass media to program the way they think and behave”

(2016, p. 7). In other words, media literacy is about programming the mind to automatically absorb and analyze media messages. In general, media literacy is defined as a set of capabilities that are acquired in relation to media involvement, experience and messages. It usually has about five dimensions: access, analyze, create, reflect, and act (Hobbs, 2011, p. 12). However, a few other scholars would expand these dimensions into eight: access, understanding, awareness, analysis, evaluation, creation, reflection, and participation (Scheibe & Rogow, 2012, pp. 19-20). W. Potter elaborates by emphasizing that media literacy contains three main blocks: personal locus, knowledge structures, and skills (2014). Personal locus is related to ones' goals and motivations; they "shape the information processing tasks by determining what gets filtered in and what gets filtered out" (2014, p. 17). Further, knowledge structures are related to "organized information" in our memory that assist in understanding the patterns or cognitive maps that exist based on previous knowledge (ibid., pp. 17-18). Finally, we generally need seven skills to adequately comprehend and analyze media messages: analysis, evaluation, grouping, induction, deduction, synthesis, and abstracting (ibid., p. 20). In brief, media literacy is acquired with media experience and awareness, and an analysis of the continuous messages that bombard us.

The Rise of Sectarianism & Divisive Politics

Shortly after the Arab Spring, sectarian division among Shiites and Sunnis in some countries like Bahrain and Syria were greatly enhanced. Each group frames the protests in a way that serves its own interest. For example, Arab Gulf states mostly represent the Shiite protesters in Bahrain as traitors for supporting an Iranian agenda. One of the leading Sunni religious thinkers, Yusuf Al-Qaradawi, once announced that the protests in Bahrain are against Sunnis as they have mostly a sectarian dimension (CNN Arabic, 2013). Al-Qaradawi himself is closely affiliated with the Muslims Brothers in Egypt and to the Al-Jazeera Arabic channel based in Qatar. It is noteworthy to mention that Al-Jazeera Arabic channel under-reported the Shiite protests, and the same channel was previously accused of favoring Sunnis and inciting them against Shiites in other countries such as Iraq (Lynch, 2006, p. 198). The under-reporting of Shiite protests in Bahrain is denounced by televised interviews with over four former Al-Jazeera employees who resigned as a protest against the biased coverage in Bahrain and Syria, like Ghassan Bin Jeddo and Hassan Shaaban (Russia Today, 2012). Further, Ali Hashem, another journalist who worked for Al-Jazeera and resigned, revealed to *The Guardian* that 'It was clear that Gulf-financed stations were more interested in regional security than Bahrainis' dreams of democracy and freedom and their revolt against tyranny' (Hashem, 2012). Ironically, Qatar and Saudi Arabia, which supported many Arab Spring protests, exert the fiercest opposition against online dissent inside their own countries, an indication of their double standards (Codrescu, 2012), and of other Gulf countries such as Kuwait and the UAE (Murphy, 2013).

On the other hand, several Shiite satellite channels subjectively sided with the protesters in Bahrain by only highlighting the atrocities against Shiites. For instance, the Iranian Al-Alam satellite channel (that airs in Arabic) used to devote large segments of its newscasts and many other debate programs to the fighting between the Shiite Hawththis in Yemen and government forces, as well as the Shiite protests in Bahrain and Saudi Arabia; it is believed that 90% of Shiite Bahrainis watch Al-Alam channel because it voices their concerns (Sedarat, 2011). During the Arab Spring, Al-Alam channel took sides similar to Al-Jazeera and Al-Arabiya. Hence, Iran was accused of hypocrisy and double standard, as it encouraged rebellion in Bahrain and Saudi Arabia but not in Syria and Iran (AFP, 2011). As Sebastian Usher claims, Iran uses Al-Alam channel in order to 'influence and stir up opinion in the Arab world and beyond - just as it tries to control the information available to its own people within the country' (Usher, 2006). Indeed, Al-Alam channel functioned as an alternative media channel for Arab Shiite activists, one that opposed the Arabs' mainstream media and managed to voice their views, frequently at the expense of objectivity.¹ Further, the Lebanese Hezbollah TV channel, Al-Manar, and many Shiite Iraqi television stations including the state-run Al-Iraqiya channel, continuously expressed sympathy toward the protesters and criticized Saudi Arabia as well as the Sunni monarchy in Bahrain. In fact, when Saudi Arabia sent troops to Bahrain, many Shiite Iraqis protested in Karbala and elsewhere against the decision (Chulov, 2011). In comparison to the current rebellion in Syria against the government of Bashar Assad, these Iraqi channels did not show the same amount of attention and interest in the cause of the Sunni protesters and rebels. In fact, the moderate rebels are routinely labeled as terrorists for attempting to topple the rule of Bashar Assad, whose Alawite faith is closely aligned with that of Shiism.

