

TECH2503-17 Community Media Production
Lecture Fifteen – Community Media Literacies

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1 Literacies

‘Whoever teaches learns in the act of teaching, and however learns teaches in the act of learning’ (Freire, 2001).

1.1 Media Empowerment

“It is important to recognise that the concept of ‘media literacy’ is about having a confident and critical understanding of media and an ability to use it creatively, which includes but goes well beyond technical proficiency.

In a media literate society adults, young people and children are informed and empowered in relation to media in the contemporary world.

This empowerment fosters a use of media which develops the capability to protect oneself and others from harm - as well as to enjoy new technologies and benefit from them for learning, personal development and entrepreneurial activity.

Advancing media literacy is thus a collaborative responsibility of government, the media industries, educators and cultural agencies, as well as citizens themselves” (Force, 2007, p. 2).

1.2 Integral Development

“It is important to recognise that ‘media literacy’ is about the confident, critical understanding of media, its cultural context, and the creative use of it as well as technical proficiency. Developing this critical confidence and understanding is one of the best ways of ensuring protection from harm. Media literacy is also concerned with ensuring equality of access and advancing diversity. Media literacy should be seen as an entitlement that is relevant right across the curriculum in schools – not just as a separate subject or activity. Media literacy, therefore, needs to be an integral part of all teachers’ training and continuing professional development” (Force, 2007, p. 4).

1.3 Participation

“Whereas the media remain key enablers for European citizens to better understand the world and participate in democratic and cultural life, media consumption is changing. Mobility, user generated communication, Internet and booming availability of digital products are radically transforming the media economy. As a consequence, it is crucial to build up better knowledge and understanding of how the media work in the digital world, who the new players in the media economy are and which new possibilities, and challenges, digital media consumption may present” (Commision, 2007, p. 2).

“Media literacy is generally defined as the ability to access the media, to understand and to critically evaluate different aspects of the media and media contents and to create communications in a variety of contexts” (Commision, 2007, p. 3).

1.4 Approaches to Media Literacy

“A European approach to media literacy should relate to all media. The various levels of media literacy include:

- Feeling comfortable with all existing media from newspapers to virtual communities;
- Actively using media, through, inter alia, interactive television, use of Internet search engines or participation in virtual communities, and better exploiting the potential of media for entertainment, access to culture, intercultural dialogue, learning and daily-life applications (for instance, through libraries, podcasts);
- Having a critical approach to media as regards both quality and accuracy of content (for example, being able to assess information, dealing with advertising on various media, using search engines intelligently);

- Using media creatively, as the evolution of media technologies and the increasing presence of the Internet as a distribution channel allow an ever growing number of Europeans to create and disseminate images, information and content;
- Understanding the economy of media and the difference between pluralism and media ownership;
- Being aware of copyright issues which are essential for a "culture of legality", especially for the younger generation in its double capacity of consumers and producers of content" (Commision, 2007, p. 4).

1.5 Online Media Literacy

"Media literacy for online means:

- Empowering users with tools to critically assess online content;
- Extending digital creativity and production skills and encouraging awareness of copyright issues;
- Ensuring that the benefits of the information society can be enjoyed by everyone, including people who are disadvantaged due to limited resources or education, age, gender, ethnicity, people with disabilities (e-Accessibility) as well as those living in less favoured areas (all these are encompassed under elnclusion);
- Raising awareness about how search engines work (prioritisation of answers, etc.) and learning to better use search engines" (Commision, 2007, p. 7).

1.6 Control & Understanding

"The media literacy movement is primarily concerned with helping individuals understand more fully the nature of their interactions with the media and thereby to exercise more control over their exposures, their meaning construction, and the influences the media exert on their beliefs and behaviours" (Potter, 2013, p. 232).

2 Community Media Learning & Skills Development

"What is now actually meant by the term *community media* in a time when one can make a video in an afternoon, upload it straight from a camera linked to a computer, and have a global audience within 10 minutes? What does community media mean in a time when your 500 best friends are from all over the globe, and you chose each other as friends based on seemingly common interests and values, even though none of you have ever met in the flesh or heard each other's voices? And what does community media mean in a time when mainstream mass media are attempting to become more localised and tailored to having an even bigger footprint online, trying to look like the same alternative media that were reacting against them" (Shawn Sobers in Howley, 2010, p. 196).

