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Global Literacies:

Reading and Writing One's World in the Context of Globalization

A dissertation submitted in partial satisfaction of the
requirements for the degree Doctor of Philosophy
in Education

by

Heather Leigh Caban

2012

ABSTRACT OF THE DISSERTATION

Global Literacies:

Reading and Writing One's World in the Context of Globalization

by

Heather Leigh Caban

Doctor of Philosophy in Education

University of California, Los Angeles, 2012

Professor Douglas M. Kellner, Chair

Freire wrote that reading one's world is a necessary precursor to writing it, or conscientization. The present dissertation, expanding on Kellner's concept of multiple literacies (1998; 2002a; 2005b; 2006a; 2008), explores what it means to read and write one's world in the context of globalization. Given the arrival of a new imaginary, with its impact on people's imaginations, it insists that a new set of literacies, global literacies, is central to claiming agency and constructing a democratic public sphere.

Employing a multidisciplinary, Critical Theory framework, the dissertation begins with an analytic overview of the main processes presently associated with globalization. Next, engaging insights from the philosophies of John Dewey, Herbert Marcuse and Paulo Freire, and drawing upon the already established field of critical media literacy, it attempts to offer a normative initial framework for what I am calling global literacies. Finally, striving for *praxis*,

it pursues action research as a means of applying, critiquing and revising theory.

Research takes place in an English conversation course in a South Korean university, with inquiry focused upon the course content and material. Special discussion is given to the use of social media, namely Facebook, as a platform for addressing new literacies. The dissertation concludes by offering fellow educational researchers the border as a location for continued dialogic inquiry when addressing needs for the global city.

Key words: action research, Critical Theory, digital literacy, English Language Teaching, globalization, media literacy, New literacies, social media, South Korea

The dissertation of Heather Leigh Caban is approved.

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Douglas M. Kellner, Committee Chair

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2012

DEDICATION

Imagination will often carry us to worlds that never were, but without it we go nowhere.

- Carl Sagan

Success for us is the death of the intellect and of the imagination.

- James Joyce

For Alannah

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5. **The Rhetoric of ‘seggyehwa’ & the market model of Higher Education Reform in Korea. (2008)** Presented at The *Comparative and International Education Society 2008 Conference*, Teachers College, Columbia University.
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7. **Communicative Language Teaching in Korea: Failures in Reforms. (2004)** *KOTESOL ASK newsletter, December issue.*
8. **Rater Group Bias in the Speaking Assessment of Four L1 Japanese ESL Students. (2003)** *UH Working Papers in ESL*, Department of English as a Second Language, Volume 21, #2.

Section One: Global Imaginings

Chapter 1: Introduction

A. Introduction

Reading the world always precedes reading the word, and reading the word implies continually reading the world...this movement from word to world is always present; even the spoken word flows from our reading of the world. In a way, however, we can go further and say that reading the word is not preceded merely by reading the world, but by a certain form of *writing* it or *rewriting* it, that is, of transforming it by means of conscious, practical work. For me, this dynamic movement is central to the literacy process.

-Paulo Freire

Paulo Freire (1998) described literacy as a basic human right without which people are denied access to knowledge and, therefore, prevented from recognizing themselves as Subjects¹ engaged in the process of human *becoming*. Transformational literacy he believed, can only take place through dialogic interchange between the “worlds” of learners and the “words” that they are learning (Freire & Macedo, 1987). Beyond simply deciphering symbols on a page, literacy allows for human actualization: “through acts of creation and re-creation, man makes cultural reality and thereby adds to the natural world” (Freire, 1972, p. 43). By interrogating causality, i.e. unearthing the sources and forms of oppression, learners gain a clearer understanding of reality, *conscientizacao*², which allows them to translate and rewrite the word, and the world, through their own lens of experience (Freire, 1972; Freire, 2006). For Freire (1972) literacy is a political act requisite for informed citizenship and “democratization of culture” (p. 37). The ultimate goal of literacy is to perform agency through communication *with* others (Freire, 1972, 1998).

The present dissertation examines what it means to read and write one's world in the context of globalization. With the understanding that globalization has ushered in a new imaginary that has impacted our experiences of self and place and instigated a shift in

¹ This is Freire's capitalization of the word.

² Defined by Freire (1972) as: “the development of the awakening of critical awareness” (p. 15).

imaginings of action and citizenship, the current inquiry argues for and seeks to articulate a new set of literacies. Attempting to add to Kellner's concept of multiple literacies (1988; 1998; 2002a; 2005b; 2006a), what I am proposing as global literacies are meant to arm learners with the tools to exercise individual and group identities, critique and counter sources of oppression, and to interact with others in a way that is mutually respectful, open-minded and ever cognizant of the potential for change through the efforts of the collective. At its core it aims at unearthing the commons and defending the public sphere so that all people, particularly the oppressed and marginalized, will be able to take part in creating, or authoring, the world. Many of us learn how to read and write in the traditional sense, however our voices go unheard as we fail to imagine that we have a *right to rewrite* our worlds. Global literacies explore this contestation of the imaginations³ at the literal level.

B. The Global Imaginary & The Imagination

Taylor (2004) defines the social imaginary as “the ways people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are not normally met, and the deeper normative notions and images that underlie these expectations” (p. 23). The social imaginary constitutes the background or framework through which we parse information. Social imaginaries are “‘real’ in the sense of enabling common practices and deep-seated communal attachments” and are “practical” as they provide the “conditions of rational thought, speech and actions” (Kavoulakos, 2006, p. 204).

Manfred B. Steger (2008b; 2009a, 2009b) has suggested that we are operating within a

³ Imaginations is presented here in the plural to refer to its multiple understandings. The present dissertation will focus on two of these. It will draw on Appadurai's (1996) depiction of a revitalized potentiality of the imagination, as well as Marcuse's (1955, 1965, 1968, 1991) warning of closure, commodification of the imagination.

new social imaginary. Steger writes that, whereas in the past the imaginary was bound to the nation-state, there has now emerged a “global imaginary”: a “growing consciousness of belonging to a global community... (that) erupts with increasing frequency within and onto the national and local, it destabilizes and unsettles the conventional parameters of understanding within which people imagine their communal existence” (2009, p. 144). Steger (2008b) acknowledges that it takes considerable time for social imaginaries to transform and become “decontested”. He dates the igniting spark of the global social imaginary back to World War 2, marked by features such as: the arrival of military technologies (later to be altered for civilian use), the emergence of “crimes against humanity” legal discourse, the denouncement of nationalist rhetoric, and the convening of multilateral conferences (Steger, 2008b). From this time on movements and figureheads from the far left, far right and in between, began incorporating talk of the global (networks, communities, markets, ethics etc.) into their ideological rhetoric.

Steger (2008b) emphasizes the important difference between ideology and imaginary. Employing what he calls a “critical spirit of concept neutrality”, he defines ideology as: “comprehensive belief systems composed of patterned ideas and claims to the truth” (p. 5). This is different from the Marxist version in that, in addition to serving projects of tyranny and mass manipulation, it admits a positive role to ideology in offering normative social frameworks and guidelines for action. That said, Steger holds that this articulation does not preclude offering assessments as to the helpful or harmful orientations of ideologies. Steger explains that ideological beliefs represent the cornerstones of elite society and must be analyzed historically, “with reference to a particular context that connects their origins and developments to specific times and places” (p. 5).

Steger further writes that a global imaginary became increasingly cemented as “the

global” entered the discourse and images of the ideological currents that make up society (Steger, 2008b). With the likes of Ghandi and the New Left on the one end, and Thatcher and Reagan on the other, the narrative of a world arena was rooted. Steger states that in time world institutions, including the IMF, along with universities and media, began to embrace as commandment Milton Freidman's rendering of the “modern global market”; this became the basis for what Steger (2008b) notes as the first of four dominant global ideologies, free market globalization. The three remaining global ideologies are: justice globalization, jihadist globalization and imperial globalization (Steger, 2008b). These global ideologies appear as both the instigators and products of a global imaginary.

In sum, Steger argues that the nation-state bound social imaginary has been compellingly challenged by a global imaginary as the common thread of being and action. He writes:

The rising global imaginary finds its articulation not only in the ideological claims of political leaders and business elites who reside in privileged spaces around the world. It also fuels the hopes, disappointments, and demands of migrants who traverse national boundaries in search of their piece of the global promise. In fact, the global imaginary is nobody's exclusive property. It inhabits class, race, and gender, but belongs to neither (Steger, 2009b).

Steger has noted US President Obama as both emblematic of and keenly aware of this new global imaginary (2009b). To offer an example, in his oft cited Berlin speech Obama (2008) declares himself “citizen of the world”. He calls on the “people of the world” to make a “global commitment”: “Partnership and cooperation among nations is not a choice; it is the one way, the only way, to protect our common security and advance our common humanity” (Obama, 2008). “We” must work together, he says, to solve problems such as environmental destruction, poverty, religious disputes, health crises, and education⁴. The fact that those

⁴ “Now the world will watch and remember what we do here – what we do with this moment. Will we extend our hand to the people in the forgotten corners of this world who yearn for lives marked by dignity and

across nations could relate to this speech and cheer for a presidential candidate from another nation confirms that our imaginaries have been altered. It also offers some hints that ideas of citizenship, though still inclusive of the national, may now be forced to incorporate the global.

This idea of a global imaginary, indeed, offers explanation for the ways in which many of us experience and understand relations in today's world. Minutes after it hit Japan, for instance, we viewed footage of the devastating tsunami. From locations across the world we felt sympathy *with* the Japanese victims. When we learned about the breakdown of the Fukushima nuclear reactor we felt fear, not only for the Japanese residents but also for ourselves: for our shared natural environments (air and water), for food and goods traded along international supply chains and for economic investments in the region or related industries. This reminding of our interconnectedness highlighted a sense of related vulnerability.

Reflective of this changing imaginary, Sassen (2008) has written of globalization as “a narrative of eviction” (p. 48). She argues that, in the global city, “place no longer matters” (p. 168), as global and digital spaces are replacing urban topography (Sassen, 2003). The global city should, then, be understood through its “spatialized, economic, political and cultural dynamics” (Sassen, 2003) rather than as a discrete location on a map. As a means of recovering place, Sassen (2008) theorizes the global city as an analytic borderland (p. 169): “they are spaces that are constituted in terms of discontinuities; in them discontinuities are

opportunity; by security and justice? Will we lift the child in Bangladesh from poverty, shelter the refugee in Chad, and banish the scourge of AIDS in our time?
Will we stand for the human rights of the dissident in Burma, the blogger in Iran, or the voter in Zimbabwe?
Will we give meaning to the words “never again” in Darfur?
Will we acknowledge that there is no more powerful example than the one each of our nations projects to the world? Will we reject torture and stand for the rule of law? Will we welcome immigrants from different lands, and shun discrimination against those who don't look like us or worship like we do, and keep the promise of equality and opportunity for all of our people?
People of Berlin – people of the world – this is our moment. This is our time” (Obama, 2008).

given a terrain rather than reduced to a dividing line” (Sassen, 2008, p. 169). The global city is at the center of a global information economy that consists not only of diverse finance networks and work cultures, but also of “multiple other cultures and identities” (Sassen, 2008, p. 170) that exist in contrast with and sometimes in conflict with the dominant corporate cultures (Sassen, 2008, p. 170).

Sassen (2003) states that, “global cities make possible the emergence of new types of political subjects arising out of conditions of either enormous global power or often acute disadvantage as is typically the case with immigrants and refugees.” In this respect, the global city, wrapped in its contestations, can present new potentials for agency. Sassen (2003) comments, “If the most powerful global actors are at least partly grounded in cities, then the city is a space where the most disadvantaged groups can engage this type of power...”. Action in the global city is unique in that even when initiated from the local level it goes global once it comes in contact with the global networks, structures and cultures that make up the city (Sassen, 2000; 2003; 2008). Interestingly, Sassen believes that the global city presents a more concrete forum for politics than the nation-state, particularly for the Othered who may be able to speak via non-formal pathways not available within a formal national system: “The space of the city accommodates a broad range of political activities- squatting, demonstrations against police brutality, fighting for immigrant and homeless rights, the politics of culture and identity, gay and lesbian and queer politics” (Sassen, 2003).

Theorizing from the standpoint of a global imaginary and the global city addresses what Sassen (2003) notes is a major flaw in existing social sciences methodology, the employ of analytical categories produced prior to the digital era. There exists a complex, layered, interplay between the digital and non-digital and the two cannot be neatly separated. Sassen writes, “Digital space is embedded in the larger societal, cultural, subjective, economic,

imaginary structures of lived experience and the systems within which we exist and operate” (2003). She views digital media as enhancing the non-formal politics. The internet allows for a critical politics that provides for networked activism across topographical space. It makes possible “a politics of the local with a big difference- localities connected with each other across a region, a country or the world” (Sassen, 2003). Thus, digital media and its global links have necessitated the arrival of theorizing from the global.

C. The Imagination

You can't depend on your eyes when your imagination is out of focus. (Mark Twain)

In his work, *Modernity at Large*, Arjun Appadurai (1996) writes “the imagination is now central to all forms of agency, is itself a social fact, and is the key component of the new global order” (p. 31). For Appadurai, imagination, once relegated to the domain of artists and the elite, is now exercised in the daily life practices of ordinary citizens. Mass media and migration have brought with them new ways of carving our self and group identities and have enabled for community understandings and associations (diasporic public spheres) that are “capable of moving from shared imagination to collective action” (Appadurai, 1996, p. 8).

Appadurai (1996) states that the imagination has been freed by the ethos of new possibilities:

Until recently, whatever the force of social change, a case could be made that social life was largely inertial, that traditions provided a relatively finite set of possible lives, and that fantasy and imagination were residual practices, confined to special persons or domains, restricted to special moments of places...In the past two decades, as the deterritorialization of persons, images, and ideas has taken on new force, this weight has imperceptibly shifted. More persons throughout the world see their lives through the prisms of possible lives offered in all their forms. (p. 54)

He views the imagination as a positive force that delivers “even the meanest and most hopeless of lives” (Appadurai, 1996, p. 54)” from living scripted existences (1996, p. 61). The imagination offers a precipice for change, not a guarantee. Appadurai (1996) also notes that the intersection of different flows in globalization combine and intersect, like a shaken kaleidoscope, to produce unique landscapes, or imagined worlds (p. 33). He argues that these new communities and new identifications have signaled the end of the nation-state.

Appadurai employs the trope of the imagination convincingly, in a way that importantly recognizes potentials and offers ways for theorizing variation and resistance. That said, his is an account of cultural transformation that, I believe, underestimates political and economic realities of power. He prematurely celebrates the victory of the imagination. To me, he still fails to explain how these possibilities translate into deep rooted changes in the *status quo*. The media, for example, may offer new prisms, but these still fit within the existing operational parameters: an immigrant might be able to imagine going to the United States to work, earn money, send their child to a “good” university, purchase a nice house etc. Appadurai speaks in terms of parallels rather than radically alternative modes of existence.

As a result, I think it is important to juxtapose Appadurai's discussion of the imagination with Marcuse's critique of one-dimensional thought and behavior (1969). Unlike Appadurai I believe that many are still unable to see beyond “pre-packaged” options, providing a roadblock to genuine agency. Though a global imaginary exists we are still operating according to the same rules: Corporations have defined our needs and created an endless cycle of wants. The media has become simultaneously more diversified and homogenized; more cultural varieties may have appeared, however they occupy the same commercial backdrop. Governments proclaim that invasion of privacy is an essential security measure against “terrorism” and we consent. Finally, despite historic proliferation of

technological modes of sharing and exchanging information, ever restrictive copyright measures are preventing citizens from fully benefitting. Thus, the imagination is necessary for gaining a “clear picture of the *status quo* itself (Tally, 2010, p. 5) and for locating alternatives. Marcuse (1962) explains:

The truth of the imagination relates not only to the past, but also to the future; the forms of freedom and happiness which it invokes claim to deliver the historical *reality*. In its refusal to forget what can *be*, lies the critical function of fantasy. (p. 135)

We need to unearth the imagination in order to “see” the present; after this the imagination can be employed to create something different.

This version of the imagination reflects the goals of Critical Theory. Although there exist variations, Critical Theory is most often associated with the efforts of the Frankfurt school thinkers to revise Marxist thought in light of the social changes of the day (Bronner & Kellner, 1989, p. 1). Horkheimer and his colleagues rejected the positivist notion that explanations of social behavior could be arrived at in a scientifically neutral way, independent of context, yielding indisputable laws; such laws, they felt, portrayed historical patterns of oppression (racism, sexism, classism) as inevitable and necessary, a state that denied basic human freedom (Agger, 2006). Instead, they held to the Marxist idea of *historicity*, which claims that social patterns are fluid and that these patterns can in fact be changed through attempts to locate oppression and subvert injustice (Agger, 2006). Horkheimer (2002) wrote that Critical Theory, in contrast to traditional positivist orientations, is “dominated at every turn by a concern for reasonable conditions of life” (p. 199) and a pursuit of social transformation against injustice. In this respect it should be viewed as a political undertaking⁵

⁵“Critical social theory argues that all theories are political in the sense that they make far-reaching assumptions about the nature of social phenomena that necessarily imply particular conceptions of good life. Critical social theory is not ashamed of its political commitment. It argues that political commitment need not subvert rigorous objectivity, viewing the world ‘as it is’, leading to passionate critique and organized social

(Agger, 2006; Kellner, 1995).

Methodologically, Critical Theory allows one to “at once... comprehend the given society, criticize its contradictions and failures, and to construct alternatives. Its concepts are both descriptive and normative and aim at a new view of society” (Kellner, 2001, p. 15). Young (1990) emphasizes that this normative vision “can inspire hope and imagination that motivate change for social action” (p. 227). Critical Theory is unique in that it is “intrinsically open to development and revision” and is “self-critical” (Bronner & Kellner, 1989, p. 2), as well as multidisciplinary, drawing perspectives from “political economy, sociology, cultural theory, philosophy, anthropology, and history” (Bronner & Kellner, 1989, p. 1-2). Critical theorists approach social change with the realistic positioning that human beings are constrained by their own histories, their own worlds, which include class, gender, race, religion and national origin (Agger, 2006). The Critical Theory view of the imagination is unwaveringly utopian-oriented, but nonetheless directed toward the creation of the real (Tally, 2010). “Progressive social change...requires the development of new ways of thinking about and understanding the world. The faint footpaths to possible redemption are evident to those only with imagination” (Alway, 1995, p. 47).

The present proposal for global literacies sees value in both discussions of the imagination as a necessary ingredient for social transformation. Appadurai's portrait provides affirmation to the imaginations of the Othered, a decolonized imaginary. His work offers a spark that might be understood as encouraging new community level memberships and practices. I believe that his work also offers a means of analyzing the relationship between groups and the creation of movements on new media platforms. He rightly declares the imagination as a key to agency. That said, he stops short, by not encouraging his immigrants

change (Agger, 2006, p.25)”.

to imagine a life where they do not have to leave their homes and families, where they do not have to work in dangerous conditions, where they do not have to face prejudices. This is where Marcuse's Critical Theory account of the role of the imagination becomes essential. With a freed imagination people are allowed to, collectively, develop the new software of society, to change the core system⁶.