Within this highly polarized world, online social networks are playing increasingly important roles, by mostly enhancing the divisions among the different ethnic and religious groups (Al-Rawi, 2015a, 2015b & 2017). As explained below, even traditional media outlets like Al-Jazeera and Al-Arabiya are part of this new reality, which shows that political rivalries as well as religious differences are shaping the overall media rhetoric.

In addition to religious differences, there are also political divisions that are highlighted and sometimes caused by media outlets in the Arab world. Despite the claim that some pan-Arab channels are balanced since they follow journalistic principles, the fact is that the majority is directly linked to their state sponsors (Mellor, 2011, pp. 17-8). In fact, such channels are used as political tools in the hands of their respective governments to pressure other countries in the region, and the political rivalries and ideological differences between different Arab countries are directly manifested in this media landscape (Fandy, 2007, pp. 39-40). For example, the regional director of the Saudi-MBC which owns Al-Arabiya channel mentioned once to a US diplomat that there were concerns over the Qatari owned Al-Jazeera channel's influence in the region, so the decision was made to make Al-Arabiya present a new editorial policy that "counters the influence of al-Jazeera and fosters 'moderate' perspectives among the country's youth" (Wikileaks, 2009). Indeed, the two channels follow the policies of the states' that own them, and there

is also a clear competition between them that has been ongoing for a long time (Seib, 2008, p. 22). Additionally, the competition between the two countries and channels has also led to some kind of tension and mistrust. For example, Al Jazeera journalists need to be always vetted by the Saudi Ministry of Interior before being allowed to enter the Kingdom, according to the latest revelations found in the Wikileaks “Saudi Cables” (Wikileaks, 2015a). These cables also revealed that Qatar supported radical movements in Sudan and Syria, and it also backed opposition parties during the 2009 election in Lebanon in contrast to Saudi Arabia, Jordan, UAE, and Egypt that backed moderate parties (Wikileaks, 2015b). Further, Saudi officials repeatedly expressed their concern over the use of Al Jazeera by Qatar as a political tool in the region; for example, they pointed out that Qatar, which hosts the International Union of Muslim Scholars (IUMS), actively tries to promote the “Qatari Project”, which emphasizes that political Islam is a better alternative to Arab totalitarian rule and dictatorships (Wikileaks, 2015c). This seems to be one of the reasons why Al Qaradawi heads IUMS from Qatar. In other words, some traditional media outlets as well as social networking sites are believed to be inciting violence, creating divisions, and agitating certain groups. Since moderating or changing the rhetoric of these diverse media channels is hard, providing media literacy courses and educating the Arab youth to be critical of what they consume in media are the most effective means to minimize its impact on their lives.

Digital Media Literacy & the Challenges Ahead

The sectarian rhetoric found in traditional Arab media, and the growing popularity of social media outlets that are increasingly spreading hate speech, prompts media educators to improve their efforts to actively implement media literacy projects. Since it is impossible to curb the rhetoric of hate and sectarianism, it is better to provide media education venues for different age groups. Yet there are so many difficulties, as media literacy in the Arab world faces great challenges. Currently, there are just a few modest attempts to incorporate media literacy courses in the curriculum of some universities, mostly in Lebanon (Melki, 2013 & 2011). In this regard, four main elements that slow down the development of media literacy in the Arab world are identified, including “the lack of qualified instructors and the scarcity of curricular material in Arabic” (Melki, 2013, p. 84), as well as technological limitations and “the conservative reaction to some media literacy topics and teaching methods” (ibid., p. 85).