2.1 Open Boundaries

"People expect to be able to work, learn, and study whenever and wherever they want to" (Johnson, Levine, Smith, & Stone, 2010, p. 4).

"I feel that it is necessary, however, to treat the broadcast and educational elements of community media as distinct in order to get a more accurate insight into the nature of the sector and to understand what it can achieve as a whole" (Shawn Sobers in Howley, 2010, p. 188).

2.2 Media Democracy

"The principles of media *democracy*, *access*, and *inclusion* underlie the majority, if not all, of the

work happening in the sector, but in some cases, they are more overt than others” (Howley, 2010, p. 188).

“Across the community media sector as a whole, community broadcasts and educational activities alike, the aim for participants to begin to think less like consumers and more like producers is to embrace the core principles of media literacy: ‘the ability to access, understand and create communications in a variety of contexts” (Shawn Sobers in Howley, 2010, p. 190).

2.3 Funding Frustration

“Meanwhile, the small community media outfits with no core funding are forever trying to stay financially afloat, looking for the next pot of funding for the next project, and the work piles up with the capacity shrinks, again knocking on the door of the funding body. Such fragmented working landscapes are all too common in this sector, and the cry for sustainability is a loud and frustrated one” (Shawn Sobers in Howley, 2010, p. 192).

“This frustration is not surprising for a sector that has to operate in a hand-to-mouth manner, counter to the sustainable development and regeneration it seeks to address. Working within these stifling constraints, each project in its own right therefore needs to have built-in structures that attempt to maximise sustainability for the participants to elongate moments of impact of positive experience” (Shawn Sobers in Howley, 2010, p. 192).

“Ofcom's Community Radio Fund Panel (‘the Panel’) met on Wednesday 22 June 2016 to consider applications in the first round of funding for 2016-17. The Panel reviewed each application and awarded funding based on the information provided, and with reference to the Community Radio Fund guidance notes. For each grant request the Panel decided whether to make a full award, a partial award or not to award any funding. At the meeting:

- 52 applications for grants were considered
- The total amount of funding requested in these applications was £927,815
- 12 applicants were awarded grants which totalled £201,365
- 40 applicants were not awarded a grant

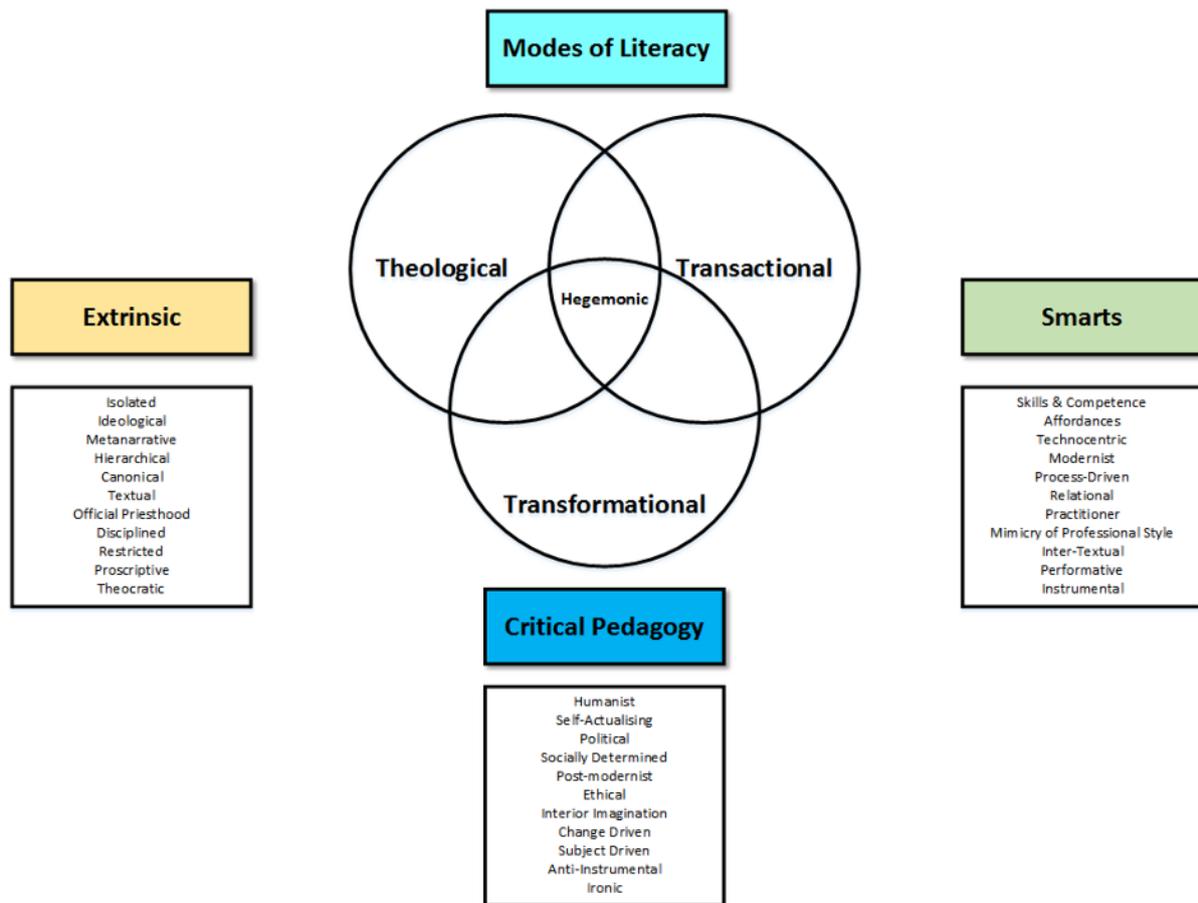
In this round the grants awarded ranged from £3,000 up to £33,897, with an average of £16,780. A summary of the awards is at the end of this statement.” <https://www.ofcom.org.uk/tv-radio-and-on-demand/information-for-industry/radio-broadcasters/community-radio-fund/2016-2017-round-1>