Recognizing that this comprehensive development of the imaginations is essential to active citizenship Kellner discusses theorizing globalization dialectically, analyzing both its positive and negative attributes, as well as the way in which they interact. While 'globalization from above' focuses on the ways in which traditional sites of power continue to operate, 'globalization from below' seeks out the "ways in which marginalized individuals and social movements resist globalization and/or use its institutions and instruments to further democratization or social justice" (Kellner, 2002b, p. 293). Kellner places particular emphasis on the potentials of new communication technologies, noting the ways in which they have expanded educational access and offered increased venues for meaningful information sharing, participatory dialogue and construction of knowledge and culture. In addition he writes of the possibilities they offer for political expression and action, as these media may help groups "circulate local struggles and oppositional ideas" (Kellner, 2002b, p. 293). That said he stresses that we must also appraise the ways in which new technologies "do not⁷ promote democratization, social justice, and other positive attributes" (Kellner, 2002b, p. 293).

In sum, Manuel Castells (2006) has written "the key question is how to proceed to maximize the chances for fulfilling the collective and individual projects that express social

⁶ Carl Sagan (1996), discussing the ingredients of scientific inquiry, has similarly discussed the necessity of "the two uneasily cohabiting modes of thought (p. xii)", skepticism and wonder.

⁷ my emphasis

needs and values under the new structural conditions” (p. 16). Following this, the revival of the imagination in the senses described above is an important task within the global imaginary and should be a driving goal of educators in the present context. Once ignited, we might then be able to work together to systemically confront problems such as environmental crises, poverty, economic disparity and human rights abuse.

D. The Research Proposal

This dissertation posits that within this new global imaginary and, specifically, the global city, it becomes an important task to locate the skills that will allow learners to define, exercise and defend their individual and collective rights and identities, to imagine a new world into existence. Drawing on Freire's mandate that reading the word begins with reading the world, it offers a normative framework of the literacies needed for *action*, or agency, in the context of globalization. It is focused toward the creation of active citizens and is aimed at exploring and promoting “globalization from below” (Kellner, 2002b).

As a means of arriving at a framework, three steps are taken. First, I begin by offering an overview of the economic and cultural processes of globalization. Next, I provide a comprehensive discussion of perhaps one of the more pertinent developments, the arrival and adaptation of new media and information technologies.

The second, theoretical, phase begins with an examination of the philosophies of John Dewey, Herbert Marcuse and Paolo Freire, with the hope of uncovering insights that they might have concerning education in the present setting. I then begin my discussion of global literacies with an overview of New Literacies, focusing on critical media literacy (CML) and what I am choosing to call critical digital literacy. Though there already exists a wide body of

work related to these areas, I attempt to add to existing articulations by providing a teaching framework for CML and elaborating key components of a critical digital literacy.

Acknowledging Kellner's (1988; 1998; 2005b) multiple literacies I then present my proposal for global literacies.

After establishing and articulating a normative vision of global literacies, I engage in action research designed to apply and test my theory to my own teaching practices, an effort at *praxis*. My hope is to develop a course based on the concept of global literacies and to determine its success and limitations in relation to the stated goals. Primarily, I intend to explore whether or not the materials and the use of a social media platform, in this instance Facebook, will: 1.) assist learners in developing a more critical outlook on world issues (i.e. naming their oppressors and reflecting on their own roles in oppression), 2.) promote critical discussion and deliberation, and 3.) encourage discussion and information sharing outside of the classroom. Given that all of the participants are education related majors, I also involve them in the articulation of global literacies by asking them which skills they feel are necessary for Korean learners in the context of globalization.

E. Background and Motivation

Prior to pursuing my PhD I spent over ten years in the field of Teaching English as a Second Language (TESOL), the majority of that time employed in South Korea. My original proposal was motivated by what I noted as some of the injustices associated with the field and was meant to serve as repentance for what I felt was the role that I played in promoting globalization's inequities. By virtue of my US nationality and first language I became a beneficiary of globalization, however after careful examination it became difficult not to question this as something more than happy circumstance. The provided curriculum and

textbooks were preparing learners not for communication, but rather for muted consumption based on asymmetric relations⁸. It was with this understanding that I sought to articulate a set of literacies specifically developed for those contexts that might be perceived of as being located on the periphery of or sidelined by globalization, those people and places who felt disempowered and voiceless by the processes.

After beginning my research, however, a change in my positionality occurred. I was now living in South Korea as a resident, married to a Korean citizen and with a child. More than ever I felt squarely at the center of globalization, with family, work and social life all occupying what seemed an inter-place, or border⁹. I was now faced with a new set of questions and struggles that were intensely personal. Based on this I became more aware of globalization as a wider, nuanced, uneven process of contradictions and started theorizing my proposal for a transformational set of literacies from the vantage point of the global city, a place from which I could more honestly and authentically speak. Thus, the present, still focused on giving agency to the Oppressed¹⁰, recognizes that global literacies must reflect the complexities of the global city.

F. Chapter Overview

The current dissertation is divided into three sections: 1.) Background and justification, 2.) Theoretical exploration and 3.) Research.

Section One provides a comprehensive overview of globalization, the context of this study. *Chapter One* examines notable economic and cultural transformations, while *Chapter*

⁸ This is written of in detail in Chapter 7, Part B. It reflects personal experience, but is also discussed by Predergrast (2008), Phillipson (2001) and Pennycook (1994; 1999; 2001).

⁹ Drawing on Anzaldua (1999).

¹⁰ Freire (2006).

Two investigates what I believe is one of the most distinctive aspects, the use of new media and information technologies.

Section Two is aimed at articulating a normative framework for global literacies. To this end, *Chapter Three* explores the philosophies of John Dewey, Herbert Marcuse, and Paulo Freire, searching for insights that their work might contribute to curriculum formed in the context of globalization. Next, *Chapter Four* discusses the emergence of New Literacies and focuses in detail on two areas: critical media literacy and critical digital literacy. Last, *Chapter Five* represents the culmination of the preceding chapters, my articulation of global literacies.

Section Three seeks to apply theory to practice, through action research. *Chapter Six* provides the methodological and contextual background, including introductions to action research and English Language Teaching (ELT). Finally, *Chapter Seven* presents the results with discussion. I conclude the dissertation by offering final insights and noting limitations.

Chapter 2: Globalizations

Globalization, simply put, denotes the expanding scale, growing magnitude, speeding up and deepening impact of transcontinental flows and patterns of social interaction. It refers to a shift or transformation in the scale of human organization that links distant communities and expands the reach and power relations across the world's regions and continents. (Held & McGrew, 2000, p. 486)

A. Introduction

John Dewey, Herbert Marcuse & Paulo Freire, as demonstrated later in this dissertation, have all discussed the importance of connecting the classroom with the world outside. In order to do this, however, it is necessary that educators critically examine and understand the events and environments of their times as they relate to the possible lives and livelihoods of the people whom they are teaching. To this end, the present and following chapter attempts to provide an overview of some of the primary currents of the contemporary context, often discussed of as globalization.

Sklair (2010) has written that the term globalization is “a rather annoying umbrella term that broke into public consciousness in the later decades of the 20th century” (p. 114). Despite what she notes as the irksome lack of clarity, a result of the innumerable approaches and orientations in defining the concept, she cedes that the discourse is “instructive” *if* deconstructed. In agreement with this, a number of scholars have noted the necessity of emphasizing the non-linear, multi-dimensionality of the phenomenon, offering the language of globalizations (Held, 1997; Kiely, 2009; Mann, nd; Pieterse, 1993). Mann (nd), for example, offers the following categorizations¹¹:

Globalization is not a single but plural spatiality, it involves the combination of local, national, international, transnational and macro regional networks. Structurally, it involves a combination of economic, military, political, geopolitical and ideological power networks. (np)

Talk of globalizations in the multiple sense, also highlights the contestations that are central

¹¹Held (1990) adds the additional categories of technological, legal and environmental domains of activity (p. 64).

to the process; it affords credence to the forces emanating from below as potentially threatening and equally world making to those from above. Cvetkovich & Kellner (1997) write that global forces “can also provide new materials to rework one’s identity and can empower people to revolt against traditional forms and styles to create new, more emancipatory ones” (p. 10). In this respect, global processes can act both as limits to the imagination as well as accelerants.

The current chapter will explore two main categories of globalization, underscoring their accompanying manifestations and contestations. It begins with discussion of economic globalization followed by a presentation of cultural aspects of globalization. The intention is to dissect the phenomena that constitute the lifeworlds of today’s learners so that, as educators, we may better understand and prepare them for their unique needs. This chapter, in concert with Chapter Three, then, provides the backdrop for exploring new literacies and offers a platform from which to approach my proposal for global literacies.

B. Economic Globalization

Introduction

When referring to economic globalization we are most often noting the spread of capitalism. Wallerstein (2004) rightly reminds us that global capitalism is nothing new and, in fact, inherent to the system is its world reaching grasp. Still, there may exist a putative difference in the way and scope in which the capitalism of the present is organized, with the extent and interplay of markets, and the speed and flow of capital unprecedented. Capitalism the next generation, as we might call it, may be historically associated with three interacting factors: 1.) the dissolution of the Bretton Woods agreement, 2.) the spread of neoliberal ideology, and 3.) the development of advanced technologies, particularly

communication related. These, along with their significance, will be discussed briefly below.

*Establishing US hegemony*¹²

Peter Gowan (1999) has discussed the way in which US policy makers, in a game of international chess, have manipulated the world economy in their favor in such a way that much of the rest of the world has had little recourse but to sacrifice their key pawns. He (1999) tells of the creation of a new international regime for money and financial relations created strategically by the Nixon administration in the 1970's. Nixon and his cohorts unilaterally and deceptively moved to decouple the value of the dollar from gold, dissolving the agreement made at Bretton Woods. This move ultimately made the dollar, steered by the US government, the sole standard (Gowan, 1999). In addition, Nixon was victorious at pressing for greater privatization of US banks, creating a prominent role for them in international finance relations (Gowan, 1999). With the new standard in place, the power of the world monetary system was now in the hands of the US. While the US had the freedom of printing its own money and regulating as seen fit, other nations were more or less beholden to the US dollar and its attached lending institutions and ideologies.

The dynamics of the new "regime"¹³, as Gowan (1999) calls it, "were tied to the behavior of one state in the interstate system of one financial market in the networks of international finance" (p. 33). For a nation in need to borrow money it had to approach and buy into the 'Dollar Wall Street (Gowan, 1999)' system. In addition, it was required to prove its "credit worthiness" (p. 33), as determined by currency stability, to the hegemonic capitalist powers. Gowan (1999) makes it clear that "stability" here was determined not only by a nation's trade balance, but also based upon the borrower's degree of favored status vis a vis

¹² The present dissertation uses Gramsci's (1999) explanation of the term.

¹³ He calls this the "Dollar Wall Street Regime", or DWSR.

the power wielders.

Economist Joseph Stiglitz has discussed the enormous power of the US and its partners when it comes to their role in international organizations such as the IMF (Stiglitz, 2000, 2003). Based on personal experience he describes the arrogance, insularity and overall lack of democratic accountability via which they operate (Stiglitz, 2000). Bailout loans are given to flailing nations on the condition that they satisfy the often self-serving terms of mainly Northern advisors. To opt out of the system, to refuse participation, would mean exclusion from the world economy. For nations in need this would result in a crisis of sustainability. In this way the states and the markets become intertwined with no exit option. Reform mandates generally consist of cutting state expenditures through privatization and opening up markets to increased foreign capital. Stiglitz explains that failure is almost imminent as safety nets and regulations are absent, and information is asymmetric. Naomi Klein (2007) has, likewise, explained this process in detail in her work *The Shock Doctrine*.

Thus, in his play for American interests and perhaps a desperate move to maintain what might have been a fading hegemony (see Arrighi & Silver, 1999), Nixon made the world dependent on the Dollar Wall Street Regime. In light of this Gowan (1999) emphasizes that, “talk of a global financial market over other national financial markets obscures the power division of US financial dominance” (p. 27).¹⁴

¹⁴It would be remiss not to add that another major factor in US economic hegemony up to this point has been its military power. McChesney (2001) comments that it is necessary to understand economic globalization as “joined at the hip to US Militarism (np)”. Todd S. Purdum (2012) discusses the escalating “extreme militarization” of the US noting that whereas in the historical past the nation has demonstrated a pattern of demobilization after conflicts, the case today is different. He further writes that it shows no signs of slowing down: as its national greatness diminishes, there has been a “perverse increase in national chauvinism and bellicosity” (p. 78).

See also Arrighi (2005) and Arrighi & Silver (1999) for discussion of the decay of US hegemony.

Neoliberalism

Perhaps tied most closely with the above described Dollar Wall Street Regime is a strain of capitalism known as neoliberalism. McChesney (2001) defines neoliberalism as “the set of national policies that call for business domination of all social affairs with minimal countervailing force” (np). Neoliberalism has most often and notoriously been associated with the policies of Reagan and Thatcher¹⁵, along with the Washington Consensus reform mandates¹⁶. Chang (2003) notes and critiques the main tenets of neoliberalism. First and foremost, neoliberal ideology holds that the state inherently serves its own interest and, therefore, *it is more desirable for citizens to take care of their own responsibilities*. This provides justification for cutting public expenditure and the privatizing services formerly connected to the state domain, ranging from health and welfare services to highway maintenance and postal operations. Notions of “The Public Good” or the community are replaced with rhetoric of self-management and personal accountability. The neoliberal defense is that private corporations will be able to better meet the needs of consumers and will provide better quality services. As Chang (2003) notes, the flaw in this assumption is that it ignores the existence of states (e.g. socialist) that are successfully dedicated to providing citizens with quality of life guarantees.

As a second characteristic, Chang (2003) points to the supreme *mistrust of the*

¹⁵“Mrs. Thatcher notoriously insisted that 'there is no such thing as society,' and perhaps this is where the putrefaction begins. She forged a culture of privatization, selling off the nation's collective assets to a newly empowered oligarchy of individual shareholders. Her fans saw an experiment that pushed the limits of free market capitalism; her opponents saw a wasteland in which the structures of civic life had been shattered and replaced by glorification of selfishness and greed” (Vulliamy, 2011, p. 37).

¹⁶Williamson (2004) explains the term: “The term 'Washington Consensus' was coined in 1989. The first written usage was in my background paper for a conference that the Institute for International Economics convened in order to examine the extent to which the old ideas of development economics that had governed Latin American economic policy since the 1950s were being swept aside by the set of ideas that had long been accepted as appropriate within the OECD. In order to try and ensure that the background papers for that conference dealt with a common set of issues, I made a list of ten policies that I thought more or less everyone in Washington would agree were needed more or less everywhere in Latin America, and labeled this the 'Washington Consensus'” (para. 1).

collective entrenched in neoliberal ideology. This anti-group rhetoric, he remarks, “merely obscures the existence of a hidden political agenda against certain particular groups” (Chang, 2003, p. 34). These groups include the likes of organized labor unions, environmental groups and consumer interest groups etc. Instead, neoliberals place faith in *individual entrepreneurship*, seeing the progress of knowledge (i.e. industry) as always deposited in the individual. In such a context citizenship becomes a discarded category, replaced instead by the categories of consumer and corporate entity. McChesney (2008) notes, “The net result is an atomized society of disengaged individuals who feel demoralized and socially powerless...neoliberalism is the foremost enemy of genuine participatory democracy, not just in the United States but across the planet, and will be for the foreseeable future” (pp. 286-287).

Above all, global neoliberalism embraces the rule of the market and “the liberation of ‘free’ or private enterprise from any bonds imposed by the state no matter how much social damage this causes” (Cole, 2008, p. 89). Any policy that stands in the way of the corporation becomes anathema and, often, the state becomes a steward of corporate profit. Against such a backdrop restrictions such as those related to working conditions and environmental protections are lifted. In addition, there is “greater openness to international trade” and “an end to price controls” (Cole, p. 88). This environment sets the stage for corporations to embark on a global manifest destiny.

Of course some, like Thomas Friedman (1999, 2000), have written positively of economic globalization (i.e. Neoliberal policies) and the “flattened economy” that it is said to offer. Friedman (2002) exclaims that the new market integration has allowed:

corporations, countries, and individuals to reach around the world *farther, faster, deeper, and cheaper* than ever before, and in a way that is enabling the world to reach into corporations,

countries, and individuals *farther, faster, deeper, and cheaper* than ever before.

In this account directionality and gains are positively arranged so that, according to Friedman (nd), everyone can benefit, “especially the poor”.

Friedman goes on to note the twilight of state sovereignty brought about mainly by the increased power of individuals and corporations as a result of the development of new electronic technologies. With just a click of the computer, this Electronic Herd (Friedman, 1999) can move their capital from one location to the next, placing national economies in a vulnerable position (Friedman, 1999) The growth of Super¹⁷ markets, such as Wall Street, London and Hong Kong, allow for alternative venues for easily borrowing capital, including individuals and corporations. Castells (1996) likewise discusses the centrality of new technologies to the global economy¹⁸. He writes extensively of the digitally mediated business networks through which production and competition occur (Castells, 1996; Carnoy & Castells, 2001).

Rise of the multinational corporation & hyper-consumerism

“It seems to be easier for us today to imagine the thoroughgoing deterioration of the earth and of nature than the breakdown of late capitalism- perhaps this is due to some weakness in our imaginations” (Jameson, 1996, p. xi).

Neoliberal frameworks argue that the market will self regulate, which, as Wallerstein (2004) points out is plain fallacy: “a totally free market, were it ever to exist, would make impossible the endless accumulations of capital” (p. 57). He explains this in detail:

Suppose there really existed a world market in which all factors of production were totally free, as our textbooks in economics usually define this- that is, one in which the factors flowed without restriction, in which there were a very large number of buyers and a very large number of sellers, and in which there was perfect information (meaning that all sellers and all

¹⁷ This is Friedman’s capitalization of the word.

¹⁸See Castells (2000), p. 77.

buyers knew the exact state of all costs of production). In such a perfect market, it would always be possible for the buyers to bargain down the sellers to an absolutely minuscule level of profit... (Wallerstein, p. 57)

In truth global capitalists and their state sponsors celebrate the current environment since it allows for profitable oligopolies. Wallerstein (2004) explains that these monopolies are solidified through a number of state measures, including: 1. enforced patent protection, 2. import/export restrictions, 3. tax incentives and subsidies, and 4. “the ability of strong states to use their muscle to prevent weaker states from creating counter-protectionist measures” (p. 57).