Due to the increasing sense of sectarianism in the Arab world, it has more than ever become imperative to teach religious literacy, because it can be one of the most effective ways to counter the divisive media rhetoric. According to Ali Asani, illiteracy in religious matters is defined as:

the inability to conceive of religion as a cultural phenomenon intricately embedded in complex cultural matrixes. As a result of illiteracy, a person is unable to appreciate the significant role that

factors such as poverty, social status, gender, and political ideologies can play in shaping what are overly conceived as a purely religious expression. Religious illiteracy is a direct consequence of a failure of educational systems to provide students with opportunities to engage critically in the academic study of religion (2011, p.1).

Religious literacy is also explained as the ability to treat other people from other sects and religions with respect and dignity. This is, indeed, a much-needed kind of education, having in mind the war in Yemen and Syria, and the religious tension that often emerges in countries like Egypt, Iraq, and Lebanon. Aside from enhancing national identity, religious literacy can also “foster ‘social cohesion’ and even prevent terrorism”, such as after the 9/11 events in the UK (Moore, 2014). In relation to the latest events, Vivienne Baumfield reflects on the significance of the attacks, stating that “if religious beliefs and attitudes to religion are seen to be part of the problem, then religious education is part of the solution” (Baumfield 2002, 8). This type of religious education should be taught at schools and embedded in the curriculum, in what Patel and Meyer (2011) refer to as “interfaith literacy”. For example, Iraq still needs great improvements in enhancing religious education and literacy in the educational curriculum (al-Tikriti, 2010), because many “textbooks are still very much part of the problem.... of social and cultural fragmentation and sectarian strife that threaten the country’s very existence” (Rohde, 2013, p. 726).

Most importantly, identifying positive values that can assist in creating peace and national unity as well as ethnic and religious harmony must be the first step. These values must then be carefully incorporated into media literacy curriculum by highlighting their importance, relevance, and impact without falling into the realm of propaganda. Some of these values can include political and religious tolerance, peace building, openness to different perspectives, and respect for democratic debates. If students do not fully understand the significance of these values, they will not be able to replicate them later on. Indeed, some of these media efforts should be state-sponsored, due to the financial and logistical support needed for implementing them, while the Media and Communication Division of the Arab League can assist in these efforts in order to have a reference body and a regional support unit. In general, media literacy skills have to be taught in the early stages of education, possibly in primary schools, since understanding, awareness, analysis, and evaluation of media messages as developing critical skills require time before they become automatic processes. The added advantage of incorporating these skills in the curriculum is to produce a well informed and media-literate generation that can make positive changes in the Arab media scene.

To sum up, religious and political literacies seem to be the most effective means to curb the sectarian and divisive media rhetoric that the Arab masses are bombarded with. These types of literacies are needed more than ever because of the increasing amounts of hate speech, ignorance, and isolation that many communities face inside and outside their countries. In other words, media literacy is the key to enhance national unity, peace, and harmony among people.

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Note

- 1 The case of the mistranslation of the Egyptian President's speech by the state-owned TV channel during his visit to Tehran is probably one more example. In his speech, Mursi mentioned 'Syrian protests' but the channel aired it as 'Bahraini protests' for more than once (AFP, 2012)

Media and Information Literacy to Tackle Social Polarization in Europe

Jessica Cohen & José María Blanco

“If you’re not careful, the newspapers will have you hating the people who are being oppressed, and loving the people who are doing the oppressing”

Malcolm X

The social polarization we face in Europe, the threat that terrorism poses, the mass migration and refugee crises, and extremism, radicalism, nationalism and populism in Europe are the breeding ground that can produce harmful effects: urban inequality, ghettos, social unrest, increased violent extremism, and hate acts against minorities and communities. These situations can trigger and accelerate processes of violent radicalization in a continuous feedback loop.

This article shows the political and social polarization that is currently affecting Europe. Some acts committed by people with a certain belief or a specific geographical origin are automatically considered terrorism, whereas other acts of similar nature, including motivation, in which only the author’s ideology differs, fall to the categorization of hate crimes, and do not generate the same media attention. Qualifying differently two similar facts produce uncertainty and legal insecurity.

Media and Information Literacy (MIL), based on the conceptualisation from UNESCO (2011), could provide several opportunities to empower citizens, communities and minorities against hate crimes, hate speech and violent radicalisation, allowing them to access, evaluate and create new ethical contents in order to strengthen social cohesion of our multicultural and diverse societies. In this paper we propose the design of a strategic approach to confront the gravity of the situation of social polarization in Europe and its possible effects, combining MIL and Intelligence Analysis disciplines.