“The BBC spent almost £12m on taxi bills last year, taking its total for the last three years to £34m. Despite pledges to cut back on taxis, the total amount spent rose to £11.9m for the 12 months to 31 March 2014.” <https://www.theguardian.com/media/2015/feb/20/bbc-spent-34m-on-taxi-fares-in-past-three-years>

“A community radio station faces an uncertain future after the council pulled its funding. Canalside Radio in Bollington has received £7,000 from Cheshire East council every year to pay for its licence since starting an agreement in 2014. The arrangement was to last until 2018 but now the council has decided to stop any direct funding to community radio stations. This year Canalside will receive some of the money it was expecting but this amounts to £4,812 only.”

<http://www.macclesfield-express.co.uk/news/community-radio-station-macclesfield-faces-11597225>

3 Literacies



3.1 Theological Literacies

“This search for truth was often based upon the idea that there were rules or structures underlying the surface features of the world, and there as a belief in a ‘right’ way of doing things which could be discovered” (Burr, 1995, p. 12).

Prometheus (/prəˈmiːθiəs/ prə-MEE-thee-əs; Greek: Προμηθεύς [promɛ:tʰeús], meaning "forethought") is a Titan in Greek mythology, best known as the deity in Greek mythology who was the creator of mankind and its greatest benefactor, who stole fire from Mount Olympus and gave it to mankind. <https://en.wikipedia.org/wiki/Prometheus>

3.2 Transactional Literacies

“Scholars and citizen action groups have provided a wide range of definitions for media literacy over the years (for an analysis of these definitions, see Potter, 2004). What characterises these definitions is that they regard the person almost exclusively as the receiver of messages. Therefore, the focus of media literacy in these definitions is on providing receivers with the tools to become better at processing the meaning of media messages and thereby protect themselves from effects” (Potter, 2013, p. 237).

“Media literacy is a set of perspectives that we actively use to expose ourselves to the mass media to interpret the meaning of the messages we encounter. We build our perspectives from knowledge structures. To build our knowledge structures, we need tools, raw material, and willingness. The

tools are our skills. The raw material is information from the media and from the real world. The willingness comes from our personal locus (see Potter, 2010). The three building blocks of media literacy exhibited in this general definition are personal locus, knowledge structures, and skills” (Potter, 2013, p. 237).