The market *is* in fact “regulated” and the state does in fact intervene and influence the private, particularly corporate, domain. Within such a World Systems framework it is what Wallerstein (2004) refers to as the “core” that receives the most economic benefit and determines the trajectory. Core production processes are those associated with the quasi-monopoly and are normally concentrated in a small number of states. Core nations possess advanced technologies and manufacture “leading industry” products. Peripheral production processes are those that are “truly competitive”, meaning that they have a weaker relational exchange value. Peripheral nations enter “the world system” as late-gamers more or less invited by the core. This is neocolonialism (Wallerstein, 2004). As in the European colonialism of the past, the core in these cases targets the periphery not only as a source of labor, but also as a potential new market¹⁹. The periphery may additionally be valued for its natural resources. In Marxist terms, the periphery is forced to sell their labor power in order

¹⁹Allman (2007) notes, “Sometimes, the unsold commodities are 'dumped' in foreign markets i.e. sold very cheaply. As a result local producers are undercut and soon driven out of business and into either poverty or the market for labor-power. Capitalists will 'dump' even when they can't initially recoup a profit because the 'dumping' gives them the access to the foreign markets that promise to become very lucrative once the local competition is eliminated” (p. 28).

to survive²⁰ (Marx & Engels, 1848). Ultimately, the relationship may be seen as one of exploitation and entrapment in a cycle of production. Wallerstein (2004) explains that, “there is a constant flow of surplus-value from the producers of peripheral products to the producers of core-like products” (p. 59). Notably, the core producers of the present consist of nations in the global North, such as the United States and Japan, while the peripheral producers might include Vietnam and Indonesia.

Wallerstein (2004) explains the natural, cyclical demise of the quasi-monopoly, noting it as both a catalyst for a world economic boom, and a concurrent increase in wages and standard of livelihood. As overproduction begins to occur, however, competition increases and profit decreases. In response, producers relocate centers of production to locations with lower wages. This can be seen in the example of the move of clothes manufacturing factories from the global North to China and nations in Southeast Asia. This is the environment in which global multinational corporations operate. The intent of these behemoths is to spread their goods ever outward.

The proliferation of multi and transnational corporations has resulted in a hyper consumerism that, according to some, attaches itself to no particular culture or nation²¹. With manufacturing and labor occurring in remote places consumers become alienated from the production process. Marx (1995) explains that in capitalist relations the products of labor become viewed perversely as “social things”. He states that, “the existence of things qua commodities, and the value relation between products of labor which stamps them as commodities, have absolutely no connection with their physical properties, and with the

²⁰Marx & Engels (1848) wrote that the bourgeoisie draws “even the most barbarian, nations into civilisation... It compels all nations, on pain of extinction, to adopt the bourgeois mode of production... “(Chp. 1).

²¹Barber (2001) states, “There is no activity more intrinsically globalizing than trade, no ideology less interested in nations than capitalism, no challenge to frontiers more audacious than the market” (p. 23).

material relations among arising therefrom” (Marx, 1995, Section 4, Chapter 1, paragraph 4). Commodities become washed free of the sweat and grit expended to produce them. When we buy the latest gadget we think of its value as the amount of paper currency listed on the price tag, ignoring the origin of its components along with the processes (and exploitation) involved in mining the raw materials, assembling and packaging them and shipping them from points on the supply chain to the local superstore. Following Marx (1995), the product becomes *fetishized*. In tandem with this, both workers and consumers experience alienation, as they begin to view themselves within the roles they satisfy in capitalist production. Workers become detached from their labor²² and consumers begin to define themselves *vis a vis* the goods they purchased. The elaborate advertising campaigns of multinationals serve to create needs and wants so that consumption becomes an endless cycle in a quest for self completion. In *No Logo*, Naomi Klein (2000) discusses the way in which corporations allocate more money to branding than to production in order to manufacture “coolness” and desirability. We are what we purchase.

Within this context, Barber (2001) has discussed the conflict between McWorld and Jihad. The former refers to the commercial globalization discussed above, while Jihad is used to signify movements aimed at protecting traditional cultures and ways of living. Through this lens he explains that both instances serve to extinguish democracy. Kahn and Kellner (2008), however, have stated that Barber is guilty of not recognizing the ways in which “both generate their own democratic forces and tendencies” (p. 19).

²²“The worker puts his life into the object, and his life then belongs no longer to himself but to the object. The greater his activity, therefore, the less he possesses. What is embodied in the product of his labour is no longer his own. The greater this product is, therefore, the more he is diminished. The *alienation* of the worker in his product means not only that his labour becomes an object, assumes an *external* existence, but that it exists independently, *outside himself*, and alien to him, and that it stands opposed to him as an autonomous power. The life which he has given to the object sets itself against him as an alien and hostile force” (Marx, 1964, pp. 13-14).

Another concern linked to the rise of the multinational is their environmental and biological impacts. Often the resources of lesser developed areas are plundered through processes such as mining, deforestation and logging. In addition the neoliberal climate in which they operate often means that they are free to pollute the air and dispose of waste as they deem fit. Finally, Cole (2008) notes problems associated with genetic engineering at the hands of these large corporations. He writes that biotech companies looking to make a profit bully farmers into purchasing new variations of genetically engineered (GE) seeds each season. The crops grown from these seeds enter the food chain with unknown health risks and are often not labeled as having GE origins. The idea that such corporations can hold patents to genes, microorganisms, plants and animals allows “them unprecedented power to dictate the terms by which we and future generations will live our lives” (Rifkin, 1998, cited in Cole, 2008, p. 92).

It is important to note that efforts to thwart the negative effects of economic globalization do exist. These include anti-globalization protests, corporate boycotts, subvertisements and movements such as “freeganism”. Buying local and community subsistence efforts are other example of counter-tendencies. The economic instability that much of the world is presently facing has cracked open the window, allowing the opportunity for enhanced critique and discussion of alternative paths. Perhaps it is time to heed Barber's (2005) call for an “affirmative approach” to globalization that “insists on its transformation” (p. 41). He explains:

An affirmative approach to globalization, by definition, cannot be done one party at a time, one nation at a time, one desperate people at a time. The power of anarchic globalization is that it enforces a race to the bottom, setting this nation's worker against that nation's worker. The cost of protectionism is that it allows French farmers to flourish only if African farmers suffer. There can be no justice in one nation, no security in one nation, no prosperity in one nation. Interdependence mandates collaboration. (Barber, 2005, p. 42)

Given that economic globalization has transformed the globe into an interdependent network, transformation must occur through efforts of the collective.

Transformation of work

In opening the gates to corporate giants, the global economy has transformed the lives of ordinary workers in regard to the premium placed on certain skill sets, as well as the general terms of employment. Castells and Carnoy (2001) explain that most economies are dependent on their globalized core which consists of “financial markets, international trade in goods and services, transnational production and distribution of goods and services, science and technology, and specialty labor”(p. 3). As such those involved in these realms will have a supposed leg up when it comes to employability.

This fits in with Reich's (1992) categorization of the three main segments of work in the new economy: symbolic analytic, routine production and in-person. Of these, only symbolic analysts, placed at the top-tier, reflect the needs of the global marketplace; these persons include scientists, information technology experts, financial analysts, professors and legal experts (Reich, 1992). Characteristic of all of these are the ability to analytically identify and solve problems, and locate creative solutions. In addition, all of these have heightened access to knowledge and information, critical power markers in the global economy (see Carnoy & Castells, 2001; Freidman, 2000; Stiglitz, 2000).

In addition to the above, Carnoy and Castells (2001) note the need for workers in the global context to be *flexible*. Work, they write, has been reorganized, with the “individualization of workers directly into the labor markets and structures of production (Carnoy & Castells, p. 7). Competitiveness and customization have translated into less stable

working conditions. With corporations most concerned with cost minimization, workers are no longer guaranteed life-long position with the same company, or for that matter in the same career. Instead, Carnoy and Castells explain, workers have been redefined according to the 'portfolio' of skill sets that they acquire (p. 7). The authors highlight the social implications of this as well. Whereas once social interactions were formed around the workplace, with increased non-standard employment friends, hangouts and trade unions have lost much of their role (Carnoy & Castells, p. 8).

Carnoy & Castells (2001) state that in the global context education is shaped by global, not national, markets and values. Since the global economy is presently driven by the capitalist North, there exist obvious threats of imperialism. It is the task of educators to assist learners in critically examining the ideologies that compose economic globalization and their impacts as they relate to the interacting global, local and personal. While learners should be prepared with the skills to secure their economic livelihood, there should be an ethical obligation for educators to assist in developing their imagination as a means of thinking beyond existing relations.

C. Cultural Globalization

Introduction

Raymond Williams (2011) explains that: “Culture is ordinary...Every human society has its own shape, its own purposes and its own meanings. Every human society expresses these, in institutions, and in arts and learning” (pp. 53-54). He states that a culture consists of both “the known meanings and directions, which its members are trained to” and “the new observations and meanings, which are offered and tested” (Williams, 2011, p. 54). Culture is

“traditional and creative” and contains “ordinary common meanings” and “the finest individual meanings” (Williams, 2011, p. 54). Set within this articulation, the present section will examine the cultural transformations taking place in the context of globalization. Tomlinson's (1999) “Global Culture: Dreams, Nightmares and Skepticism” will be used as a backdrop for discussion and will provide the general organizational framework²³.

Utopian dreams

In his work Tomlinson (1999) unearths the utopian, yet very much ethnocentric imaginings of a global culture. Though he acknowledges that the history of ethnocentrism is rich, he states that it is not until the European Enlightenment that ethnocentrism becomes more “self-conscious and dependent on the cultural Other” (Tomlinson, p. 74), more deliberative in manufacturing a narrative of ideological superiority. Said²⁴ (1978) provides detailed analysis of this artificial construction in his work, *Orientalism*, showing how an imagined 'barbaric' and undeveloped geography was pitted against a 'civilized' and cultured Europe. Superiority of the one is made possible only via denigration of the Other (Tomlinson, p. 70). Tomlinson (1999) states that such a fiction must be viewed against the backdrop of a new awareness of the nation-state and the borders of sovereignty, and can be regarded as a feature of an “emerging global, reflexive modernity (p. 75)”. This atmosphere then, in the 18th and 19th centuries, gives birth to a spate of 'utopian' thinkers, from Kant to Benjamin

²³Tomlinson (1999) provides a comprehensive presentation of cultural globalization that cannot be replicated here. His organization was selected due to its clarity.

²⁴“Orientalism is never far from...the idea of Europe, a collective noun identifying 'us' Europeans as against all 'those' non-Europeans, and indeed it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures. There is in addition the hegemony of European ideas about the Orient, themselves reiterating the superiority over Oriental backwardness, usually overriding the possibility that a more independent, or more skeptical, thinker might have had different views on the matter” (Said, 1978, p. 7).

Franklin, seeking a “higher unity of mankind” through uniformity (Tomlinson, p. 75, 1999). Of course, the primary problem with this was that the rubric for a civilized humanity was entirely European. Though at the time many of these men were driven by what they believed was a universal good, their folly today is clear; their utopia was nothing more than a totalizing homogenization, with themselves and their culture as the Omega Point.

Dystopias

In contrast to utopian visions of a global culture, many modern thinkers have written of the dangers of such a quest and have already identified the beginning stages of what they believe is a world in which cultures other than the hegemonic will disappear. This dystopian view of global culture has several strands, each with different contestations, however many of them intersect and overlap so much so that it becomes difficult to discern the source of power being indicted (the core, the West, the US, technology, capitalism, the media). Tomlinson (1999) is content with isolating just two of these models: 1.) capitalist hegemony and 2.) Western cultural imperialism.

McLaren and Farahmandpur (2005) state that today's world operates according to the “McLaw of value”, which gives more clout to major corporations than it does to “Third World Nations”. The writers are certainly not unique in noting concerns regarding the spread of a culture of capitalism. It is not difficult to find a McDonalds or a Starbucks in nearly every major city in the world, and youth from a cross-section of nations wear or dream of wearing similar brands. However, as Tomlinson (1999) writes, the mere presence of goods does not necessarily mean their penetration of a particular culture. To suggest such would deny people or the communities the ability to make their own choices. Although a certain degree of standardization and convergence is evident around the world, communities often

have their own ways of interpreting and adapting cultural imports.

Perhaps more worrisome than food or goods, however, is the promotion of a consumerist ethos via a small number of wide-reaching and powerful “Northern” media conglomerates. The global media market is dominated by 9 multinational corporate giants, and though not all are American, they are all US based (McChesney, 2001, 2003).

McChesney (2001, 2003) notes two key features of this “global oligopoly”. First, these media giants are committed to inserting themselves into as many markets around the world as possible. McChesney (2001, 2003) explains that the CEO's of these corporations are entirely self-aware of the importance of constructing themselves as world citizens, unattached to the interests of any one particular nation. Breakneck expansion has been made possible as a result of neoliberal deregulation and the softening of entry barriers. Next, according to McChesney (2001), these companies have engaged themselves in a friendly poker game of mergers and acquisitions in a quest for continual self inflation. The understanding is that only a select few will be left with a hand to play at the end. Drawing on Schumpeter (1994), he further writes that, despite what seems on the surface a media war, the heads of these corporations are “corespective competitors” who socialize in the same circles and are on speaking terms with one another. Their connections and influence run deep; they are “effective political lobbyists at national, regional and global levels” (McChesney, 2001, np). . The fact that the bulk of information production is placed in the hands of a small group of “vertical oriented” corporations has dangerous implications for democracy.

It must be emphasized that at the end of the day these behemoths are driven by their potential for profit (related to advertising dollars), and envision their projects as complete packages: a movie, with a cartoon version, comic book, action figures, T-shirts etc. Though,

because of their locations of production²⁵ (US/Hollywood) there are certain cultural ideological encodings (Hall, 1980), the media texts might be best understood as long advertisements. Their glitter and gloss project supposed needs and desires that might be said to result in a self alienation (Marx, 1995) and are reflective of the commodification of culture itself.

In his piece Tomlinson is partly guilty of equating Western corporations with capitalism despite the fact that he critiques others for doing the same. Perhaps at the present they are so closely intertwined that it is nearly impossible to separate the two. How can we not mention Starbucks, McDonalds and Nike, all US transnationals, when speaking about the topic? At the same time, however, we must try more clearly to discuss capitalism as a culture in itself. Though the West/US might have begun the institution, there are clear local/regional adoptions (and variations). It is clear that capitalists welcome and are willing to adapt to any culture. Watson (1997) demonstrates that McDonalds in Hong Kong has had a minimal effect on local culture and we can see from the corporation's decision to 'honor' gender segregated seating practices and offer Halal menus in the Middle East that it will alter its original template in order to avoid alienating customers. Global media functions in the same way, erring on the side of the conservative, maintaining the *status quo*, so as to keep viewers.

McChesney (2001) states:

When audiences appear to prefer locally made fare, the global media corporations, rather than flee in despair, globalize their production. Sony has been at the forefront of this, producing films with local companies in China, France, India, and Mexico, to name but a few (n.p.). These examples underscore that capital, or if one prefers, consumerism, functions as a culture onto itself in most places around the world. (np)

The second dystopian model referred to by Tomlinson (1999) is that of Western cultural imperialism. As noted, it is difficult not to combine this in many respects with the

²⁵ Cowen (2002), although, argues that Hollywood is highly cosmopolitan in its outlook and production process.

“Disneyfication” discussed in the capitalist model above, since a large number of recognizable multi and transnational corporations are located in the United States. That said, Tomlinson attempts to get at the core of this concern. Ohmae (1999) has spoken of the “Californization” of tastes that depicts a world in which people eat, dress and live like the inhabitants of a Hollywood film. However, it seems that fashion sense and music choice alone do not amount to a Western takeover. Latouche (1996 in Tomlinson, 1999) has said that it is the entire model of “Western success”, including technology, industry, its economic base, its tendency toward urbanization, its ethical, philosophical and religious systems and its relationship to capitalism that is imposing itself globally. In addition, Latouche (1996) notes that Western civilization is ‘anti-cultural’ and abstract. He explains that the “Western model” is a “techno-economic” machine rooted in ethnocentrism; intent on developing the magical power of the white male it cannibalizes indigenous, non-Western, cultures (Latouche, 1996, p. 20). Tomlinson (1999) argues that Latouche’s comments are perhaps better regarded as critiques of modernity, rather than of a Western model *per se*.

This is an important consideration since it prompts us to question which parts of a society belong specifically to a group, which they feel attached to and for which they claim “ownership”. If, for example, the computer is viewed as a Western invention, then can we say that it is culturally Western and should, therefore, not be “imposed” on other regions? Would not denying others this technology in fact reinforce the hegemony of the West? Giddens (1999) has stated that the very ubiquity of Western institutions represents “the declining grip of the West over the rest”, and offers potential for new variations, which will be discussed later. I think it is important to point out here that cultural exchange, both past and present, is not merely unidirectional. One has only to look at the burgeoning number of sushi bars and hookah lounges lining larger US cities, to note the increasing exchange of television/film

narratives, or to see the adoption of Brazilian religious sects in Portugal as examples of intercultural exchange not coming from the West to the rest (Saraiva, 2008). There exists a major caveat, however, in that, though one-way imperialism may be waning, the “transition” may not be smooth and there still remains substantial inequality with clear winners and losers. The West **is** still dominant. One key question in determining this appears to be “Who is the beneficiary?”

Language becomes an additional aspect mentioned in regard to Western Imperialism. Though there are certain presumable advantages to having a world language (Crystal, 2003), many note that the emergence of English as such is reminiscent of colonialism (Monbiot, 1995; Pennycook, 1994; Phillipson, 2001). Indeed English carries large capital throughout many parts of the world (for discussion see Crystal, 2003). Much of the world's literature is written in English, and the majority of internet websites are in English (Melitz, nd), though the latter is changing. It is clear that without knowledge of English one is denied a significant amount of access to knowledge and prevented from participating in many areas of dialogue. A primary concern is that lesser spoken languages will disappear entirely (Monbiot, 1995). This is not a new phenomenon, but still one that should not be accepted casually. In sum, there exist real fears that minority cultures and languages will vanish as a result of the dominance of the “Western model”.

Kim Christen (2006) in her article on the Waramungu, an Australian aboriginal community, demonstrates the intersection of Western “culture” (technology and capitalism) with the periphery and provides us with an example that might help us to see the complexities involved when we talk of a cultural imperialism. In the article Christen (2006) describes a community decision to record a CD consisting of traditional songs that are normally performed by women for female only audiences. Through the creation of the CD, the

Waramungu women hoped to copyright their claim to their culture and to preserve traditions for their younger generation. One can view in this an example of the commodification of culture, or one might see this as a legitimate attempt at cultural preservation (propriety rights of indigenous culture). Or, is it both? In addition to the CD, Christen (2006) and her team also introduced the Waramungu to the internet, which was then used to create an online community archive, a repository for intimate family photos, rich narratives and recorded speeches (in the local language); all community members were given access and taught how to add and make revisions to the archive, marking the information with their own cultural tags. Here we see the use of Western technology/templates being used to create something culturally specific to this indigenous group. While some might say that this represents another example of Westerners spreading their own ideals/systems (technological in this case), it begs asking if there is anything about such systems that is inherently Western. Are these technologies being used to dominate the local culture, or are they being used by the local culture itself to mediate their own needs?

Skepticism

Skeptics regarding the emergence of any type of global culture profess a more realistic outlook. They believe that, given the rise in ethnic, religious and nationalist conflicts, it is inconceivable that a unified world will occur anytime soon. This position, according to Tomlinson (1999), does not ignore some of the more hopeful contributions of globalization, such as technological advancements; rather, it seeks to put these developments in their proper dialectical place, as containing ambiguities and contradictions that must be grappled with. The source of such skepticism comes from the supposed power that imaginings of a national identity embed on our psyches.