Key words: Radicalisation, terrorism, hate speech, hate crimes, society, media literacy

Critical analysis of the current European context

Two phenomena have arisen during 2015 as major challenges for Europe. On the one hand, there is Jihadist terrorism, which has particularly hit France and Belgium. On the other hand, there is the refugee crisis, a massive outflow of citizens from countries at war, who long to reach Europe in search of a better life.

Mass media, politicians and citizens have put the spotlight on these issues with different and not always rational arguments. The effects of both phenomena generate political, economic and social impacts, and should not only be measured by the number of victims caused by terrorist attacks. Terror in societies, uncertainty about the future of Europe, fear of the unknown and many debates about principles and values also emerge. It is possible, through an analysis of the mass and social media to assess how Europe is suffering a severe political and social polarization.

These impacts are affecting other associated phenomena with less media attention. Countries such as France, UK, Germany and Spain have experienced a sharp increase in the rates of hate crimes in 2015. Social media, but also traditional media channels, are being used as amplifiers of hate speech against minorities and communities, due to its ease of use and a degree of anonymity. The driving factors of this phenomenon are the arbitrary use of the crisis, the obsolescence of social problems, the oversimplification of information and the new face of the enemy.

The Arbitrary use of the Crisis

The current refugee crisis is an important example of this situation of polarisation. From north to south, from east to west in the European Union, the situation has served as a trigger for the most intolerant voices. In Germany, for example, where hate speech is strictly punished, the increase in this type of behaviour today made authorities ask social networks like Twitter, Facebook, or Google to exercise greater control of offensive content, adapting their operations in the country to the national laws. So it is not surprising that the German police has counted 906 attacks on refugee centres in 2015, four times more than in the previous year.

Due to this dramatic evolution the German government formed a special working group in which the mainstream media, activists, the government, enterprises and other groups of interest should address the phenomenon. The results of the last regional elections held on March 13, 2016, where the extreme right has defeated the ruling party (CDU), supposedly an additional alert about the political polarization in Europe.

Thousands of refugees entered the European territory during 2015 (over one million people). This situation was managed too late and under constant comments about the possibilities of terrorists arriving as refugees, leading to the adoption of controversial measures. These measures have been presented by several political parties and media as social imperatives. There are serious doubts about their legality.

Obsolescence of Social Problems

Several issues are forgotten, subject to non-rational causes. From one day to another, several key issues fall into disuse while others occupy the place left. Several times, very important situations are treated in a marginal way without delving into its causes. This could be the case, for example, of the current refugee crisis in Europe.

Other times, great failures do not deserve the same level of communication activity that the wrong information generated, especially when it contradicts the social feeling previously existing. An example of this situation occurred recently, when after confirming the police of Cologne that sexual assaults on New Year's Eve were not carried out by refugees as had been reported in media around the World.

Oversimplification of Information

Due to the obvious geographical proximity, terrorist violence is treated as routine information, in the best case, unless it materializes in Europe. Iraq, Afghanistan, Somalia, Egypt are relegated to the background in Western media.

Public opinion is also affected by the media coverage. In 2011 a research investigated whether the different context, in which the public is exposed to terrorism-related news, had any effect on the perception of it (Woods, 2011). Subjects showed a higher level of threat when exposed dangers were associated with "Islamic radical groups" compared with domestic terrorism risks.

These characteristics, where an absence of attacks in most of the western territories is accompanied by a continuous media exposure to the threat, allows terrorism be continuously in the public consciousness and remain in the political and social agenda. The unknowable of the threat makes it susceptible to exaggeration (The Soufan Group, 2015).

The Ethical Journalism Network (White, 2015) in a research about the treatment from the international press given to the refugee crisis, evidences the absence of the phenomenon in international press and radio until the death of a child, Aylan Kurdi, in a beach in Turkey and how many agencies does not cover humanitarian crisis, until they are of great magnitude, because of the unavailability of reporters on the ground.