3.3 Media Skills Model

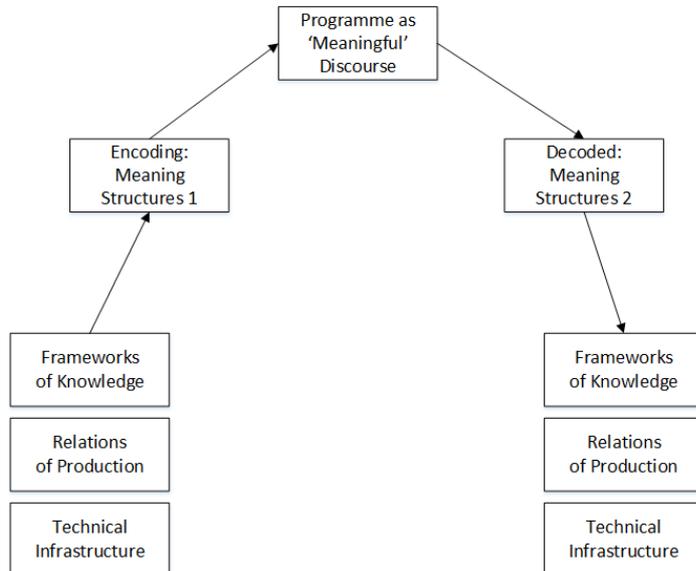
“Becoming more media literate then involves understanding the opportunities and risks, and then being able as a sender of media messages to take advantage of the opportunities while avoiding the risks when using the ‘mass’ media” (Potter, 2013, p. 239).

“It also requires education so everyone may have the production skills and creative knowledge needed for vibrant participation” (Henderson, 2013, p. 274).

3.4 Encoding-Decoding

“It should be clear from the above that literacy is not just a matter of things that are going on inside people’s heads – cognitive processes of encoding and decoding words and sentences – but rather a matter of all sorts of interpersonal and social processes. Literacy is not just a way of making meaning, but also a way of relating to other people and showing who we are, a way of doing things in the world, and a way of developing new ideas about and solutions to the problems that face us” (Jones & Hafner, 2012, p. 12).

“From this general perspective, we may crudely characterise the television communication process as follows. The institutional structures of broadcasting, with their practices and networks of production, their organised relations and technical infrastructures, are required to produce a programme. Production, here, constructs the message. In one sense, then, the circuit begins here” (Hall, 1993, p. 92).



“At a certain point, however, the broadcasting structures must yield encoded messages in the form of a meaningful discourse. The institution-societal relations of production must pass under the discursive rules of language for its product to be ‘realised.’ This initiates a further differentiated moment, in which the formal rules of discourse and language are in dominance. Before this message can have an ‘effect’ (however defined), satisfy a ‘need’ or be put to a ‘use,’ it must first be appropriated as a meaningful discourse and be meaningfully decoded” (Hall, 1993, p. 93).

3.5 Banking Model of Learning

“The banking concept suggests that students are passive recipients of knowledge, storing information in their minds and saving it until they are required to withdraw it for academic endeavours such as tests and essays. In contrast, the dialogical theory of education encourages learning to emerge through conversations between the educator and student” (Palmer & Emmons, 2004).

“The teacher’s task is to organise a process which already occurs spontaneously to ‘fill’ the students by making deposits of information which he or she considers to constitute true knowledge. And since people ‘receive’ the world as passive entities, education should make them more passive still, and adapt them to the world. The educated individual is the adapted person, because she or he is better ‘fit’ for the world” (Freire, 1996, p. 57) .

3.6 Being Teacherlike

- “The teacher teaches and the students are taught;
- The teacher knows everything and the students know nothing;
- The teacher thinks and the students are thought about;
- The teacher talks and the students listen – meekly;
- The teacher disciplines and the students are disciplined;
- The teacher chooses and enforces his choice, and the students comply;
- The teacher acts and the students are have the illusion of acting through the action of the teacher;
- The teacher chooses the programme content, and the students (who were not consulted) adapt to it;
- The teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
- The teacher is the Subject of the learning process, while the pupils are mere objects” (Freire, 1996, p. 54).

4 Transformational Literacies

“Learning theorists have rejected transfer models, which isolate knowledge from practice, and developed a view of learning as social construction, putting knowledge back into the contexts in which it has meaning” (Lesser, Fontaine, & Slusher, 2000, p. 109).