The sociologist Anthony Smith (1995) has said that, were a global culture to exist it would be “shallow”, “artificial” and “ahistorical”; a global culture would be one without a common memory, meaning that there would be nothing to bind its members. Smith (1995) views a global culture as something constructed from the discrete products of globalization, with no real core. Though he admits that all national cultures are “imagined communities (Anderson, 2006)”, he emphasizes the importance of common historical experience, a sense of temporal continuity and shared memories. Arguments such as Smith's underscore the resilience of cultural identities. It would be ridiculous to think that a generic culture would swoop down, erasing past remnants and injecting itself uncontested. Pieterse (2001, 2004), interestingly, disputes Smith's outright rejection of a “global memory”, citing intercivilizational encounters, including long-distance trade and migration, slavery, conquest, war, imperialism and colonialism as examples. Though they are diverse in many ways Pieterse (2004) asserts that it would be erroneous to see them as such since they serve to unite humanity, even if in painful ways. Tomlinson (1999) concedes that, given people's multiple cultural identifications it is not difficult to imagine a global cultural identity as part of an additive model.

Deterritorialization

Are social scientists incapable of imagining spatiality in terms other than the nation-state? In the context of globalization, where people and goods are frequently moving and information technology has allowed for increased interconnectivity it might be useful, as Taylor (2004) has suggested, to investigate alternative ways of conceptualizing cultural identification.

The notion of “deterritorialization” has been put forth by a number of theorists using a

variety of terms, however Tomlinson (1999) paints it broadly, using Canclini's (1995) description, as "a loss of the natural relation of culture to geographical and social territories" (p, 229). This means that people's everyday lives, though still localized, take on an awareness of the structures from beyond that shape them. Giddens (1990) describes these modern places as "phantasmagoric". It is important to note that this "dis-placement" carries with it an ambivalence which entails a reworking rather than destruction of local identities. As part of this process Tomlinson (1999) finds it useful to explore Auge's (1995) notion of "non-places", which replace real localities.

"Non-places" are the sites of mundane experience that are separate from "anthropological places"; they are supermarkets, airports, ATMs and rest stops. These non-places intertwine with "real places" and are genuine to the lives of the modern dweller. Though Auge (1995) somewhat simplifies this distinction, ignoring the fact that there are people who work daily in these non-places and thus make it culturally rich, this concept is useful. The image of the eternal passerby is one that many people relate to, particularly those living in larger modern cities. Zhang (2008) draws on similar notions in her account of changes in Chinese cinema. She comments that the local in many respects has now become a multiple translocal, or a polylocality, where there is a coexistence of different places in the same urban area. Cities such as Beijing, due to the steady increase in rural-to-urban migration combined with other flows of globalization, manifest individual experiences that are "frustrated, fragmented, and fractured" (Zhang, 2008). This is shown in Chinese cinema by a move away from "mapping" locations to the incorporation of "drifting" effects that have a raw documentary feel and use kaleidoscopic images that represent psychological and emotional flows; these according to Zhang (2008), "facilitate 'boundary crossing (local/global), class commingling (rich/poor), and cultural mixing (Chinese/foreign)" (p. 224).

This “deterritorialization” involves a recognition of a certain degree of helplessness, a greater awareness of the fact that actions on another continent may have an impact locally. An example of this can be seen in the effects caused by the current US economic crisis; the crash of one market impacted markets worldwide. The large reach and rapid speed of media has also resulted in an increased sensitivity to issues taking place in far away nations. The internet itself has become a medium of delocalization in which communities are formed virtually, across geographical and cultural borders.

Of course some take exception to the notion of delocalization, stating that a close connection between culture and the local never truly existed; to speak of ‘pure’ cultures is a myth (Bhaba, Appadurai, 1996) given that cultures have always been in flux, negotiating as much internally as externally. Appadurai (1988) writes that, “natives, people confined to and by the places to which they belong, groups unsullied by contact with a larger world, have probably never existed” (p. 39). In fact, it can be said that there is no such thing as local food or music, since both have been influenced by cultural exchange. This does not imply, though, that we should simply reject the significance of locality, especially within previously subjugated indigenous cultures. We must be cautious when considering whose experience is being described when speaking of delocalization, particularly those in the “Third World” who may be aware of globalization only as the result of exploitation.

Stemming from this understanding of deterritorialization is talk of hybridization which is intuitively appealing in that it seems to allow for both convergence and divergence and may be seen as an expression of decolonization. Bhabha (1994) describes cultural hybridity as the combination of two different elements to produce a unique third element. Framing it within postcolonial theory he explains that this product belongs neither to the colonizer nor colonized, but is something entirely new and, therefore, may be viewed as initiating “new

signs of identity, and innovative sites of collaboration and contestation” (Bhabha 1994, p. 1-2). Pieterse (2004), coming from a different vantage point, writes that hybrid sites are those places “with novel organizational modes, with a mixture of local and global” that are also marked by “mixed” temporality. He talks of both “cultural hybridization”, that is the mixing of cultures (Asian, African, American, European), and “hybridization” by itself as the “making of global culture as global *mélange*” (Pieterse, 2004, p. 77). Some argue that the very notion of a hybrid gives privilege to a “pure” form, which can never be said to exist (noted by Tomlinson, 1999). Culture should be viewed not as something static, but rather as something continuously evolving; cultures are organically hybrid. Another weakness with this idea is its neglect of power relations. It would seem that for every serving of imported culture there remains an equal amount of local culture, and that the parts that are taken in are done so serendipitously. The reality of hegemony, however, makes the case more complex and one should be careful not to use the term hybridity without pause; for, this was the same trope so commonly used by colonizers, making it difficult to see as entirely innocuous.

Gloria Anzaldua (1999) has addressed this concern offering her experiences growing up on the US-Mexican border as a unique hybrid that mixed pleasure with sorrow and injustice. The borderland offers freedom from not having to view oneself within oppositional categories, not “either/or” but “both/and”. She writes:

Borderlands are physically present wherever two or more cultures edge each other, where people of different races occupy the same territory, where under, lower, middle and upper classes touch, where space between two individuals shrinks with intimacy...it's a place of contradictions. (Anzaldua, 1999, p. 21)

She conceptualizes the borderland as a site of continual contestation and consciousness (Anzaldua, 1999, p. 99) that allows border dwellers to construct new intersectional, *mestizaje*, identities that make them stronger and more resilient.

Pieterse (2004), likewise, acknowledges this complex relationship stating, “Hybridity

functions as part of a power relationship between center and margin, hegemony and minority and indicates a blurring, destabilization or a subversion of that hierarchical relationship” (p. 78). He goes on to suggest a continuum of hybridities²⁶ and, based on the understanding that all cultures have been historically hybrid, asks whether or not it might be more correct to speak of the hybridization of hybrid cultures. At any rate, the concept of hybridization proves meaningful as a counter to “introverted notions” of culture and acts as a starting point for examining globalization from the position of peripheral, subaltern groups.²⁷

When one speaks of cultural globalization it seems necessary to do so emphasizing the dynamic nature of culture. Such a process is dialectical with both pushes from above and pulls from below. It is important that one does not portray Southern nations and subalterns as powerless lest we risk the misguided conceit that we saw during colonial times. Vulnerability and inequality do exist, however there appear ways in which the process can also offer a certain degree of “reclamation” of power, even if it draws on a template from outside. In addition, in my opinion, it is important to view culture as inherently hybrid, as multi-layered, with elements of class, race, gender, ethnicity, nationality, religious affiliation etc. interacting. As a result, it appears unlikely that complete blending, a global culture, will come to pass anytime soon, and history as of now has no example of such a totalizing imprint (no single religion, no universal language etc.).

²⁶ The continuum includes on the one end “an assimilationist hybridity that leans over towards the center and, on the other end, a destabilizing hybridity that blurs the canon, reverses the current, and subverts the center” (Pieterse, 2004, p. 78).

²⁷ Enwezor states this in stronger terms proclaiming, “In the wake of globalization of culture and art, the postcolonial response has produced a new kind of space, a discourse of open contestations which does not spring merely from resistance, but rather is built on an ethics of dissent.” In Okwui E. (2008). *Mega-exhibitions: The Antinomies of a Transnational Global Form*. In A. Huyssen (Ed.), *Other Cities, Other Worlds* (p. 167). Durham: Duke University Press.

D. Conclusion

In summary, globalization is a complex, multidimensional phenomena that can be defined in a variety of ways, using multiple perspectives. Neoliberals view it as a benign and unstoppable inevitability, exalting its gift of free and open markets. Others see globalization as a discourse designed to mask its more sinister root. McLaren & Farahmandpur (2005), for instance, prefer the term “capitalist globalization”, stating that “globalization is simply the reified, fetishized way of talking about the effects of capitalist development without having to talk about capitalism itself and without having to acknowledge, therefore, the capitalist materialist basis of the phenomena lumped under the label” (p. 39). They believe that talk of globalization is enshrouded in a Western cultural imperialism that attempts to imprint itself in ever expanding degrees, eradicating local cultures and forms of knowledge (McLaren & Farahmandpur, 2005). With this in mind, they note, however, that globalization is not an irreversible process, and, despite substantial difficulty, “overturn” is possible.

Attempting to avoid these extremes and perhaps offering a more appropriate methodological lens through which to begin critical academic inquiry, Kellner’s (2002b) Critical theory of globalization calls us to examine both the positive and negative components of the process. While acknowledging that certain aspects of globalization represent and work toward fossilizing the interests of the old establishment, he also recognizes that new technologies and ways of social organization have afforded emerging modes of voice, action and resistance to the previously marginalized, or those “from below”. Working from this vantage, the following chapter will offer a more focused discussion of what might be accepted as a legitimately unique feature of the historical present: the arrival of new media and information technologies. The potentials of these tools for enhancing democratic participation and citizenship within an emerging global imaginary will be examined.

Chapter 3: New Media & Change in the Social Imaginary

The issue is to recognize the contours of our new historical terrain, meaning the world we live in. Only then will it be possible to identify the means by which specific societies in specific contexts can pursue their goals and realize their values by using new opportunities generated by the most extraordinary technological revolution in humankind. (Castells, 2006, p. 5)

A. Introduction

After over a decade of debate there remains little consensus regarding whether or not “globalization” actually exists and of what it consists. From a historical perspective what we call globalization, namely the interconnectedness of the world markets, the exchange of cultural artifacts, the creation of hybrid practices and the making of an Imperialist US empire, is nothing particularly noteworthy. However, given the amount of space devoted to the topic it is difficult not to conclude that there is something distinct about this period and, for this reason, Osterhammel & Petersson (2005) warn against its preclusion in assessing the present. Pieterse (2004) suggests the label “contemporary accelerated globalization” as a means of setting the modern strain apart from the events of the past. Urry (2000) argues that globalization in its current guise should not be analyzed as a particular outcome but, “as a description of putatively real processes and of certain kinds of discourses” (p. 65). Others have emphasized the importance of the signifier itself (Alexander, 2007), saying that its usage is representative of an ontological break, a shift in the social imaginary (Alexander, 2007). Talk of flows (Appadurai, 1996), fluids (Urry, 2007), scapes (Appadurai, 2001), and temporal-spatial compressions (Giddens, 1999) and inflations (Rossi, 2007), which in some cases further obscure the definition, also seem to suggest that globalization may be something used to describe a novel metaphysical understanding. Warner (2002), though not speaking directly about globalization, has noted a transformation in our perception of social relations; according to him, the modern social imaginary is unique in that it does not make sense

without strangers. The question then remains, why are those of such varying ideologies so willing to use this discourse of “globalization”, and if it is indeed representative of a veritable “imaginary” shift, then what is at its root? At least part of the answer, I believe, rests in the development of new information technology and the “connectivity” that it promises.

This chapter utilizes what Kellner (2002b) terms a “critical theory of globalization” to examine the impact of new media in the present context, with a special focus on the internet.

Kellner (2002b) explains that it is necessary to explore globalization:

in a dialectical framework that distinguishes between progressive and emancipatory features and oppressive and negative attributes. This requires articulations of the contradictions and ambiguities of globalization and the ways that globalization both is imposed from above and yet can be contested and reconfigured from below. I argue that the key to understanding globalization is theorizing it as at once a product of technological revolution and the global restructuring of capitalism in which economic, technological, political and cultural features are intertwined...one should avoid both economic and technological determinism and all one-sided optics of globalization... (p. 286)

Following this framework, I explore both the progressive potential of new media, while at the same time examining obstacles that represent cause for skepticism. I begin with a brief definition of new media technology and its primary actors. I then position new media in reference to Habermas’ *public sphere*. Next, I provide an overview of the effective use of new media by “bottom up” groups and organizations. Finally, in recognition of the dialectic, I examine new media from a “top down” position, noting the power structures and features that reduce the potential for “emancipation”. The ultimate goal is to provide support for the proposal of a redefinition of literacy in the context of globalization.

B. New Media & Change in the Social Imaginary

According to Lievrouw & Livingstone (2006), there exist problems in efforts to define new media, as given the wide range of systems, content, issues and settings, a suitable

definition must be somewhat abstract yet at the same time must be focused enough to make it distinguishable from other areas. Many highlight the two-way capabilities of new media. With traditional media, including TV, movies, newspapers and magazines, the audience is only able to “consume”, providing a degree of constraint in terms of response; thus, these are said to be “one-way” or static. With new media, which normally includes some type of digital, computer capabilities (internet, PDA, cell phones, Photoshop), users are able to interact with the information and ultimately produce their own; Castells refers to the emergence of this personal/relational media as “the rise of mass self-communication” (2006). The distinction between the two types, however, is becoming less clear, as platforms are beginning to converge. For example, the television upon its change from analog to digital became a part of new media. In addition, many use their computers to download movies or news programs. For this reason, new media such as the internet and cell phones, should not be viewed a unitary media, but rather as a “bundle” of different media.

One of the primary tropes of globalization appears to be the notion of heightened “connectivity” that comes as a result of increased, further-reaching networks (Castells, 2006). This advanced connectedness stems primarily from rapid advances ICTS/new media, which are essential in creating infrastructures. “Digital interconnectedness accelerates speed and magnifies positive and negative impact of globalization..it facilitates financialization of the economy, restructuring of production and distribution system, spread of ideologies, intensification of global awareness, an instantaneous confrontation of geographically distant and sociologically different societies” (Rossi, 2007: 333). It is important to note that information communication itself is certainly not novel. Guttenberg’s Press allowed the spread of the Protestant Reformation, long-distance shipping offered movement of news from

abroad, and the telegraph was revolutionary in its role of speeding up space-time compression. Therefore, it is not the process or promise itself that is new; rather, new media and ICTs are unique in their enhanced (simultaneous) speed and the vast amount/capacity and variety of information that can be transferred. The result of this, according to Castells (1996), is an “economy with the capacity to work as a unit in *real time* on a planetary scale (p 92)” This system of information exchange is made possible by what he sees as the new paradigm in information technology that emerged in the 1970’s. Since information has always been central to society, he rebukes the label “information society”, and emphasizes instead the essentialness of horizontal networks, which until then had previously been operational only in private realms (Castells, 2006). Information, in this rendition, becomes a powerful tool of the public, encompassing the usual battle of ideologies and potential for hegemony. In this respect, new media and ICTs must be analyzed critically in terms of their relationship to power and their positive and negative potentials. Pieterse (2004) writes, “Globalization is driven by technological change at this time, but technology itself is socially embedded and shaped...what matters most is not technology per se but the way it is harnessed by economic, political and social forces” (np).

When we examine the current (new) media climate, we can find ongoing contestation between two types of “players” (Lipschutz, 2005). The first, and most powerful, consists of a small number of wide-reaching, mainly Northern media conglomerates driven by a largely capitalist agenda. The second group is made of smaller, less powerful horizontal networks that include NGOs, new social movements and regional developments. Many of these operate in response to globalization and embrace the ideal of Open Communication. This independent media is said to have been made possible by two major events, one technological, the other

historical (Deane, 2008; Stevenson, 2005; Flew & McElhinney, 2002; Hafez, 2005; Zhao & Hackett, 2005). First, of course, the development of new media with Web 2.0 capabilities was essential in granting small-scale platforms at relatively low costs. Second, the wave of media liberalization that occurred after the fall of the Berlin Wall, led to a proliferation of new actors (both commercial and community service directed). Deane (2008) writes “for a large portion of humanity, media was transformed; once the preserve of the government which used it as a tool to control information and maintain power, media now offered opportunities for the creation of fora, a plurality of sources of news and other information” (145). This atmosphere, rooted in a new sense of democracy, laid the groundwork for a new understanding of the possibilities for media. I think it is also necessary to single out a third, growing and occasionally wide-reaching sector of producers whose motivations are varied, which consists of individual users. Their emergence has occurred in large part due to accessible “user-friendly” platforms, such as YouTube and blog hosting sites.

C. New Media and the Public Sphere

A number of critical communication studies scholars and cultural studies theorists have embraced new media for its ‘emancipatory’ potential. Given its interactive platform, the internet in particular, provides glimmers of the ongoing dialogue that took place in the *Tischgesellschaften*, salons and coffeehouses of Habermas before they became beholden to the processes of production and consumption. Habermas’ public sphere consisted of settings which, though diverse in size, composition, style and discussion topics had 3 common criteria (Habermas, 1989:36-37). First, in such settings status was disregarded and relationships were horizontal. Second, topics were said to be of “common causes”; that is they involved the

“problematization of areas that until then had not been questioned” (Habermas, 1989: 36). Finally, the public required that all, “insofar as they were propertied and educated...could avail themselves via the market of the objects that were subject to discussion” (Habermas, 1989: 37). In other words, the topic should be designed so that everyone would have sufficient background knowledge to join in the conversation. The public must be open to all. According to Habermas, this bourgeois public sphere contributed to the creation of a more able and active citizenry that was ultimately empowered to shape the political contours of the nation-state. Though there are limitations to Habermas’ concept, as we now recognize that an all-inclusive real public sphere never existed and perhaps never will, it remains beneficial for an examination of the promises of new media²⁸.

Despite the fact that the seeds of the internet sprung from a US military effort to step up its Cold War technology, the genesis of its current form of operation began from a communal effort that embodies Habermas’ ideal of Open Communication. The Free Software movement began as a result of a manifesto (Stallman, 1985) circulated by Richard Stallman seeking participants to take part in a new social project that was to be rooted in an ideal ethics based on the concept of collaborative creation. The idea was to share source code in an effort to create a free operating system that reflected users’ needs (see Keltly, 2008). No code was considered novel; rather each iteration built upon and strengthened the previous. Changes were to be made according to a process of dialogue. Stallman and his colleagues believed that knowledge, in this case source code, should be freely available and embraced a “copyleft” orientation. He writes:

The paradigm of competition is a race: by rewarding the winner, we encourage everyone to

²⁸ This is discussed in greater detail in Chapter Six.

run faster. When capitalism really works this way, it does a good job; but its defenders are wrong in assuming it always works this way. If the runners forget why the reward is offered and become intent on winning, no matter how, they may find other strategies—such as, attacking other runners. If the runners get into a fist fight, they will all finish late.