The Face of the Enemy

Terrorist attacks, as other major disasters, shape the social psyche. According to the research of Craik and Lockhart (1972) about memories, terrorist attacks, highly negative events, are experiences with greater impact on subsequent evaluations and judgments of situations than positive ones, and memory is more accessible. One of these changes affects the inner image (mental picture) about the population from other countries, particularly those from which the terrorists come. This situa-

tion creates negative and hostile beliefs towards third societies (Bar-Tal and Labin, 2001), and strengthens the identity of the citizens of a state.

This predisposition to the rejection of the alien is amplified by the performance of collective memory (Pennebaker, 1993). Halbwachs, a French sociologist, states that the facts that impact communities are remembered and fed back collectively. Commemorations and anniversaries, as well as finding questions and answers together, are rituals that increase these social patterns. This configures a submerged social history (Ulsar Pietri, 1992), generating inter-group hatred.

European Media. Information about Hate Crimes and Hate Speech

Hate speech tries to place some social groups over others, considering that some people are superior to others, directly harming social cohesion and promoting acts of discrimination and violence. From this scenario, it is possible to identify, de facto, an increase of intolerance against minorities, but also against whole social groups such as whole nationalities.

Although it should not be understood in terms of cause and effect, the existence of hate speech (as a public expression) must be evaluated and researched in terms of a potential hate crime factor (as concrete actions targeting people), maintaining and promoting a discussion about their relationships and with other phenomena such as violent extremism or violent radicalisation

Rigour and responsibility become more necessary and more difficult to achieve than ever. One of the characteristics inherent in the current social context is the ability of the media, traditional and new, to establish themselves as opinion makers. Public opinion thus becomes the opinion given by media.

Social polarization cannot be studied from a mono-causal point of view, as none of the phenomena that occur in this globalized world. Political discourses, different commercial interests or objectives of lobbyists are some of the variables that affect its construction. Media are involved in the construction of this public opinion, sometimes as an additional player, sometimes encouraging and feeding back the current polarized scenario. The ease of access to information channels, the enormous capacity to disseminate messages on different channels, and its low cost, act as facilitators for hate speech and intimidation.

However, even those journalists or media who exercise their profession with due rigor must be aware of the ease on which their platforms, television or online channels can be harnessed to extol the message of hate. This situation stems from the user's ability to interact with different environments, posting comments, tweets or other feedbacks of hate and discrimination.

In order to avoid these situations, awareness of the need to moderate any public message and prevent these actions, the Association Carta di Roma was born in 2011, aiming for sensitizing on the use of a Journalist's Conduct Code on Immigration.

The Ethical Journalism Network is another of these initiatives. Born in 2011 it works on the need to build public trust, responsible journalism and credibility. It aims to counteract control, censorship or propaganda that some governments do and also denounce and prevent the weakening of journalism when faced with corrupt environments.

The increasing information speed is another drawback in this fight, leading to publishing news and contents without any verification and validation. Preventing this type of narrative and punishing hate speech is not incompatible with preserving freedom of expression, as has stated the latest guidelines issued by the European Commission against Racism and Intolerance (ECRI, 2016).

More research is needed to assess the real current independence of media, sometimes subordinated to the interests of the political parties or dependent on huge business conglomerates whose objectives are not exactly the freedom of communication and press.

A Media and Information Literacy (MIL) Strategy against Hate, Extremism and Radicalisation

Europe faces a serious problem that requires a clear definition of terms, and a social commitment to not underestimate hate speeches and hate crimes, public denunciation and police investigation. The stakeholders of this needed engagement are politicians, communities and minorities, media, law enforcement agencies, legal bodies, prosecutors and citizens. In a society in which the message is the image, the role of the media is key to shape the social perceptions of risks and threats that strike our societies. Finally, our societies need to design comprehensive policies in which municipal, social dimension and education are the key to a future of coexistence in diversity.

We propose the design of a strategic approach to confront the gravity of the situation of social polarization in Europe and its possible effects: rise of extremism and populism, social marginalization, growing inequality in different fields (economic, social and technological), development of urban ghettos, social conflicts and clashes between communities, growth of hate crimes, and proliferation of hate speech. Many European countries are more multicultural, increasing the challenge of helping people from diverse origin, culture and economic situation to participate in this global world. This aim can be achieved empowering them to access information and to create their own contents (UNESCO, 2013).