“To resist the fact that texts are now as much time-based as they are literary is a denial that can only last so long. Revolutions of any kind are rarely fast, and educational revolutions take place at a snail’s pace” (Shawn Sobers in Howley, 2010, p. 191).

4.1 Communities of Practice

“Learning, from the viewpoint of LPP, essentially involves becoming an ‘insider.’ Learners do not receive or even construct abstract, ‘objective,’ individual knowledge; rather, they learn to function in a community – be it a community of nuclear physicists, cabinetmakers, high school classmates, street-corner society, or, as in the case under study, service technicians. They acquire that particular community’s subjective viewpoint and learn to speak its language. In short, they are enculturated. Learners are acquiring not explicit, formal ‘expert knowledge,’ but the embodied ability to behave as community members” (John Seely Brown and Paul Duguid in Lesser et al., 2000, p. 109).

4.2 Learning Divisions

“Critical pedagogy counters traditional paradigms such as the great divide and the functional approach by exposing and challenging the agenda behind depoliticising literacy. It also over-comes

the limitations of poststructural and discourses approaches by adopting an educational theory grounded on situating the educational process in socio-political milieu and most importantly, providing praxis grounded on empowerment of educators and students to challenge inequalities in education and social injustices in society in general” (Chege, 2009, p. 232).

4.3 Challenging Assumptions

“Critical pedagogy challenges long-held assumptions and leads us to ask new questions, and the questions we ask will determine the answers we get... Critical pedagogy leads us to advocacy and activism on behalf of those who are the most vulnerable in classrooms and in society” (Wink, 2010, p. 165).

“It was that sense of ad hoc continuity that participants valued in a sustainable framework, that people were willing to be there when they needed them, and not necessarily the possibility of there being more media activities on the horizon” (Shawn Sobers in Howley, 2010, p. 196)

“The challenges now for community media educationalists are to evidence the value and impact of participative/facilitative approaches of learning and engagement and to convince decision makers to ensure that the sector is not passed over in policy decisions and changes in the political landscape” (Shawn Sobers in Howley, 2010, p. 197).

4.4 Participation Processes

“Participatory processes are, if anything, holistic. Web 2.0 professes to be all about access and democratisation but, in reality, is just providing access to platforms. So access to what exactly? Democratisation of what really? The claims of Web 2.0 are only relevant if you happen to have computer with a broadband connection. The majority of people in the world have no such luxury” (Howley, 2010, p. 197).

“Media literacy is therefore concerned with reminding you to examine your automatic routines periodically to make sure they direct you into positive habits that will help you meet your goals rather than negative habits that help others reach their goals to your detriment” (Potter, 2013, p. 235).

4.5 Pedagogy of the Oppressed

“Paulo Freire’s work in adult literacy (Pedagogy of the Oppressed, 1972, Letters from Guinea Bissau, 1978) seemed particularly relevant to the question of whose story is represented in any forms of communication. He uses important key words such as ‘cultural invasion’ and, in contrast, the ‘empowerment’ of the ‘oppressed’ through what he calls a ‘dialogical’ process of pedagogy: the use of a two-way debate between teacher and pupil, or in current development theory ‘participation.’ In short, Freire pointed out that even books designed to teach the illiterate to read contained more about colonialist literacy and culture than about village cultivators. Freire’s solution was to encourage those who wished to learn to read to choose the words they use in everyday life to read from – in effect, to write their own primers” (Su Braden in Downmunt, 1993, p. 146).

“A more critical analysis shows that this is actually an ideological process, which aims (or threatens) to remove the more radical meanings from the concept of participation (Carpentier 2007c)” (Bailey, Cammaerts, & Carpenter, 2008, p. 12).

4.6 Ready-Made Packages

“Freire’s (1970) ‘pedagogy of the oppressed’ is aimed against the traditional educational system, which he regards paternalistic and non-participative. His argument is that the traditional system considers knowledge as something that is passed on as a ready-made package rather than being the result of a dialogic meeting between subjects. The end result is that the education system is

maintaining and supporting existing power imbalances. Freire aims to transform this system, allowing students (together with their teachers) to develop valid knowledge in a process of 'conscientisation'. 'Authentic participation would then enable the subjects involved in this dialogic encounter to unveil reality for themselves' (Thoms 1994: 51). In other words, participation is situated in a context of reduction in power imbalances, at both the broad social, political and economic levels (the relations between oppressors and repressed), and at the level of the educational system, where students and teachers strive for knowledge in a non-authoritative collaboration that fosters partnership" (Bailey et al., 2008, p. 12).