Proprietary and secret software is the moral equivalent of runners in a fist fight. Sad to say, the only referee we've got does not seem to object to fights; he just regulates them (“For every ten yards you run, you can fire one shot”). He really ought to break them up, and penalize runners for even trying to fight. (Stallman, 1985)

Of course, given the high degree of skill level needed, as well as the capabilities (mainly North American and European academics), only a select group were allowed entrée into the race. The impact of the movement however remains as a general ethos among large numbers of netizens. This can be seen in the creation of mediated formats, such as Wikis, chat rooms and blogs, that allow for both dialogue and in some cases collaboration and generation. In addition, Free Software eventually became a platform for Open Access, the move to make publicly available works that had previously been restricted by copyright and intellectual property issues on a gratis basis. This has resulted in the creation of Open Education projects, Open academic journals (PLOS), Creative Commons and Open Office. In addition, the majority of these Open projects encourage and allow formats for dialogue and in some cases, editing and alteration.

From its early years, then, the internet appeared as a setting with a unique, politically aimed, philosophy that was reminiscent of the Habermasian ideal. Hafez (2005) states:

The internet demonopolizes access to political information, creating new discussions about democratization. Since it gives individuals a voice, the degree of differentiation in political articulation is significant and incomparable to anything big media could offer. Also, it is interactive by nature and, therefore, a place where dense political discourse can take form and transcend borders as a way unimaginable for classic, small-like leaflets. (p.157)

That said, if we are to view the internet (or the “publics” that incorporate it) as reflective of and subject to the same power struggles that operate on the “outside”, then it would be

foolish not to recognize that this is only one of several competing ideologies, and that the orientations behind such movements will likewise be varied and complex²⁹.

D. Potentials

There is sustained debate between the effectualness of dialogue and cooperation that take place in virtual public spheres opposed to those in physical settings for understandable reasons. Utopian determinism can blur the reality that action and change must be rooted in geography (“actual places”). With this understanding it is important to look at the uses of new media as they relate to on the ground political movements. It is difficult not to discuss the potential of new media without referring to their successful use by social movements and transnational organizations (Kavada, 2005; Lambert & Webster, 2004; Langman, 2005; Zhao & Hackett, 2005). In this respect the internet is presented as a valuable organizational infrastructure and networking tool which, drawing on Castells’ (1996) conceptualization of the network society, allows for more fluid communication. Organizations with common goals and orientations can connect to each other through hyperlinks and instantly broaden their audiences. These communities eventually adopt common discourses and organizing cultures that result in the creation of sophisticated and often effective strategy planning. Lambert & Webster (2004) state:

A high degree of participation is essential to movement building projects. This is consonant with the activist leadership style. Cyberspace communication has greatly enhanced the swift

²⁹ An example of this would be Eric Raymond’s ‘Open Source’ movement which is in many ways a corollary to Stallman’s movement, although the former is clearly motivated by a business model of efficiency rather than a sense of moral ethics. See Kely (2008).

dissemination of images of commitment of action, thereby building and reinforcing a common organizational culture that transcends national divides. The activist leadership has instant access to information and photographs of action that they can then communicate to their own constituencies. (p. 101)

Keck & Sikkink (1998) describe four means used by social movements to persuade political organization. These include: information politics, symbolic politics, leverage politics and accountability politics. The first two have a specific relation to new media. Information politics is dependent upon timeliness information and dramatic emphasis, while symbolic politics involves the creation of powerful images, symbols and narratives to invoke humanistic responses and encourage involvement. One advantage of the internet is that it allows instantaneous updating. Postings are made continuously and sites have either an additional “news” section or ask visitors to sign up for an electronic newsletter. This online format is also advantageous in that it saves a substantial amount of cost and allows a wider audience who are immediately informed of events. In addition Web 2.0 capabilities now allow for enhanced graphic, audio and video capabilities. Through a cursory exploration of NGO websites, I found that video format (in many cases YouTube) has been included on a number of sites; this allows for not only powerful images, but also for greater narrative development and, perhaps, an even deeper impact. While still images in and of themselves can cause extreme emotional response, it seems that moving images with audio may be even more difficult to “shrug off”. As of yet, however, it is difficult to tell whether or not audience responses lead to involvement and participation.

A number of studies have investigated the use of new media in social movements and NGOs. Kavada (2005) surveyed the websites of 3 well-known civic organizations and spoke with organizers from the groups to look at the ways in which the internet was employed in their causes. She found that for all three groups the internet served merely as an extension of

offline media and was not being used to its maximal capabilities. Most of the sites merely uploaded the paper formats of their newsletters and offered no opportunities for interaction. Organizers remarked that they were still uncertain how to use the formats as sites of mobilization and, thus, they were not ready to invest in further development. Lambert & Webster (2004) have stated that cyberspace communications have “significantly enhanced” the transnational organizational capacity of the Southern Initiative on Globalization and trade Union Rights (SIGTUR), a campaign of Southern democratic unions to resist globalization and find alternative paradigms. They report considerable saving of time and money, with a high proportion of delegates regularly using e-mail and other internet capabilities for connecting.

As a more localized example highlighting collective and individualized, political and personal, potentials of the internet, I would like to offer the example of the growing LGBT (Lesbian, Gay, Bisexual and Transgender) movement in South Korea. The first formal Korea LGBT groups began in the mid 1990s and consisted of a mere handful of members. Initially small advertisements were placed in newspapers or leaflets that were distributed to “gay friendly” clubs. As the internet evolved, local groups sought assistance and connections with US based Korean-American LGBT groups. Despite the fact that the small Korean group was able to construct transnational and regional alliances, it faced severe discrimination at home. In 2001 the Korean government labeled an openly gay website, exzone.com, as “perverse” and “harmful to youth” and ordered it to install filtering software or else face severe penalties or jail time. After a long battle that eventually involved the assistance of human rights groups and Keck & Sikkink’s (1998) “boomerang effect”, gay websites were allowed to exist without censor. Chingusai, the first organization for homosexuals in Korea has stated that this

fight for rights was aided partly by a “rapid and wide distribution of PC computers, services and internet. Silenced Korean homosexuals were able to create their own online spaces and even contribute to offline activities” (Chingusai, nd). In addition the internet is said to be beneficial at the individual level in helping gay adolescents, with few if any resources, to come “to terms with their sexual orientation in hostile environments, with gay chat rooms offering them a safe, anonymous place to build homosexual identities” (Utopiaasia, nd). Deane (2008) similarly reports that the internet has been beneficial at both community and personal levels to individuals affected by AIDS. Forums and chat rooms allow survivors to share their personal experience, as well as discuss treatment. Much of the literature refers to the positive effects of new media in reference to notions of civil society, although I believe greater attention should be given to its benefits at the individual and smaller community levels which can reverberate and have meaningful legal/cultural impact.

A number of more radical movements have also been cited as promising in terms of their political effects (Kahn & Kellner, 2004, Lievrouw, 2006). Beginning with the Zapatistas use of new media to protest the Mexican government, varying types of computer hacktivism have been used. Several other examples of mass blogging and texting have been discussed. Questions surrounding such movements involve their ability to produce sustained changes. Kiely (2005) asks whether or not they are just spectacles “that offer no more than managed spectatorship” (p. 144). As a result, most organizations stress the importance of physical activity and participation, viewing new media as only a complement (Calhoun, 2004; Johnston, 2003).

E. Obstacles

It seems that the new media's potential rests in two aspects. The first is its capacity to disseminate information at rapid speeds and in vast amounts. The second is the possibility that it presents for "networked" dialogue. Both of these are essential to political "action" in the sense of Arendt (1958)³⁰. However, there exists a major caveat. To equate information with knowledge or information with power is wrong. In addition, to assume an internet public as operating without some type of organizing hierarchy (even if "benign") also seems misguided. Haywood (1995) writes:

As important as it is, information has never been power. If it was, we would not have to keep asking why so many powerful people retain their power while being so poorly informed, and why so many well informed people remain powerless. In these days of global influence and reach, poorly informed power will always be a match for brilliantly informed powerlessness. (p. 176).

For this reason it is essential to discuss some of the obstacles faced "from above". It is important to note that these work at multiple levels and include interaction between political, capitalist/corporate, and cultural power.

Despite of talk of global public spheres and global civil societies, it is necessary to remember that the nation-state remains the site of political power (Mann, 1997; Schudson, 2003). Governments across the world have committed themselves to shaping the availability and use of "information superhighways" (Flew & McElhinney, 2006; O Siochru, 2005; Stein & Sinha, 2006), as they realize that the free flow of information can result in political upheavals and/or changes in cultural values and social configurations that threaten the traditional. It follows that undemocratic states will be particularly keen on censoring and monitoring information flows. Reporters Without Borders (2011) has declared 10 countries

³⁰ To be discussed at length in Chapter Six.

(**Table 1**) as “internet enemies” meaning that they actively restrict and monitor information, enforcing harsh penalties for dissidents. In addition to this another 16 countries (**Table 1**) are currently tagged as “under watch”; though these nations haven’t used the same repressive measures as “enemy nations”, they have laws on record that can be used to “gag” internet activity. Nations like North Korea, though possessing the technological capacity, have held

Table 1. Internet Enemies and Nations “Under Watch”

<p>Internet Enemies</p> <p>Nations that imprison bloggers and massively censor information flows on the internet</p>	<p>Burma, China, Cuba, Iran, North Korea, Saudi Arabia, Syria, Turkmenistan, Uzbekistan, Vietnam</p>
<p>Countries “under watch”</p> <p>Nations that have laws that can easily be used to “gag” the internet</p>	<p>Australia, Bahrain, Belarus, Egypt, Eritrea, France, Libya, Malaysia, Russia, South Korea, Sri Lanka, Thailand, Tunisia, Turkey, United Arab Emirates, Venezuela</p>

From Reporters Without Borders (2011)

steadfast in their refusal to “connect”. The official government site boasts a community discussion board (<http://www.korea-dpr.com/cgi-bin/simpleforum.cgi/>) on which the postings, all in English, are obviously contrived bits of propaganda³¹.

Government surveillance often requires cooperation from corporate media. Internet companies based in democratic nations have been known for their “flexible” practices when it comes to request from authoritarian governments. Several examples of this can be found in relations with China. Powerhouses such as MSN, Yahoo and Google were all pressured by the Chinese government to censor sites and filter out certain politically charged words like

³¹ Interestingly, the government has created an “Open Education” site hosted in a US location: (<http://www.ournation-school.com>).

“Falun Gong” and “Dalai Lama” from searches and blog titles (Zittrain, 2008)³². After pressure from the government, Yahoo consented to revealing the identities of several of its users; as a result, five journalists were sent to prison, one for a period of ten years (Reporters Without Borders, 2008). In these cases misinformation or lack of information, combined with heightened fear of punishment are stifling to any Open Communication movement. Tadros (2005) describes government resistance and information filtering in the Arab Middle East, where officials are concerned about subversive political and cultural information.

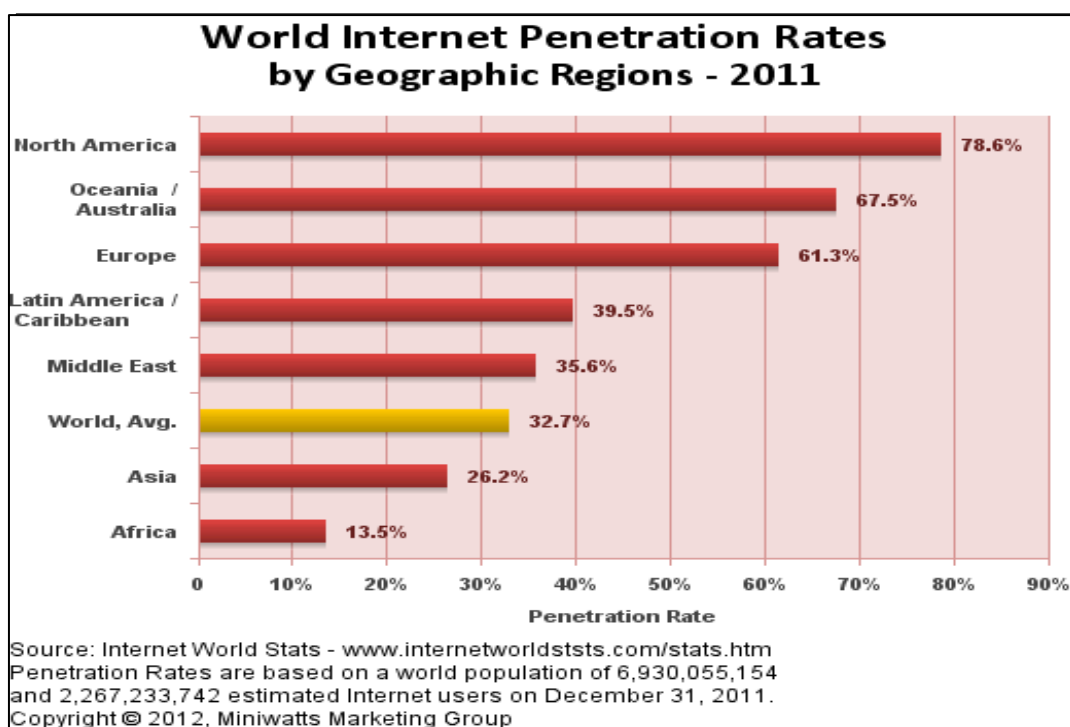
Governments, including the US, are increasingly seeking new ways of surveillance using the discourse of ‘anti-terrorism’ to support this effort. FBI director Louis French promoted wire-tapping as a means of combating cyber terrorism in locations around the world (Tadros, 2005). The concern is that in many nations so-called security measures are used to silence the core and conscience of civil society—dissidents, activists, journalists, student leaders and political opponents.

Despite these government restrictions, there are many reasons why most governments, including China, have been unable and hesitant to restrict internet speech completely. First of all there are still limits on the degree to which such a wide number of sites and ISPs can be monitored (Zittrain, 2008). It has been reported that journalists in both China and Tunisia who have faced censorship in traditional print media have taken their stories to the internet, posting them anonymously (Calhoun, 2004; Tadros, 2005). The Chinese government has been willing to accept a certain degree of this, as it assumes the stories will reach a relatively elite audience “in which it is willing to see issues aired” (Calhoun, 2004: 242). If there were a risk, however, that a broader audience might be reached, then restrictions might be greater

³² At the time of writing this dissertation Google made the decision to remove itself from the Chinese market citing the government’s policy of censorship as denying the basic human right to access information. Though some were skeptical about Google’s true motivations, others praised the company for its moral conviction.

enforced. In addition, in the eyes of the government, what appears on the internet may not seem as “official” as news in government controlled magazines, and citizens might be more skeptical of its verity (Calhoun, 2004). To be sure, governments are as we speak still negotiating their claims over the territorial spaces of new media and, as with the printing press (and even the phone of late), communication through new technologies will experience censorship hand in hand with libratory expression.

Figure 1. Internet Penetration Rates³³

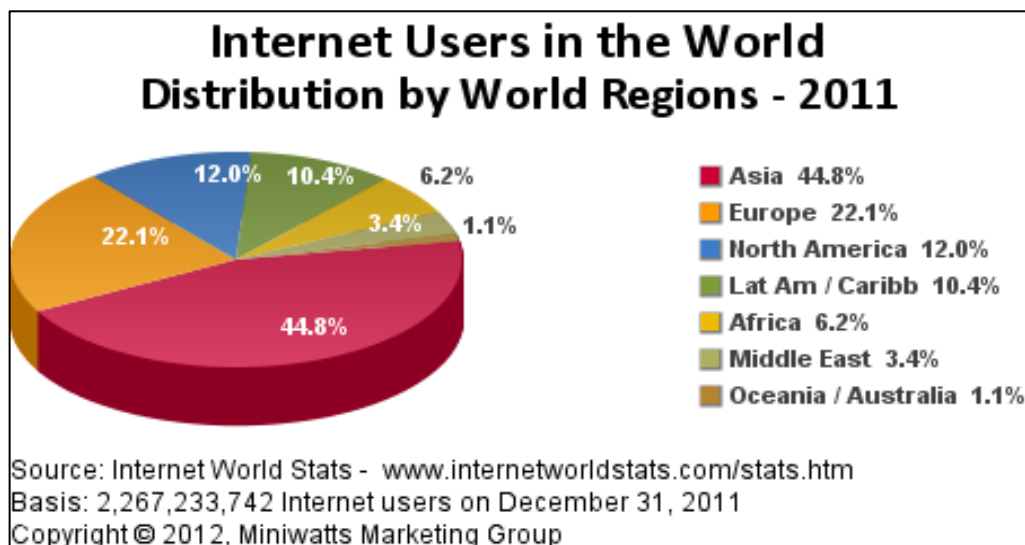


Even if governments allow uninhibited information flows, citizens may be unable to access them due to lack of technological availability and/or affordability. Despite the fact that the technology exists, a large percentage of the world population still rely on more traditional sources for news and entertainment, such as radio and television. It is predicted that the

³³ This information was checked against International Telecommunication Union (<http://www.itu.int/net/home/index.aspx>), as well as the World Bank indicators (which uses ITU ratings).

internet, if it is to reach all areas, will be accessed via cell phone rather than computers in many parts of the world³⁴. As it looks at present, there is a clear gap between regions, which has been written of extensively in the frame of a “digital divide”. **Figures 1 and 2** show the penetration rates of the internet by region, as well as the percentage of users by region, respectively. Though the regional categories are somewhat broad, it is relatively easy to see

Figure 2. Distribution of Internet Users by Geographical Region



that the global North is the most connected. Poorer, Southern countries that are already marginalized in terms of “voice” are once again³⁵ left out of the conversation. In terms of numbers, only 20% of households in those areas labeled developing have access to the internet, and a regrettable 70% of the population under the age of 25 is not online (International Telecommunication Union, 2011). The International Telecommunication Union

³⁴ This seems to be verified by current International Telecommunication Union (2011) statistics.

³⁵ A blatant example of this exclusion occurred in 2000 when the G7 powers established a working group on internet policies (Calhoun, 2004). At the time, member nations decided that each government would have only one representative; in addition there were to be representatives from national private business establishments. Only after they were pressured did the group agree to include observers from lesser developed countries. (This harkens back to the pivotal failure of the NWICO movement in the 1970’s through early 80’s see Deane, 2008; Zhao & Hackett, 2005 for discussion).

(2011) notes that this has negative implications for educational opportunities and may perpetuate regional disparities.

The implications of a digital divide are multifaceted. Not only do they limit the flow of information, those areas that are not “connected” are in many respects denied (or at least limited) choices in their economic participation on a global scale. Those nations or regions that are able to position themselves successfully in relation to globalization have so far, largely, been those that have invested in communication and information infrastructure; according to Pieterse (2004) these include countries such as Malaysia, Singapore, Dominican Republic and parts of India. Korea raced to “informatization” and Taiwan aimed at becoming the “information island” before their economic rise; the fact that they have strong information technology industries (and are highly networked) may be one reason that they have remained relatively competitive despite the economic crisis of the 90s.