Another important question is the growing divide between generations, because of the rapid change and evolution of the information and communication technologies. This is creating a gap between younger and elder members of communities and minorities in Europe. Young people look for a place between the traditions of their parents and the modernity of the societies in which they live, a process that generates tensions, and identity crisis.

Several elements are fundamental to design a strategy: mission (what we need to achieve), vision (how do we want to achieve it) and values (general principles governing our actions). Our mission would be the empowerment of individuals, communities and society to access and evaluate information about hate crimes, hate speech and violent extremism, enabling them to generate media contents to combat social polarization and breaking the cycle of hatred in which our societies live. Terrorist attacks, refugee crisis, economic crisis or radical, populist and nationalist political positions power this cycle of hate. Article 19 of the Universal Declaration of Human Rights states that *“everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers”*.

The vision of this strategy suggests that the process to develop it must be holistic, open, participatory, pluralistic and inclusive (UNESCO, 2013). This is the sense in which UNESCO introduced the concept of Knowledge Societies (2003).

The assumed values that a strategy against hate should consider as a framework are the respect of human rights, equality, freedom and tolerance.

Following an Intelligence process (discipline, art or profession applied in the field of security), it would be possible to establish a MIL process to address violent extremism, with the following phases, not always cyclic or successive: planning the task, managing information, analysing information, disseminating information (new canals and new information that contributes to the diversity of cultural expression and social cohesion) in an ethical way, and evaluation the impacts of the new disseminated contents. This model is compatible, for example, with the models proposed by Boekhorst (2013), the British SCOUNL 7 pillars of information literacy (1999) or the critical components proposed by the panel convened by the International ITC Literacy Panel (2001):

Table 1. Media and Information Literacy in an Intelligence Analysis Process. Own elaboration

Process	MIL
Planning	<ul style="list-style-type: none"> • Establish objectives, time available and resources allocated • Understanding of the role and functions of information providers and media, as well as the conditions under which these functions can be performed. • Recognition of an information need
Manage of information	<p>Access to information</p> <ul style="list-style-type: none"> • Selection of sources of information: press, audiovisual materials, forums, blogs, social media, libraries... • Selection of tools to collect information: crawlers, alerts, content curation, Internet... <p>Collecting information</p> <ul style="list-style-type: none"> • Monitoring and scanning

Process	MIL
Analysis of information	Evaluate information <ul style="list-style-type: none"> • Reliability of sources and credibility of information. Making judgements about the quality, relevance, usefulness or efficiency of information Integrate information <ul style="list-style-type: none"> • Integration of the information found: summarizing, comparing and contrasting. Analysis of information <ul style="list-style-type: none"> • Understanding of the information • Applying methodologies of analysis: quantitative, qualitative, structured techniques of analysis
Dissemination	Create new channels <ul style="list-style-type: none"> • Engage with information providers and media for self-expression and democratic participation. • Promote the use of libraries with new technological services. Create information <ul style="list-style-type: none"> • Creation of contents adapted to different channels • Create cases, stories, discussions and ideas
Evaluation	<ul style="list-style-type: none"> • Measuring the impact of new contents • Selecting indicators that measure the achievements • Contrasting these impacts with the impacts of hate crimes and hate speech

Kuzmin (2013) pointed out “*information is created, disseminated and imposed on us by a vast number of stupid, ignorant, irresponsible and malicious, or downright crazy people. As the result, internet is full of both valuable and truthful information, and harmful and false one*”. Talking about hate speech and hate crimes, the amount of harmful information is raising up.

MIL is not a question of technology skills alone. Cognitive skills and general literacy must be part of the curriculum. Most of the strategies developed by governments have been focussed on new technologies, new applications, hardware and software, and the use of Internet. Technologies alone cannot fight against hate speech and hate crimes. New technologies are means, with great value, to achieve complex objectives facing transnational threats, as those represented by violent extremism and social polarization. The medium should not become the objective, a too common issue in our digital age. If technology skills are needed, cognitive skills are critical. Search engines can help a researcher, a teacher or an intelligence analyst to collect good information only if he knows how to plan a search strategy. Creativity, thinking and communication skills, or problems solving are key factors of success. UNESCO (2011) in a document titled “*Media and Information Literacy. Curriculum for teachers*”, establishes a great set of competencies for teachers, which could be applied to other MIL stakeholders (librarians, communities and minorities, digital services providers, or citizens).