4.7 Valuing the Grassroots

"Freire's (1970/2006) approach yields two important insights for community media studies. First, Freire recognised the value of grassroots media for empowering the marginalised individuals and groups within a local community. Grassroots and community-based media provided the resources and skills for oppressed people to not only comprehend their marginal status but also challenge and alter the circumstances of their oppression. Second, Freire's analysis foregrounds the contested character of community relations. Rather than view communities as homogenous social entities, Freire's educational practice sought to illuminate social, economic, and cultural differences within the community" (Howley, 2010, p. 183).

"Instead, Freire (1970/2006) argued that development projects must promote dialogue, cultivate critical thinking, and stimulate self-reflexive action (praxis). Doing so raises the community's awareness of the wider social conditions and relations that lead to and exacerbate local development problems. Through a process of conscientisation, communities would learn to analyse their situation, identify their needs, acquire the skills to address these issues, and organise themselves to effectively deal with these problems. In this way, Freire believed, communities would come to realise their potential to transform their everyday lives and experiences" (Howley, 2010, p. 183).

4.8 Politicised Relations

"Thus, Freire (1970/2006) sought to 'politicise' community relations as a means for identifying the sources of conflict that divide interests groups and inhibit collaborative efforts. Only through the recognition and negotiation of these differences, Freire contended, could local groups work together and effectively address common interests and concerns" (Howley, 2010, p. 183).

"No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption" (Freire, 1996, p. 36).

"It is only when the oppressed find their oppressor out and become involved in the organised struggle for their liberation that they begin to believe in themselves. This discovery cannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be praxis" (Freire, 1996, p. 47).

4.9 Problem Posing Learning

"Abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world. 'Problem-posing' education, responding to the essence of consciousness - intentionality – rejects communiqués and embodies communication" (Freire, 1996, p. 60).

"The pedagogy of the oppressed, as a humanist and libertarian pedagogy, has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all

people in the process of permanent liberation” (Freire, 1996, p. 36).

4.10 Absolute Knowledge

“There is no such thing as absolute ignorance or absolute wisdom. But men do not perceive those data from pure form. As they apprehend a phenomenon or a problem, they also apprehend its causal links. The more accurately men grasp true causality, the more critical their understanding of reality will be” (Freire, 1996, p. 41).

“Problem-posing education, which breaks with the vertical patterns characteristic of banking education, can fulfil its function as the practice of freedom only if it can overcome the above contradiction. Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with student-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible in a process in which all grow” (Freire, 1996, p. 61).

5 Critical Thinking

“Does critical thinking focus on the subject matter or content that you know or on the process you use when you reason about that content?” (Facione, 2010, p. 2).

“Critical thinking is thinking that has a purpose (proving a point, interpreting what something means, solving a problem), but critical thinking can be a collaborative, non-competitive endeavour” (Facione, 2010, p. 4).

“As to the cognitive skills here is what the experts include as being at the very core of critical thinking: interpretation, analysis, evaluation, inference, explanation, and self-regulation” (Facione, 2010, p. 5).

5.1 Thinking with a Purpose

“Critical spirit in a positive sense. By it they mean ‘a probing inquisitiveness, a keenness of mind, a zealous dedication to reason, and a hunger or eagerness for reliable information’” (Facione, 2010, p. 9).

“Critical thinking is a pervasive and purposeful human phenomenon. The ideal critical thinker can be characterized not merely by her or his cognitive skills but also by how she or he approaches life and living in general” (Facione, 2010, p. 9).

5.2 Critical Dispositions

“The approaches to life and living which characterise critical thinking include:

- Inquisitiveness with regard to a wide range of issues,
- Concern to become and remain well-informed,
- Alertness to opportunities to use critical thinking,
- Trust in the processes of reasoned inquiry,
- Self-confidence in one’s own abilities to reason,
- Open-mindedness regarding divergent world views,
- Flexibility in considering alternatives and opinions,
- Understanding of the opinions of other people,
- Fair-mindedness in appraising reasoning,
- Honesty in facing one’s own biases, prejudices, stereotypes, or egocentric tendencies,
- Prudence in suspending, making or altering judgments,

- Willingness to reconsider and revise views where honest reflection suggests that change is warranted.
- What would someone be like who lacked those dispositions?" (Facione, 2010, p. 10).