The digital gap is in fact even more complex than so far described. Differences in internet access are not only between developed and developing regions, but also between the “rich and poor in each country, between metropolitan and rural areas, and the younger and older generations” (Hafez, 2005, p. 156). Essentially, the majority of users are a small number of elite, mainly young, urban, well educated and already “practically conscious people or groups” (Hafez, p. 156). Most of the users are male, though some report that factors such as gender and race are becoming less significant in regard to access. In addition until recently an overwhelming majority of internet content was available in English only, making it inaccessible to a large number of the world population. This is changing, however, as the number of other language users grows. English users make up the largest number, followed by Chinese and then Spanish users. For these reasons some activists see the internet as an

“elitist tool” that enforces a global colonialism by a global “elite” (whether they are activists or entrepreneurs). Zhao & Hackett (2005) state, “compared to old-style colonialism, globalization has made it easier for globalizing corporations to integrate local enterprises and to transform local elites into junior partners, as an alternative to politically or economically eliminating them” (p. 22). Castells (2006) goes on to remark that the more the network is developed to attain ultimate efficiency in regard to production and social organization, the less the core will require a substantial amount of the marginal population.

The topic of access also raises questions of equity. Lievrouw & Farb (2003) contrast two perspectives. The first is the vertical or hierarchical perspective which associates equity with socioeconomic advantage. It sees information as a commodity, assuming that people with more wealth have advantages and are, therefore, better able to obtain physical goods. The second view holds a horizontal perspective that sees information valuable only in as much that it holds meaning and usefulness to the individual. This implies variations within heterogeneous communities depending on factors such as interest, motivations and type of work. This distinction is useful in that it points to the limitations of access alone; it addresses quality as well as quantity and points to the need for a certain degree of technological literacy or competence. True “emancipation” would come as a result of preserving and enhancing each user’s choices in ways that are personally and contextually meaningful, rather than simply bestowing them with computers. For this reason the victory cries surrounding new media remain controversial in the realm of development. Some proclaim that resources should be used narrowly, focusing first and foremost on the increase of traditional literacy rather than diverting money to promote technological and computer competencies (Tadros, 2005). In addition, even if the marginalized are given the powers of producing and

distributing their own stories, of sharing and contributing information, of creating their own organizational paradigms, this doesn't guarantee that their "knowledge" will carry any substantive cache in the global arena. Though they may be presented with new opportunities to speak, what use is this if they are not allowed to "act"?

Many feel that new media evangelism is simply a call for yet another format in which Northern corporations can indoctrinate new consumers. They fear that rather than freeing minds and creating more informed thinking, cyberspace will reduce users to virtual shoppers whose sense of community becomes distorted as they retreat into more and more private, virtual worlds. Whereas those living in authoritarian states are aware that their media has propagandist intent, the internet provides the opportunity for more subversive, softer types of programming. Barber (2003) says that the internet nourishes a "politics of solitude" in which users sit in front of screens "viewing the world and choices as consumer alternatives" (p. 39). He states that talk of the wide variety of information and viewpoints is erroneous, a confusion of "variety", meaning different subject matter with genuinely different perspectives, with "segmentation", a market approach in which information is aimed at and creates niches (Barber, 2003: 35). As a result, just as in the external world, users inhabit only certain neighborhoods and in most cases visit the "same old stops". As the information that we encounter becomes more specifically organized according to values, themes and paradigms, the ease of finding information, the personal automatization, may actually prevent exploration. Thus, from Barber's viewpoint users risk a crisis of ego-centric unidimensionality. Castells (2006), contradictory to Barber, writes rather of a "transformation of sociability" in which wireless communication users are in fact "more social, have more friends and contacts and are more socially and politically active than non-users" (p. 12). He

emphasizes that this is particularly true for younger users. This said, there may be adequate reason to feel concerned about the possibility for uncritical encounters with the internet.

The hoopla surrounding social media as a vehicle for activism has also come into question. Despite the fact that some have noted Twitter and the like as the hammers and sickles of the Arab Spring, Gladwell (2010) calls foul. He writes that while sites such as Facebook are tools for creating and supporting “weak ties”, which can be useful as a “source of new ideas and information”, they represent a far cry from “high-risk” activism (Gladwell, 2010). He acknowledges that social media *can* be successful in social change given that the scope of involvement is limited (Gladwell, 2010). An activist, for example, might be able to whip together an online petition filled with thousands of signatures. That said, Gladwell argues that there is a clear reason for this type of involvement, namely that the time burden for participants is negligible: “..it doesn't involve financial or personal risk...it doesn't require that you confront socially entrenched norms and practices” (Gladwell, 2010). In addition, Gladwell points to social media as being organizationally weak, operating within a network rather than a hierarchy (2010). He explains that networks operate through deliberation and are highly adaptable, which may be an advantage for endeavors such as wikis, however if your intent is to confront a “powerful and organized establishment” (Gladwell, 2010) then he maintains that a hierarchy is required.

Many of the “dangers” highlighted by the Frankfurt and Birmingham schools of Critical theorists regarding traditional media can be extended to the context of new media³⁶. Just as important as technological and computer competency are the critical skills that users bring to their media encounters. This involves ability to recognize and critique information

³⁶ To be discussed in detail in the following chapter, Chapter 4.

sources and to recognize ideological underpinnings. Though the vivid world of images (still and video) that we now find on the internet may cause the audience to connect with news stories, stir compassion for distant Others, and aid in mobilization efforts, Web 2.0 allows for a large degree of altering, photoshopping and editing (voice and images) which can be used to play on emotions and blatantly deceive (Barber, 2003). Many regard pictures and videos at truth value, citing the mantra that “seeing is believing”; in this respect images hold remarkable powers of persuasion. In addition, words and pictures can be reconstructed, taken out of original contexts and placed in ones not intended by the author or photographer. For this reason, it is important that users are aware of the possibilities of manipulation and learn ways to verify the information that they find. Finally, it is feared that the instantaneousness of communication, the format of new media itself, prevents the practices of sustained reflection and deliberation (Morrisett, 2003).

A final key issue is the current race for intellectual property rights (Zittrain, 2008; Lessig, 2001). Currently the US is primarily responsible for the governance of the virtual world in terms of copyright rules. Guarding its economic interests, current FTA negotiations now typically demand strong copyright enforcement that restrains the collaborative and sharing capacity of users. Lawrence Lessig (2001) fortuitously noted this as one of the greatest future dangers of the internet. Though there are a number of efforts to thwart efforts of information restriction (peer to peer networks, the Open movements), this area will continue to be one of ongoing contention.

F. Conclusion

The intention of this chapter was to provide a cursory overview of both the potential of new media in regard to Open communication and the creation of an active public sphere. It seems that as of now there are a number of obstacles to fulfilling either of these ideals, however, in my opinion, new media offers unique possibilities for more democratic participation and for the creation of meaningful counterpublics. Though much of its impact has been examined in reference to “civil society”, it might be useful to investigate its use at the level of the individual. Whether or not it will become more or less a glorified television set, depends much on degrees of literacy³⁷ and the development of critical thinking/evaluation skills, the focus of the present dissertation. It is important to end by stressing that though technology has played a large role in shaping “globalization”, it is actual actors that are determining its course of development. Who will control and determine the nature of the information and who will be included or excluded from its flow will likely determine the outcome.

In conclusion, based on this and the preceding chapter it is clear that today’s learners inhabit unique and dynamic environments which the current educational curriculum may not adequately reflect. In order to afford them with the skills necessary for surviving, living, becoming and acting within this setting, educators must dialogue with and confront issues related to economic globalization, cultural preservation and adaptation, identity formation and articulation, and, as highlighted in the current chapter, the omnipresence of new media technologies in both their mundane and potentially emancipatory applications.

³⁷ Kellner (2006) argues that “active citizens...need to acquire new forms of technological literacy to intervene in the new public spheres of the media and information society.” He writes that in addition to traditional literacies, these new skills are priorities for involving the public and promoting democratic dialogue.

Section Two: Theorizing Global Literacies

Chapter 4: Dewey, Marcuse & Freire on Globalization & Education

A. Introduction

John Dewey, Herbert Marcuse and Paulo Freire are three figures whose work has helped shape critical, progressive views of education. Given that these three figures lived through times and events that are in many ways facsimiles of those happening at the present, and rooted in the belief that historical looking back is sometimes requisite for moving ahead, the present chapter explores their philosophies for insights into what a “global literacies” curriculum might encompass. Background and general theoretical orientations of each are presented, followed by their unique visions for educational reforms as they more specifically relate to the contemporary environment, globalization. The chapter ends with an attempt to locate similarities between the three. This will provide the precipice from which to begin piecing together a proposal for new literacies that reflects the present context.

B. John Dewey

Introduction

Hailed as the “prophet of progressive education” (New York Times, 1952), John Dewey’s perspectives should be noted as generative of the rapid and massive industrialization that occurred throughout his lifetime. Dewey recognized that the transformations taking place had significant impact not only on individual aspects of daily life, but also in the more extensive realm of civil society. Citizens, he believed, needed to be adequately prepared for new occupational skills and changing modes of organization; they needed to be able to critically read and comprehend their elusive new environments in order to help shape

society's trajectory. Dewey held that it was the ethical responsibility of the school, and more precisely public education, to engage students toward such an end. The school would provide a model environment through which students could become more capable in their occupations, but more importantly, in which they could learn and practice democratic process and participation. In this respect school was seen as a site of initiation, a microcosm in which a diverse group of people learned and dialogued as a community that was reflective of the places beyond the classroom walls. Despite Dewey's sometimes naïve optimism, his vision has retained its relevance, and offers an insightful dialogue with the context that we now refer to as globalization.

Dewey, born in Burlington, VT in 1859, was by all accounts a product of his New England roots (New York Times, 1952). Dewey taught in a country school prior to studying Philosophy and Psychology at the University of Vermont and Johns Hopkins. Once he began his studies he found himself dissatisfied with the existing orientation in the field of Philosophy (New York Times, 1952). Dewey believed that Philosophy should be transformed to present a democratic world, rather than a world marked by the class division and slavery that existed during the field's development. He analyzed, critiqued and lived the happenings of his time.

Overview of Educational Philosophy

Dewey's resolute hope in formal education stems from his belief that learning itself is an evolutionary imperative (Dewey, 1959, p. 19; 1994, Chp. 1). Influenced by the works of Charles Darwin, Dewey understood that all humans, regardless of differences at birth, are born with the capability of and necessity for intellectual development (Dewey, 1959; 2007).

In his view intelligence is something acquired through one's interactions and adjustments within society, rather than a discrete measure of IQ (Dewey, 1954; 1994). Education itself is "liquid" and "continuous" (Dewey, 1959, p. 47); content, or knowledge, is environmentally particular and altered from one historical point to the next. In addition, learning is both, often simultaneously, an individual and social activity. It is because of this complex interplay that formal schooling becomes so important. Following the natural order, each existing generation must prepare subsequent generations to adapt to and shape societal changes, with the implication of future progress. This means that mentors, drawing upon a continually intertwined past and present, must prime learners to critically engage with their environments in a way that will help them to deal with the unforeseen. The school, then, is seen by Dewey as a site in which "survival skills" are passed down.

It is important to emphasize that for Dewey (1959) the product of education should be "more education". Learning is something lifelong and it should be the goal of formal schooling to help instigate this drive and prepare learners to continue it on their own (Dewey, 1994, Chp. 1, sect. 3). Because urban society from Dewey's time consisted of people from innumerable cultures and backgrounds attempting to live harmoniously, the school, rather than the home or smaller communities, provided unique possibilities for learning. It is, thus, the environment and the processes that come from it that make schooling so important for Dewey.

Dewey noted that there are multiple environments operating in contestation in the life of each individual, and, to him, the discordant messages and characteristics of these sites have been amplified post-industrialization (Dewey, 1994; 1959). Environments consist of all those places that make up the lifeworlds of an individual, including home, place of worship,

the workplace, friendly hangouts and school. He argued that such sites could provide possibilities for development, but they could also operate in an opposite respect. Dewey writes “the environment consists of those conditions that promote, hinder, stimulate or inhibit, the characteristic activities of a living being” (Dewey, 1994, Chp. 2, sect. 1). All environments, regardless of their intentions or outcomes, are educative in that they contribute to shaping the individual (Dewey, 1994, Chp. 2, sect. 4). In addition, Dewey observed that the fragmentation of the current society made development of “community” challenging (Dewey, 1954).

The school provided a unique environment due to the fact that it wove together the different codes of society (Dewey, 1994, Chp. 2, sect. 4). Dewey wrote that people are pulled in different directions by the diverse environments they navigate on a daily basis. This splintering is harmful in that it can lead individuals to have “different standards of judgment and emotion for different occasions” (Dewey, 1994, Chp. 2, sect. 4)). In such a case critical evaluation and ethical behavior become threatened, as norms and behaviors generate from and become justifiable at the individual level. Dewey was optimistic that the school would be able to provide learners with possibilities for cohesiveness and, ultimately, social reform, by reflecting processes essential to democracy (Dewey, 1954; 1994). In working toward this aim, Dewey proposed several revisions to the traditional curriculum (see his Pedagogical Creed: 1959, pp. 19-32).

First, Dewey (1959) realized the critical importance of *connecting the life of students and the environments in which they were engaged to their classroom activities* (p. 78; pp. 106-107). He wrote that class material had become “purely formal and symbolic- a dead and barren symbol” (Dewey, 1959, p. 106). Students memorize facts and formulas, yet are never

asked to investigate their application or connections beyond the pages of the textbook. In chemistry class, for example, students are asked to follow a step by step procedure in which they mix chemicals to create a new solution. The focus is on “method”. Once they have created the solution they move to the next task. Not once does the teacher have students explore reasons for doing this beyond the classroom. The “why” is left unanswered and variations are left unexplored. Dewey (1956) notes that these types of “ready-made presentations” strip the subject matter from any of its original thought-provoking aspects (p. 106). Inevitably, this leads students to become detached from the material, viewing it as mere information to “later be tested”³⁸. As a result, learning ceases to occur. Meaningful learning, according to Dewey, comes from those processes and experiences that we are involved in at a socially-embedded personal level (Dewey, 1959; 1994). If students are able to locate a purpose to their lessons they will become engaged and they will be ignited to seek further learning, a necessity for the betterment of society. This is what Dewey refers to as learning by doing (Dewey, 1994, Chp. 14, sect. 1).

Dewey (1994) argues for resuscitation of the school through *an education of questions and active learning* (Chp. 12). Teachers are asked to provide students with tasks that challenge the ways they think and ask them to solve problems. Each subsequent task should build upon and expand the skills of the previous ones in order to ensure growth. Problems lead to question raising, which, according to Dewey, highlights personal relevance and acts as a catalyst for “effective love of wisdom (Dewey, 1994, Chp. 14, sect. 3).” In this way learners become engaged in a scientific process that is living and directed toward the goal of

³⁸“When education, under the influence of knowledge which ignores everything but scientifically formulated facts and truths, fails to recognize that primary or initial subject matter always exists as a matter of active doing, involving the use of the body and the handling of material, the subject matter of instruction is isolated from the needs and purposes of the learner, and so becomes just a something to be memorized and reproduced on demand” (Dewey, 1994, Chp. 14, sect. 2).

developing long-term critical thinking skills. The classroom offers an ideal place, as different points of view are instrumental in proposing varied hypotheses and methods of solving problems. In this respect, the public school classroom, if designed progressively, counters what Dewey (1994; 1959) perceived as the dangers of positivism. Difference was seen as something essential to critical reflection and, the process, rather than any final outcome, was regarded as the key purpose. In this way students could also learn occupational skills in a way that synthesized the intellectual and the practical.

In addition to students, Dewey (1959) also asked *that teachers become involved in the experimental processes*. He asked that educators abandon their previous notions of the curriculum as something rigid and fixed. Instead, they were encouraged to engage in a process of trial and error, and observation. The committed teacher would reflect the lives and needs of the students in preparing active tasks, which they would direct, but not control, as in the authoritarian manner of the past. Through experimentation “a large and yet free body of related subject-matter would gradually be built up” (Dewey, 1959, p. 124). The curriculum should be constantly redeveloped. Dewey (1959) argued against mass standardization, stating: “There is no single subject-matter which all schools must adopt, but in every school there should be some significant subject-matters undergoing growth and formulation” (p. 121). Thus, Dewey asked that classroom learning become a reciprocal process in which teachers and students learn from each other through a scientific, democratic method.

Dewey’s (1959; 1994) ultimate hope was that the classroom becomes a tutorial for building a community in which problem solving and negotiation through communication is central to development. Dewey felt that modernity had brought with it a numbing of communicative capacities, resulting in a “simulated” democracy, rather than democracy at its

origins. Any prospects of social reform were contingent upon reclamation of meaningful dialogue, of the voicing and interaction of the diverse members of a society. Sharing ideas openly, he believed, could produce more powerful results than formal government (Dewey, 1954). In terms of education, in addition to the active learning already mentioned, this meant reframing the study of language and literature as a “tool through which one individual comes to share the ideas and feelings of others” (Dewey, 1954, p. 27). Students learn how to communicate through different “role-taking skills learned with the acquisition of language” (Antonio & Kellner, 1992, pp. 8-9). Language is the medium for learning and its development in regard to its social value, its promise of democratic process, is one of the main goals. Language, in this sense, rather than in the understanding of it as text to be analyzed or irregular verb to be memorized, becomes communication (Dewey, 1959, p. 27).

It is worth underscoring the importance that this idea of communication holds for Dewey. Not only does society progress because of it, society can be said to be “in it.”; communication is what coheres and creates communities (Antonio & Kellner, 1992; Dewey, 1994, Chp. 2 & 7; Greene, 2003). Through communication people are able to decipher and determine historically unique commonalities upon which they base their norms and understandings. The increasingly diverse cultural backgrounds and standpoints of the time, in Dewey’s view, might result in a more radical type of communication that could “give rise to ‘reflective’ type of morality favoring ethical discussion and evolution rather than stereotyped judgments and automatic obedience” (Antonio & Kellner, 1992, p. 8). When we read Dewey we can sense a gravity, though pragmatic in tone and approach, of the novel forces developing in this new society. Dewey seems aware that the changes surrounding him are escalating at an unprecedented rate and that the period in which he was living would indeed

represent a turning point.

Building the Great Community

Communication can alone create a great community. Our Babel is not one of tongues but of signs and symbols without which shared experience is impossible. (John Dewey, 1954, p. 142)

Despite the fact that Dewey was never around to witness what many point to as the start of globalization 2.0, significant comparisons can be made between events occurring during his lifetime and the history that we are living at the present. Dewey describes the transformations taking place in length:

...the application of science resulting in the great inventions that have utilized the forces on a vast and inexpensive scale: the growth of a worldwide market as the object of production, of vast manufacturing centers to supply this market, of cheap and rapid means of communication and distribution between all its parts. Through it the face of the earth is making over, even as to its physical forms; political boundaries are wiped out and moved about, as if they were only lines on a paper map; population is hurriedly gathered into cities from the ends of the earth; habits of living are altered with startling abruptness and thoroughness; the search for the truths of nature is infinitely stimulated and facilitated and their application to life made not only practicable, but commercially necessary. Even our moral and religious ideas and interests, the most conservative because the deepest-lying things in our nature, are profoundly affected. (Dewey, 1959, p. 35-36)

The same portrait, accelerated, might apply today. Given the similarities, it seems useful to examine Dewey's beliefs in light of the new social changes, interpreting their implications for present day educational reform.