Following the previous process, the knowledge and skills needed for each stage would be:

Table 2. Skills for ML in an Intelligence Analysis Process. Own elaboration

Process	Knowledge and skills
Planning	<p>Knowledge:</p> <ul style="list-style-type: none"> • Hate crimes and hate speech. Causes and effects. • The pillars of the digital age • Information and media sources • Ethics in the use of information <p>Skills:</p> <ul style="list-style-type: none"> • Holistic vision • Systemic thinking • Leadership
Manage of information	<p>Knowledge:</p> <ul style="list-style-type: none"> • Classification of sources. Elaboration of a guide of sources to monitor about hate crimes and hate speech. • Documents management. • Tools to crawl information about hate crimes and hate speech: crawlers, RSS, content curation, alerts. • Internet searches and the use of Internet for investigative purposes. • Translators and dictionaries <p>Skills:</p> <ul style="list-style-type: none"> • Systemic thinking
Analysis of information	<p>Knowledge:</p> <ul style="list-style-type: none"> • Models of evaluating information. • Scientific method • Methodologies from social sciences: quantitative, qualitative and mixed. • Tools to integrate information (i.e. entities extraction, semantic analysis, social network analysis) <p>Skills:</p> <ul style="list-style-type: none"> • Creativity • Critical thinking • Logical thinking
Dissemination	<p>Knowledge:</p> <p>Creation of digital contents</p> <ul style="list-style-type: none"> • Adaptation of contents to media • Infographics and maps • Visual information: images and videos • Ethics in the use of information • Privacy and use of personal data • Tools to disseminate information <p>Skills:</p> <ul style="list-style-type: none"> • Logic and argumentation • Creativity • Communication skills • Emotional intelligence • Storytelling

Process	Knowledge and skills
Evaluation	<ul style="list-style-type: none"> • Measuring the impact of new contents • Selecting indicators that measure the achievements • Contrasting these impacts with the impacts of hate crimes and hate speech

Applications, always with the objective of facing hate crimes and hate speech, could be oriented to areas such as intelligence studies, as a practical application case, criminology, social work, journalism, postgraduate training as a specific literacy, and especially could be focussed on NGOs, social workers, psychologists, communities and minorities.

MIL in Europe. Critical Analysis and New Opportunities.

Building an inclusive society can be achieved only through a targeted policy. Although there are several policies related to MIL in Europe, as recognised in the study “*Current trends and approaches to media literacy in Europe*” carried out for the Commission in the second half of 2007 there are some barriers to development in the area of media literacy at European level. These include in particular lack of shared vision, lack of European visibility of national, regional and local initiatives, lack of European networks and of co-ordination between stakeholders.

After an analysis of the existing regulatory framework on the material in the European Union, it can be noted the opportunities arising from the capabilities of different organizations to advance the matter. It is true that there are some activities, very generic, but not in the sense as pointing and seeks UNESCO, to empower communities and groups with inclusive purposes.

In the regulatory sphere, one of the most important measures was the Audiovisual Media Services Directive (2007), which safeguards certain public interests pointing out that: “Media literacy refers to skills, knowledge and understanding that allow consumers to use media effectively and safely... Therefore, the development of media literacy in all sections of society should be promoted and monitored”.

The Recommendation of the European Parliament and of the Council on the protection of minors in relation to the competitiveness of the European audiovisual and on-line information services industry (2006) recommends that the Member States take on the necessary measures to the protection of minor and human dignity in all audiovisual and information services, promoting in close cooperation with the parties concerned and a responsible attitude on the part of the professionals, intermediaries and uses of new communication media such as the Internet.

The Commission, in a new Recommendation (20 August 2009) stated: “*Media literacy is a matter of inclusion and citizenship in today’s information society. It is a fundamental skill not only for young people but also for adults and elderly people, parents, teachers and media professionals. Thanks to the Internet and digital technology, an increasing number of Europeans can now create and disseminate images,*

information and content. Media literacy is today regarded as one of the key prerequisites for an active and full citizenship in order to prevent and diminish risks of exclusion from community life". The Council conclusions on media literacy in the digital environment (2009) were on the same line, a generic manifestation of intents.