5.3 Good Critical Thinking

"Good critical thinkers can also be described in terms of how they approach specific issues, questions, or problems. The experts said you would find these sorts of characteristics:

- Clarity in stating the question or concern,
- Orderliness in working with complexity,
- Diligence in seeking relevant information,
- Reasonableness in selecting and applying criteria,
- Care in focusing attention on the concern at hand,
- Persistence though difficulties are encountered,
- Precision to the degree permitted by the subject and the circumstances" (Facione, 2010, p. 10).

"Good critical thinking has nothing to do with any given set of cultural beliefs, religious tenants, ethical values, social mores, political orientations, or orthodoxies of any kind. Rather, the commitment one makes as a good critical thinker is to always seek the truth with objectivity, integrity, and fair-mindedness" (Facione, 2010, p. 12).

6 Mozilla Badges

"Information and media literacies both overlap with the five literacies I've introduced, and a search-to-discover on either term will reveal rich networks of people and resources. Social and emotional intelligence can also be seen as literacies. The proliferation of literacies and divides that accompany them are a real problem. It isn't easy to maintain a high level of basic reading and writing literacy, and the percentage of the population that can afford the time and money to learn additional multiple literacies is undoubtedly going to remain small, but that doesn't mean it has to be an elite. The multiliterate can be a public – a networked public" (Rheingold, 2012, p. 253).

"A digital representation of a skill, learning achievement or experience. Badges can represent competences and involvements recognised in online or offline life. Each badge is associated with an image and some metadata. The metadata provides information about what the badge represents and the evidence used to support it" (Mozilla, 2014).

"An issuer is an organisation or individual who designs and issues badges within the ecosystem. The OBI is open and supports any independent issuer who conforms to necessary badge and issuing specifications" (Mozilla, 2014).

7 Knowledge Routines

"Knowledge is what we retain as a result of thinking through a problem, what we remember from the route of thinking we took through the field" (Lesser et al., 2000, p. 25).

"The knowledge useful to novices is very different from the knowledge useful to experienced practitioners. Sharing knowledge is an act of knowing who will use it and for what purpose. For peers, this often involves mutually discovering which insights from the past are relevant in the present" (Lesser et al., 2000, p. 25).

"But people learn to lead by leading, not just through conversation and training. Their leadership skills are tested and sharpened in practice, and success teaches them that they have the power to

motivate people – and what that power can accomplish” (Robert D Putnam, Feldstein, & Cohen, 2003, p. 28).

8 Outcomes & Aims

“People have great unrealised capacity to think, to be informed, to debate, and to learn from discussion. They want to be more than selfish individuals and to join a public community. What they need is an opportunity” (Robert Fowler Booth in Etzioni, 1995, p. 89).

“Becoming educated and practicing good judgment does not absolutely guarantee a life of happiness, virtue, or economic success, but it surely offers a better chance at those things” (Facione, 2010, p. 2).

“Community media, of course, cannot be expected to tackle and solve all the ills of society by itself, and building strong working relationships with partner agencies is key” (Shawn Sobers in Howley, 2010, p. 196).

8.1 Community Media Agitation

“The *community media project*, therefore, is not only to serve the communication platforms and encourage participation in educational activities but also to agitate mainstream services and encourage participation in civil society and decision making. Web 2.0 provides an effective bag in which to carry ideas, but it is the facilitation of the participatory process that will continue to ensure that critical questioning, and pastoral conversation take place in the journey toward filling up the bag, not just marvelling at its contents” (Shawn Sobers in Howley, 2010, p. 198).

8.2 Building Capabilities

“Capabilities are ‘complex bundles of skills and accumulated knowledge, exercised through organisational processes, that enable firms to coordinate activities and make use of their assets’ (Day, 1994, p.37). Here the essence of advantage focusses on the development of processes rather than particular products or markets” (Jeanne Liedtka in Lesser et al., 2000, p. 134).

“Education, in short, is an extremely powerful predictor of civic engagement” (Robert D. Putnam, 2000, p. 186).

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