In the *Public and Its Problems* (Dewey, 1954) we get a sense of Dewey's fear and concerns about this new age. Here, theorizing from the point of human action (Asen, 2003), he discusses what he believes is a disintegration of the public. Dewey felt that the US, in its modernized condition, was a Great Society³⁹ that lacked cohesion. He declares, "the democratic public is still largely inchoate and unorganized" (Dewey, 1954, p. 109). The

³⁹ Dewey's capitalization

changing makeup of society, the increasingly multiple worlds that one now inhabited, all had detrimental impacts on communication, the cornerstone of the democratic process. The public was now multiplied and splintered into an uncoordinated (Asen, 2003) multiplicity that lacked key elements for efficacy. Dewey (1954) professed hope, albeit, for him, somewhat muted, in the formation of a Great Community that was to be achieved through “communication alone” (p. 142). In this work, as well as others, we can locate factors that might serve to build this new community and those that would, oppositely, serve to prevent its construction.

To begin with, Dewey saw both potentials and dangers when it came to the “technization” of industrial society. Dewey believed that people should be prepared for encounters with these new technologies and recommended area related practical job training, yet also demanded critical thinking when it came to encounters with these tools (Dewey, 1991, Chp. 23). He commented that science and its products had enormous possibilities for “misuse and abuse” (Dewey, 1954, p. 231), emphasizing that it was humankind, not the machinery itself, that transformed potentials for ill-fated outcomes⁴⁰. For this reason, it is necessary for the school to develop both practical skills, as well as critical and morally rooted inquiry in regard to the uses of science and its adaptations. It is essential that we locate within ourselves and our society the power for transformation; rather than viewing our lives as controlled by technology and science, we must admit and take responsibility for the way it is allowed to control us.

Dewey (1978) recognized the “physical annihilation of space” (pp. 421-422) that was

⁴⁰Dewey (1954) states, “If the technological age can provide mankind with a firm and general basis of material security, it will be absorbed as a human age...without passage through a machine age, mankind’s hold upon what is needful as the precondition of a free, flexible and many-colored life is so precarious and inequitable that competitive scramble for acquisition and frenzied use of the results of acquisition for purposes of excitation and display will be exhibited” (p. 217).

the result of advanced technologies and understood that modes of communications were being transformed. Not wanting to technological determinism, Dewey notes that faster and more open communication could be utilized to promote discussion and to arrive at understandings that would make up the Great Community. New technologies could be employed “as a means of antivenom to recover community life” (Calabrese, 2001, p. 254). Under the umbrella of this Great Community were local communities, which needed to be fostered. It was via communication at this local level that citizens would become members of the Great Community. One depended on the other and both were necessary to a healthy democracy.

It is important to underscore the importance that Dewey gave to the local here (Calabrese, 2001). For him, though communication technologies presented positive potentialities, face to face discussion took precedence and yielded the most results (Dewey, 1954, p. 98; p. 215). Dewey believed that face-to face communication was superior due to the conditions it presented for sustained discussion and negotiation, as well as the emotional connection and understanding that could be made in the process. Though the Great Community would represent a powerful force and provide potent possibilities, the local should be considered as the lifeline and initiator of action. Ideally, local communities would discover means of coordination and networking that increased possibilities for communication (Asen, 2003; Calabrese, 2001; Dewey, 1954). Asen (2003) writes, “the local associations constituting a Great Community would assemble in constellatory structures, and dialectical movement would characterize their interactions” (p. 182). In this respect, Dewey’s vision of a Great Community is compatible with those communication theorists today who discuss “plural modes of association” and overlapping networks. (see for example Benhabib,

1996; Hauser, 1999; Taylor, 1995)

Dewey (1954), with clouded optimism, warned that, without this self-actualization, without this rediscovery of the public, tyranny would be inevitable. He noted a number of candidates set on the withering of a healthy democracy. First, Dewey pointed to the decay of the press (Dewey, 1954). The flow and availability of information was important to Dewey, as it could provide a basis for intelligent inquiry and communication. The media of his day, not so different from the one of the present, according to Dewey, was focused on sensationalism and distraction above all else. These snapshots of catastrophe and often exaggerated conflict serve to detach people from their social contexts and obscure connections. In his famous debate with Lippman, Dewey argued that a democratic press should be steered by the public (Champlin & Knoedler, 2006). In its present form, the press had become seized by those with “interests of pecuniary profit”, who had “unresisted motive for tampering with the springs of political action that affects them” (Dewey, 1954, p. 182). Dewey (1954) wrote: “Just as industry conducted by engineers on a factual technological basis would be a very different thing from what it actually is, so the assembly and reporting of news would be a very different thing if the genuine interests of reporters were permitted to work freely”(p.182). Central to the formation of a Great Community would, therefore, be a free press, a press of the public with news that was unfiltered. In this model journalists act as part of the community reporting issues and stories that are relevant and should be understood by all members; members are involved in the process and the purpose of the dissemination of the news was to involve citizens in discussions and debates concerning the policies that affected them and the persons who represented them. Involvement translated into responsibility. “Citizens had to become informed about important issues; teachers had to

provide citizens with the tools to use the information that they would receive; and politicians and communicators had to engage the public by disseminating key information that citizens required. In short, in Dewey's view, the public interest function of the press was to educate the citizenry" (Champlin & Knoedler, 2006, p. 138).

It would be difficult to speculate how Dewey might have altered his beliefs in light of more recent innovations. Would he see the internet as a medium that mimics face to face and more community-like debates and dialogues? Would his definition of a public change? We can guess that he would have encouraged the use of technologies such as the internet and other interactive platforms in the school, however he would certainly have placed value on some mediums, sites and uses over others. Brint (nd) offers that Dewey would have been opposed to strictly distance-based learning initiatives, as they exclude person to person encounters and are often detached from the local perspective. Since Dewey believed firmly in the social uses of technology, the use to which technology is put rather than the medium itself, Brint's (nd) point holds merit. Dewey would not have wanted educators getting lost in the technology itself, and would have wanted to encourage group exploration and adaptation, of both the content and the machinery, which is less likely to happen as we become individual users, shrouded behind our onscreen avatars and usernames.

Dewey recognized that manipulation of the public by those in powerful positions had become a malignant part of late capitalist society (Reid & Taylor, 2006). He noted that the new technical modes had brought with them increased possibilities for exploitation, inequality and ruthless competition (Dewey, 1959; 1994). Despite Dewey's lack of revolutionary rhetoric and his incomplete analysis of the economic system (Antonio & Kellner, 1992), Brooks (1994) introduces the idea that Dewey was in fact a latent Marxist.

Pointing out the influence of Marxist thought at the time and Dewey's certain familiarity with it, Brooks (1994) paints Dewey's "The Aims of History in Elementary Education" as suggesting "nothing less than a Marxist history for the new curriculum" (np). He goes on to state that Dewey's progressive education was designed as a model to counteract capitalist injustices. The new school, in its social orientations, would result in consciousness raising that would allow students the chance to critique and reform conditions. Dewey (1978) writes:

How much of the employed are but today mere appendages to the machines which they operate! This may be due in part to the machine itself, or to the regime which lays so much stress upon the products of the machine; but it is most certainly due in large part to the fact that the worker has had no opportunity to develop his imagination and his sympathetic insights as to the social and scientific values found in his work....we certainly are in no position to locate the source of our economic evils, much less to deal with them efficiently. (p.16)

In a related but different vein, Chomsky (1995) discusses Dewey in terms of a mainstream American libertarian whose ideas today would be considered lunatic. He states that Dewey saw the goal of production as not to produce commodities, but to produce free and enlightened people. Dewey believes that politics and business should have no partnership with each other⁴¹. "His main point was that you can't even talk about democracy until you have democratic control of industry, commerce, banking, everything, That means control by the people who work in the institutions, and the communities" (Chomsky, 1995, question #3). Whatever the label, it is clear that Dewey held strong, and I would argue increasing, reservations about the ills of the political economic system of late industrialization. Some have critiqued Dewey for his relatively soft articulation and incomplete analysis of these evils (see Antonio & Kellner, 1992). A chronological biographical analysis of the evolution of Dewey's ideas and views would be useful in estimating whether or not Dewey might have

⁴¹Dewey stated that the major political parties had become the "errand boys of big business" and tried to create a new political party (New York Times, 1952).

eventually become more outspoken.

In addition to the above, the realization of a Great Community was also thwarted by its inability to deal with the issue of multiculturalism. Urban cities at the time of Dewey were becoming increasingly diverse in terms of the cultures they represented. Finding common discourses and way of uniting people became more challenging. As earlier stated, Dewey (1994) found that the school represented a promising platform for confronting this problem. In his mind, incorporating other cultures into the classroom meant learning to respect and listen to the opinions of others, to arrive at a consensus or agreement (Dewey, 1994; 1959). Dewey would not have seen textbook supplements highlighting a specific culture as meaningful and would have frowned upon any activities or practices that sought to further differentiate groups (Waks, 2007, p. 35); he believed the purpose of communication was to uncover common goals, or “share-ability”, that would help the community effect greater change (Dewey, 1978, p. 383).

Despite his emphasis on the local, Dewey abhorred nationalism⁴² and viewed it as destructive (Waks, 2007; Wang, 2008). He urged Americans to relinquish notions of sovereignty, noting the international makeup of the US citizenry (see Dewey, 1954, Afterword). He understood that importance of international cooperation and organizations in this new epoch. Wang (2008) asserts that Dewey’s two year stay to China was influential in causing him to adjust and shift his perspectives. He writes, “Dewey’s visit to China marks an important turning point in his long and arduous journey toward an inspiring vision of democracy that is political as well as ethical, local as well as global” (Wang, 2008, p. 107).

Whereas before Dewey suggested that the US play a role of protective guardian

⁴²Wang (2008) writes, “For Dewey the concept of sovereignty as the essence of the state proved to be the most pernicious- as sovereignty stipulated absolute authority within the state and complete independence from without it literally maintained a perpetual condition of international anarchy” (p. 89).

among other nations, he eventually came to see that even this presented hazards. In “Our Share in Drugging China” (1978), Dewey discussed the role of foreign nations “sinning against China” when it came to the spread of opium trade (p. 235). Therefore, Dewey says that in the spirit of internationalism nations would be better off guarding their own domestic policies “against untoward consequences of events in other nations, rather than in the attempt to force other nations to comply with one’s presumed universal rules and ideals, either in the name of policeman or a guardian” (Wang, 2008, p. 91). Rather than interventionism, Dewey believed that understanding and a degree of tolerance were important; “these should be the starting points for developing international relations” (Dewey, 1978, 218). Wang (2008) describes in detail the ways in which Dewey’s beliefs were influenced by his experiences in China and notes a shift in his terminology, using the phrase “communal life” rather than “associative-communicative living” (p. 107). At any rate, embracing his own philosophy, Dewey’s theories developed as a result of his contact with other cultures and this international contact led him to realize the danger of isolationism. Waks (2007) writes that Dewey believed in rearticulating school curriculum within the imaginary of a “transnational democracy” (p. 35).

It is important to see that at the heart of Dewey’s proposal for the Great Community is an effort to revive democracy (Asen, 2003). Dewey saw democracy as separate from the government. Democracy, for him, was a “way of life” (Asen, 2003; Wang, 2008, p. 102; Greene, 2003). Democracy involves a process of continued communication and deliberation among the citizenry that leads to action. For Dewey, like education, democracy is ever-evolving and ever more democracy is needed. It demands a sense of common responsibility and togetherness (Asen, 2003). Countering claims of utopianism, Dewey emphasized that

democracy is something to be continually pursued, never a fact.

Dewey has received criticism at times for what some view as naivete and over idealism. His own positionality and personality may have prevented him from engaging in sustained critiques of factors such as capitalism. That said, Dewey was no wallflower; in fact, there are instances where we see him speak both quite radically and pessimistically about the conditions of society at the time⁴³. In addition, Dewey committed to the ideals found in his lectures and writings by involving himself in actions and organizations at the community, national and global levels. His philosophy can be said to be dynamic and changing as a result of his experiences, some, such as his observations while overseas, having a significant impact.

C. Hebert Marcuse

Introduction

The work of Hebert Marcuse achieved prominence not long after Dewey's passing. Although there are a number of similarities between the thoughts and goals of the two thinkers, they differ markedly when it comes to level of critique of existing economic conditions and the nature of suggestions for reform (Antonio & Kellner, 1992). Whereas Dewey held fast to the development of pragmatic liberalism, Marcuse embraced a more radical philosophy. Like Dewey, Marcuse provides much insight for the present context. (Kellner, 2009)

Marcuse's personal history, along with the volatile decades during which he lived, can surely account for some of his revolutionary stances. Marcuse was born in Berlin in 1898. During his early years he studied under Heidegger and, later, became a member of the

⁴³Fishman & McCarthy (2007) in their comparison of Dewey and Freire offer that while Dewey is sometimes constrained by his "first world context and US liberal tradition (p. 59)", he is, in fact, sometimes more radical in his calls than Freire.

Frankfurt School of Critical Theorists, working alongside Adorno and Horkheimer. In 1934, after Hitler assumed power in Germany, Marcuse and many of his Jewish peers were forced to flee the country. Marcuse settled in the United States, viewing from within it events including the playing out of World War 2, the Cold War and Vietnam. Not only was Marcuse a witness to such events, in a number of ways he was thrust, if not self inserted, into them (for full biography see Kellner, 2006b).

Marcuse contributed a method of dialectical thought and theory-informed practice that was to inform later generations of theorists and social activists (Kellner, 2009; Kellner, Lewis & Pierce, 2008). Dating from his time working with the Frankfurt Institute, Marcuse was interested in employing an interdisciplinary analysis to develop a critical theory for the new stage of state and monopoly capitalism and the ways in which people could counter this system (Kellner, 2009; Kellner, Lewis & Pierce, 2008). He sought to repair some of the flaws in contemporary Marxist thought. First, Marcuse argued that Marxist thinking had “degenerated into a rigid orthodoxy and thus needs concrete lived and ‘phenomenological’ experience to revivify theory” (Kellner, 1988). He was searching for a transformational *praxis* which resulted in uncovering of human potential, organization and action. Akard (1983) emphasizes that Marcuse’s notion of *praxis* was both as a *means* and as a *goal itself*. He explains that in the first respect, theory informed and propelled the political action necessary for socialist society. This was the more common understanding of the concept. However, in Marcuse’s view *praxis* also referred to “man’s conscious shaping of historical conditions as opposed to being shaped by them” (Akard, 1983, p. 209). This consciousness was to occur at the individual level, an aspect that received little attention in Marxism (Akard, 1983). Marcuse felt that the Marxism’s singular focus on the element of social relations of

production and revolutionary social change ignored the importance of individual liberation; the emancipation of the self was just as tantamount, and could provide a precursor, to social change. These topics would occupy much of his work and are also important to his views on education.

One Dimensional Society and the Great Refusal

In *One Dimensional Man*, Marcuse (1964) argues that advances in capitalist modes of production and the subsequent increased availability of goods had produced a numbing effect, creating a one dimensional society that operates based on “the belief that the real is rational and that the system delivers the goods” (p. 84). Society and the individuals within it become “sick” and unable to imagine other possibilities. Critical thinking and human potentiality become voided; transformation is a forgotten notion. Agger (1992) emphasizes that this existing mode of control is different than that found in early capitalism: “Where before workers' obedience was extracted by imposing an ideological conception of dutiful behavior, today they are kept in harness in a culture that purges all memories and visions of transcendental possibilities” (p. 136). To feel an obligation to do something requires the recognition of the choice not to do something. Today's workers see no alternatives.

In theorizing the relationship between the human and society in capitalist times, Marcuse draws upon Freud's psychology (Kellner, Lewis & Pierce, 2008; O'Casey, 2009). According to Freud, past advancements in society were dependent on repression of the basic human instincts of pleasure and aggression, *Eros* and *Thanatos*, so that these drives be inhibited and rechanneled into *Ananke*, or the work necessary to move forth society (O'Casey, 2009). Marcuse argues that, since in modern society all basic needs can be met, such

repression is no longer necessary and the *Eros* of humans should be emancipated (Marcuse, 1955). It is time for recollection of the former stages of human existence.

The incomplete state of human becoming is held hostage by those in society committed to maintaining the *status quo* (Marcuse, 1967a; 1991). The engineers of capitalism, including business people, politicians and media heads, as it is in their best interest, all ensure that alternatives are obscured by providing opiates to the masses. Marcuse (1967a) describes this as a process of *surplus repression* “necessitated not by growth and preservation of civilization, but by the vested interest in maintaining an established society” (para. 5). We find ourselves orchestrated into a “happy consciousness” (Marcuse, 1991, p. 79) that sublimates the individual. Kellner, Lewis and Pierce (2008) state that this happy consciousness is the “liquidation of potential sources of opposition” (p. 11). Superficial pleasure is found in the purchasing of commodities, which we mistake as part of our self value. We become biologically embedded into the system. Marcuse (1968) explains:

The so-called consumer economy and the politics of corporate capitalism have created a second nature of man which ties him libidinally and aggressively to the commodity form. The need for processing, consuming, handling, and constantly renewing the gadgets, devices, instruments, engines, offered to and imposed on the people, for using these wares even at the danger of one’s own destruction, has become a “biological” need in the sense just defined. The second nature of man thus militates against any change that would...abolish his existence as a consumer consuming himself in buying and selling. (p. 11)

It is the job of the capitalist to continually invent new “needs” once old ones are meant, lest the cycle cease (Kearney, 1994). In such a society Marxist dreams of proletarian dissent become untenable as the working class become inextricably woven into the fabric of capitalism.

Those gripping the puppet strings of capitalist society nurture this distorted pleasure principle by fostering an environment of standardization and regurgitation. Marcuse (1991) describes the role of the media and its promotion of positive thinking in this respect. He states

that the language we use is that which we hear reflected and promoted on television, in advertisements, on the news and by politicians. Of one-dimensional man he writes: “Describing ‘by themselves’ the political situation, either in their hometown or in the international scene, they...describe what ‘their’ media of mass communication tell them” (Marcuse, 1991, p. 194). The words and scenes that flash across their TV screens merge with what they “think and see and feel” (Marcuse, p. 194) and are, therefore, consumed as reality. Marcuse offers numerous examples of the ways in which perversion of language has infiltrated our daily lives. Personalized language and slogans such as “your president”, “your weather”, “made especially for people like you”, are employed so that the audience becomes identified with the functions that they provide (Marcuse, p. 92). Adjectives and nouns become formulaically paired: global terrorism, global economy, homeland security; their use, as well as the ideology behind them, becomes unquestioned (Marcuse, 1991). He notes the flagrant use of abbreviations used to conceal meaning and prevent question raising. An abbreviation such as NATO, for instance, will cause few people to consider the countries included. Thus, the media and the capitalist *status quo* provide strongly bounded parameters through a *language of total administration* (Marcuse, p. 85).

Additionally, the media operates through a practice of omission and subterfuge (Marcuse, 1991). Access to the entirety of information is stifled, as the media selectively chooses which stories and sound bites to feature. “The point is not that the media lie...., they rather mingle truth and half-truth with omission, factual reporting with commentary, information with publicity and propaganda-all this made into an overwhelming whole through editorializing” (Marcuse, 1967a, para. 27). In such a situation there exists no potential for deliberation and informed choice, cornerstones to the democratic process

(Marcuse, 1965, pp. 94-5). Finally, Marcuse points out that repetition itself is a powerful tool and that a lie told over and over can eventually become conceivable as reality. If you tell people enough times that the enemy had weapons of mass destruction, for example, they will eventually come to believe that it is true (Marcuse, 1991).