Other MIL initiatives were the i2010 Initiative, a broad set of policy guidelines for the information society, the European eSkills Forum and the EC Funding Programs, used to organise several workshops on Media Literacy.

The European Commission supports initiatives and prizes, manages projects, programmes (MEDIA and MEDIA Mundus Programmes) and funding schemes such as Creative Europe, commissions reports and surveys, improves legislation, coordinates with the states on policies and best practices and develops new policies based on expert group findings and publishes reports on media literacy.

All these initiatives, laudable, are very rare, and very generic character, focusing on audiovisual policy and the cultural industry. Efforts are channelled through the Creative Europe Programme, which as already noted, does not consider the same objectives as set by UNESCO in its MIL programmes. Although it is clear that MIL *"relates to protection and empowerment, and that half-literate people will be better able to protect themselves and their families from harmful, offensive or undesired content"* (Zacchetti, 2007), there are not many concrete applications, especially in the field of hate crime, hate speech or violent radicalization.

Recently (Brussels, 19 April 2016), the European Commission has delivered its plan to create a Digital Single Market to help European industry, SMEs, researchers and public authorities make the most of the new technologies, but this plan is designed from an industry point of view, and there are not many references to citizens and MIL as a way of empowering people and communities. The Commission will set up a European cloud, that allows using a virtual environment to store and manage data of Europe's 1,7 million researchers and 70 million science and technology professionals. An opportunity that could be used for the purpose analysed in this paper. The Commission will present a EU skills agenda, another opportunity to define the skills needed in the digital age that could be specialised attending to the concrete desired objectives.

2016 will present two new opportunities to advance in the development of MIL: the Global MIL Conference and GAPMIL First General Assembly, 3-5 November 2016 in Sao Paulo, Brazil, and the Second European Forum of Media and Information Literacy (EMELINFO II, 27-29 June, Riga, Latvia), which follows the First European Media and Information Literacy Forum EU-MILINFO1 held 2014 in Paris (where participants adopted the Paris Declaration on Media and Information Literacy in the Digital Age), with the aim of describing the current situation of MIL in Europe and fostering the creation of a framework for joint action in relation to MIL policies and strategies.

Conclusions

UNESCO promotes MIL as a concept that addresses issues that we all face nowadays. As we have explained in the first part of this paper, hate crime, hate speech and violent radicalisation are critical trends emerging in our European societies. Boekhorst (2013) stated the existence of political barriers, referred to people's need to protect themselves against physical constraints and aggression of others. MIL could help to bring down these barriers, and to strengthen affective (people need one another for affection) and cognitive needs (people are dependent on one another because they learn from one another).

There is a great opportunity to take this discipline to fight the increasing polarization in our societies. The proliferation of new media is generating new threats to the fight against discrimination issues, especially hate speech, distorting public opinion and leading to the risk of hate crimes. Although there are great statements in the EU about the contribution of MIL for societal cohesion, there is a lack of a concrete application. Programs funded by the European Commission, especially after the recent publication of the content of its plan to create a Digital Single Market, could be the way to face this situation. PRISM project would be a good practice, although its objective is to increase victims' possibilities for invoking criminal and civil justice in these matters (www.unicri.it/special_topics/hate_crimes). A recent call for proposals (http://ec.europa.eu/justice/grants1/files/2015_action_grants/2015_rrac_ag/just_2015_rrac_ag_call_notice_en.pdf) shows the concerns about the situation and the need to empower victims, although it does not consider information and media literacy as a way of action.

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Media and Information Literacy (MIL) is a strong tool, cutting across educational, cultural and social contexts. It can help overcome disinformation, stereotypes and intolerance conveyed through some media and in online spaces. Here, stimulating critical empathy is one of the vital components and there are many stakeholders that have a role to play in this dimension of MIL.

This is especially relevant today, as the world is witnessing an unprecedented increase of polarization, hate speech, radicalization and extremism happening both offline and online. Often embedded in a “discourse of fear”, it challenges human rights and disrupts human solidarity. UNESCO’s approach to preventing violent extremism has three prongs: 1) through education, 2) promoting the role of free, independent and pluralistic media and 3) celebrating cultural diversity through alternative narratives on social media.

For media and other information providers to serve their purpose, we need critical minds in the public, which means to develop MIL programmes at the national, regional and international levels.

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