Despite Marcuse's pessimism in *One Dimensional Man* (1991), he does find hope in the form of the civil rights movements, war protests, student demonstrations and counterculture of his times. He finds special significance in the Third World liberation efforts which challenged and exposed the capitalist structure of exploitation. He speaks of a Great Refusal that attempts to defy the current system. Kellner (2005a) explains:

'The Great Refusal' is a highly complex and multidimensional concept that signifies at once individual rebellion and opposition to the existing system of domination and oppression; avant-garde artistic revolt that creates visions of another world, a better life and alternative cultural forms and style; and oppositional thought that rejects the dominant mode of thinking and behavior. (p. 7)

Revolt in this context would come from those outside of the mainstream, 'the substratum of the outcasts and outsiders, the exploited and persecuted of other races and other colors, the unemployed and the unemployable' (Marcuse, 1991, p. 257). Only those excluded from the system possess the revolutionary power to ignite transformation⁴⁴. In this conceptualization we can see Marcuse's emphasis on the necessity of the individual to acquire consciousness and rally it to radical ends; a liberation of the self has to precede a liberation of society.

It is important to note that Marcuse (1965) does not shy away from suggesting means of confrontation in overthrowing the establishment and its "repressive tolerance". For him,

⁴⁴He continues, "They exist outside the democratic process; their life is the most immediate and in the most real need of ending intolerable conditions and institutions. Thus their opposition is revolutionary even if their consciousness is not. Their opposition hits the system from without and is therefore not deflected by the system; it is an elementary force which violates the rules of the game and, in doing so, reveals a rigged game.....The fact that they start refusing to play the game may be the fact which marks the beginning of the end of a period" (Marcuse, 1991, p. 257).

society had become overly tolerant, complicit in accepting policies of discrimination, colonization and overall heavy-handed and unwarranted aggression (Kellner, 2005a, p. 9). In other words, we should not tolerate the ethically intolerable, and we should be pushed to distinguish where the line falls (Marcuse, 1965). Marcuse (1967b) also acknowledged that, historically, violence, may be warranted in asserting intolerance, since violence is a method repeatedly employed by the *status quo* to suppress liberation. He writes:

..the concept of violence covers two different forms: the institutionalized violence of the established system and the violence of resistance, which is necessarily illegal in relation to positive law. It is meaningless to speak of the legality of resistance: no social system, even the freest, can constitutionally legalize violence directed against itself. Each of these forms has functions that conflict with those of the other. There is violence of suppression and violence of liberation; there is violence for the defense of life and violence of aggression. And both forces have been and will remain historical forces. So from the start the opposition is placed in the field of violence. ...This conflict of the two rights, of the right of resistance with institutionalized violence, brings with it the continual danger of clashing with the violence of the state unless the right of liberation is sacrificed to the right of the established order and unless, as in previous history, the number of victims of the powers that be continues to surpass those of the revolution. (Marcuse, 1967b, para. 10)

To make it clear, Marcuse in no way advocates violence or terrorist means; instead, he asks that the oppressed not be denied to use the same measures as the oppressors (Thompson, 2002). Rather than images of bloodshed, Marcuse's version of violence refers to the right of organized opposition.

Kellner (2005a) notes the way in which Marcuse's optimism shifted throughout his work, differing with each generational context. In a sense, we can feel Marcuse's struggle to locate hope even when there was little to be found. In the end, Marcuse leaves us with the prospect of developing a new sensibility and it is here where we can locate the main aspects of his educational plan.

Educating for a New Sensibility

Today radical opposition can be considered only in a global framework. (Marcuse, 1967b, sent. 1)

It is true that we cannot change the goals of education without changing the society which sets these goals. But it is also true that we cannot wait for the revolution in order to become human beings, to eradicate sexism, to learn solidarity with the victims, to free ourselves from the cynicism and hypocrisy of the Established morality. (Marcuse, 1975, p. 39)

Marcuse has oft been overlooked or dismissed when it comes to his beliefs about education (Kellner, Lewis & Pierce, 2008, pp. 5-6). Certainly, his ideas related to schooling may be harder to locate and flesh out in comparison to Dewey; however, if effort is taken then we find that Marcuse indeed had a clearly articulated curriculum framework that accounted for the changes taking place in capitalist society in the global context (see Kellner, Lewis, Pierce & Cho, 2009).

To begin with, Marcuse contrasts schooling in one dimensional society with the German *Bildung* (Kellner, Lewis & Pierce, 2008, p. 15). The former is dedicated to continuous individual and cultural growth, inherent in which is the “ability to engage in immanent critique of one’s society, challenging it to actualize its own highest ideals” (Good & Garrison, 2010, p. 54). What exists in the present condition, however, is an education system orientated toward the market. It is a system that thrives on catchphrases such as “standardization” and “efficiency”⁴⁵ and is rooted in the immediate, which prevents inquiry into the betterment of society. As a result, the present system of educating is devoid of negativity, or ineffectually neutral. “It is through education that one-dimensional thought becomes a “sickness” in the sense that it ceases to be simply a mode of reason and becomes

⁴⁵“...the tendency toward general education gains momentum on a very material basis: the need of industrial society to increase the supply of skilled workers and employees, especially the need for scientists, technicians, etc. for the efficient development of the productive forces and their apparatus, and, more recently, the need for psychologists and sociologists for analyzing and projecting and stimulating economic and political demand” (Marcuse, 2009a, p. 34)

indoctrination into a whole way of life incorporating the conscious, the unconscious, and the body into a totalizing system, of administration” (Kellner, Tyson & Lewis, 2009, p. 12).

Marcuse, still hopeful in the possibilities of public education, argues for *reschooling* (Marcuse, 2009a; Kellner, Tyson & Lewis, 2008). He writes:

To create the subjective conditions for a free society, it is no longer sufficient to educate individuals to perform more or less happily the functions they are supposed to perform in this society, or, to extend this “vocational” education to the “masses”. Rather, a new type of man is necessary, to educate men and women who are incapable of tolerating what is going on, who have really learned what is going on, has always been going on, and why, and who are educated to resist and to fight for a new way of life. (Marcuse, 2009a, p. 35)

This new schooling will be unabashedly political, with students poised to act beyond the classroom walls. Marcuse, to the chagrin of those in the administrative *status quo*, writes that students must be prepared to confront the Establishment (Marcuse, 1968). Marcuse was speaking specifically about higher education, which he held as a sacred domain of academic freedom, flourishing democratic dialogue and disciplinary exchange. He talks in detail about the decay of the university environment, held hostage by the financial support of private and government interests. He writes that *reschooling* must situate itself against an “increasingly aggressive and brutal system, in which education for life tends to become education for death” (Marcuse, 1968, p. 37). To this end, students must demand the courses and environment that “reorient the curriculum” (Marcuse, 2009a, 37); they must seek out and develop their own interests. Though he recognizes that changes in education are largely dependent on changes in society, he nonetheless realizes the importance of endeavoring as much as possible for change.

Marcuse provides a well articulated list of areas that might constitute a curriculum that promotes negativity. To begin with he states that we need foundational knowledge of core areas that include history, science and economics (Marcuse 1968; 1975). However, unlike the

way in which they are traditionally taught, these subjects need to be framed critically and positively. This means that the history taught should be multiperspectival, giving preference to the vantage points of voices heretofore unheard, namely the “conquered” and oppressed. This will be a “counterhistory to imperial domination” (Kellner, Tyson & Lewis, 2009, p. 20). History should also be approached analytically, with attention given to causes of conflict and oppression. The past must be used to inform the present and ensure a more promising future. This means that the study of history must also incorporate a study of revolution and protest that will help fuel and inform resistance to the Establishment. Through this refocusing, Marcuse intends to make education explicitly, rather than elusively, political.

Marcuse gives special attention to his discussion of the sciences and technology, seeing in them great power for both progress and destruction. He believed that, though the principles behind the two might be abstractions, once they are applied in reality they “take on a socially and historically specific context” (Feenberg, 1996). Marcuse noted dangers not in technology, but in the system in the capitalist system in which it was embedded. Feenberg (1996) explains:

He argues that instrumental reason is historically contingent in ways that leave a mark on modern science and technology. He mentions the assembly-line as an example; however, his aim is not to challenge any particular design but rather the epochal structure of technological rationality which, unlike Heidegger and Adorno, he regards as changeable. He claims that there could be forms of instrumental reason other than that produced by class society. A new type of instrumental reason would generate a new science and new technological designs freed of the negative features of our science and technology. (p. 46)

Therefore, given a reform in the system, Marcuse viewed science and technology as having the potential to better society. In fact, he writes of both as explicitly linked to the project of liberation, given the precondition that they change their current trajectory (Marcuse, 1969, p. 9). In terms of its application to education, we can find two suggestions toward this end. First, Marcuse urges us to inquire into the politics of science and technology. Questions such as:

‘Who is performing the research?’, ‘By and for what means is the research conducted?’, and ‘Who is left out of or harmed by the research?’ should be addressed. Mathematics, economics and science involve more than just facts and numbers and are used time and time again to justify aggression. Second, Marcuse discusses the importance of information to informed scientific inquiry and development. He explains that what we want is “more information” in order to understand the entirety of a situation. In this respect, he would advocate an open academic community and system of sharing. If regarded in today’s context, he might support initiatives such as Open Libraries (PLOS) and Academic Depositories; denial of access to information would be considered an act of aggression.

This openness of knowledge extends to all disciplinary areas, and is integral to democracy. He writes, “...the people must be capable of deliberating and choosing on the basis of knowledge, that they must have access to authentic information, and that, on this basis, their evaluation must be a result of autonomous thought” (Marcuse, 1965, np). People should be prepared to evaluate the information that they find in political economy terms, locating “reactionary and fascist tendencies” that include “racism, nationalism, imperialism, militarism, and increases in societal violence and aggression” (Kellner, Lewis & Pierce, 2009, p. 23). That is, they should be able to read the information dialectically, uncovering the ways in which oppressive power is achieved and maintained. Understanding the processes of suppression and submission will better allow students to act against the system, the ultimate goal for Marcuse.

In light of his stance toward technology it would be interesting to know what Marcuse would have thought of today’s internet. Of course he would view it as corrupted by the system, plagued by the capitalist mindset and littered with propaganda; however, he might

also have found value in it as a tool to connect and organize people on a wider, even more global level. Marcuse called for a united front against capitalism and he felt that this needed to go beyond the university. He writes, “Demonstrations on one or only a couple of campuses won’t do. Demonstrations on a national level may well change national policy” (Marcuse, 2009b, p. 43). Certainly we have witnessed some of this happening on the internet; however effects are varied and the possibilities of true organization for revolt are increasingly closed.

Marcuse laments the decline of the humanities in favor of the sciences and those subjects intimately integrated with the market. In addition to the rereading of history described above, Marcuse calls for renewed emphasis of literature, philosophy and the arts (Marcuse, 2009b, p. 37). These are essential component for awakening *Eros* and fermenting the “sensuous power of the imagination”. Marcuse sees aesthetic practice as especially essential for destroying anesthetized thought. Kellner, Lewis and Pierce (2009) explain:

A key to understanding Marcuse’s aesthetic theory is that the truth of art lies in its form not in its specific content. Thus art liberates the senses from the given by creating new aesthetic forms of representation, not through overtly political content. (p. 19)

Art liberates us by the fact that it provides the possibilities to escape social conventions and critique lived reality; it provides a release of inner desires.

Whereas Dewey’s vision seeks to bring the outside into the classroom, Marcuse’s is more oriented toward bringing the classroom outside of the school in the form of protest and demonstration. This does not preclude a role for educators, however. Marcuse states that the educated must provide the theoretical instruction necessary for radical movements. In addition, they must direct students toward organized protest, rather than haphazard demonstrations that may not have an impact. Educators must ‘translate’ spontaneous protests into organized action which has the chance to develop and to transcend the immediate needs

and aspirations toward the radical reconstruction of society; “transformation of immediate into organized spontaneity” (Marcuse, 1989, p. 47).

Marcuse’s curriculum is rooted in a philosophy of love for humanity and the natural world⁴⁶. It seeks to restore the imagination through a redefinition of tolerance. By freeing the individual, it hopes to ripen opportunities for a united front against the Establishment.

D. Paulo Freire

Introduction

Some have offered that Paulo Freire translates the “revolutionary content” of Marcuse into a “particular educational form” (Kellner, Tyson & Lewis, 2009). In fact, Freire continues the conversations of both Dewey and Marcuse, achieving a synthesis of theory-based analysis and practical application. All three thinkers viewed education as something inherently political, reproducing the system, but also having the potential to shatter the *status quo*. The starting of any educational change must, thus, begin with this recognition.

Freire, like his predecessors, was influenced greatly by his background and environment. Freire was born in Recife, Brazil in 1921. His family, impacted by the 1929 economic crisis, was forced to move to a nearby town “where survival seemed less difficult” (Gaoditti, 1994, p. 3). Paulo’s father died when he was a teenager and the existing economic hardships combined with this required Freire to postpone his high school studies. When Freire finally did begin attending school he found himself an outside, older and poorer than his classmates. With tattered clothes and a rumbling stomach, Freire developed a sense of

⁴⁶Marcuse is sometimes criticized for what is seen as insufficient discussion of the place of the environment in a liberated society. Kellner (ndb), however, comments, “A radical ecology, then, which relentlessly criticized environmental destruction, as well as the destruction of humans being (sic), and that struggled for a society without violence, destruction, and pollution was part of Marcuse’s vision of liberation” (np).

insecurity in this environment. Gaoditti (1994) writes, “He admits that he had the feeling that he was an ugly teenager. He rejected his own body which was too bony. He was afraid of asking questions in class because, as he was older than his classmates, he felt obliged to ask questions that were more intelligent and pertinent than the rest of the class” (p. 3). Freire recounts that it was during this time that he played soccer with boys from “both sides of the tracks” and, with them, learned “what it meant to have little or nothing to eat” (Freire, 1998, p. 74). So, from an early age, Freire was aware of the meaning of oppression and its consequences on the spirit.

Although Freire states that, from an early age, he imagined himself a teacher, it has been noted that his wife, Elza, five years his senior, was responsible for encouraging him to further develop and articulate his methods (Gaoditti, 1994). Neither could have known just how far reaching his ideas were to become. In the early 1960’s Freire’s grassroots cultural circles became approved and implemented by the Brazilian government. In the midst of the 1964 military coup, however, Freire soon found himself imprisoned. His radical views were considered subversive and he was exiled for a brief period to Brazil. He writes of the isolation he felt during this period, of his longing to return home (Freire, 1995). Shortly after Freire accepted a position in Chile and it was here that he was to write his most famous work, *Pedagogy of the Oppressed* (2006). Freire now found himself an international figure who would both influence and be influenced by the places he visited. Paulo Freire continues to appeal to educators, as he is able to translate theoretical concepts into terms which resonate with them.

Anti-Dialogics

In *Pedagogy of the Oppressed* Freire provides us with a theoretical background to his educational mandate. Much of the content shares similarities with the insights of Dewey and Marcuse, however with language and images more reflective of Freire's South American context and Catholic background. Freire begins the work by exposing the mindsets of the oppressed and their oppressors. True humanity, true love occurs only when we recognize and extinguish the oppressors in ourselves, and when the oppressed once again become Subjects (Freire, 2006).

According to Freire (2006), oppression is an act of violent dehumanization, as it prevents the human vocation of becoming. Freire calls the methods used by the oppressor "anti-dialogics" (2006, p. 138), since they are aimed at stifling any possibility of equal footed discussion and imagining. Freire explains how both the oppressed and oppressor are chained within a cycle that denies possibility. Oppressors begin by establishing an ethos of **conquest** (Freire, 2006, pp. 141-147); the world order, as they paint it, is unchangeable. As a result, any efforts to try to change the *status quo* are pointless. The oppressed, numbed to their environments, have no other option but to succumb to what is seen as the "natural order". Injustice and disparity, particularly in the area of economics, is attributed to the self rather than the system. The oppressor, quite systematically, fades out their hopes and dreams. Freire described this conquest as "necrophilic" (Freire, 2006, p. 138) as it destroys the spirit of the oppressed.

Another tactic employed by the oppressor is that of "**divide and rule**" (Freire, 2006, pp. 141-147). Weary of the potential outcomes of community organization, the oppressors select and initiate leaders among the oppressed into their project. Despite the fact that, at face

value, these leaders are members of the community, they are, nonetheless, now more than ever, committed to the interests of the oppressor. The consequences of “shaking things up” are well known to these new leaders and Freire (2006) writes that the peasant offered such a position is often transformed into “more of a tyrant towards his former comrades than over himself” (p. 142). By focusing on their individual condition, their seemingly upward ascent, they begin to forget the collective dream. Freire describes this reluctance as stemming from fear. He writes:

The oppressed suffer from the reality which has established itself as the innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at once and the same time themselves and the oppressor whose consciousness they have internalized. (Freire, 2006, p. 48)

In addition to the above, the oppressors create **myths** in order to distract the oppressed from the root causes of their oppression (Freire, 2006, pp. 147-152). These include pacts between the dominant and the dominated that on the surface appear to be legitimate attempts at dialogue and understanding, however in reality “are used by the dominators to achieve their own ends” (Freire, 2006, p. 147). Freire notes that such “pacts” are written up during periods in which the oppressed have gained considerable enough power to threaten the *status quo* (Freire, 2006). This might include tradeoffs such as special inner city education programs that, though they may improve the community to a degree, act as a smokescreen to the greater root of educational disparity and opportunity. The myth is that those in the dominant administration are listening and responding to the needs of the oppressed, when in fact they are only reacting to an increasing threat to their positions.

Finally, the dominant cement the chains of oppression through **cultural imperialism** (Freire, 2006, pp. 152-167). The culture of the oppressed becomes devalued as they are constantly informed of the superior contributions of the dominant groups. They are

brainwashed into believing that the only key to a “better life” is through imitation of the oppressor; the oppressed, abandoning their own positionality and the experiences that comes with it, come to see the world through the eyes of the “invaders” (Freire, p. 153). In this respect, they are transformed into objects. This cultural invasion, Freire explains, is “on the one hand an *instrument* of domination, and on the other, the *result* of domination” (Freire, p. 154). Here the ideology of the dominant class insinuates itself into the minds of the oppressed, and they begin to value themselves as inferior and unworthy. Of the latter, Freire comments, “The more invasion is accentuated and those invaded are alienated from the spirit of their own culture and from themselves, the more the latter want to be like the invaders; to walk like them, dress like them, talk like them” (Freire, p. 153).

Thus, the primary tools of oppression appear to be obliteration of dialogue and imagination. Communication is central to Freire’s project of liberation. Communication is what brings communities together, what gets them to recognize and realize their shared goals. It is closely connected with culture and with community (Freire, 1998; 2006). Imagination, the second piece of the puzzle, is essential for igniting curiosity and exposing possibility (Freire, 1998, p. 33). Freire stresses the need for continuous education that recognizes the human birthright of being “programmed to learn”; it is important for one’s understanding to move from naïve readings of the world to more rigorous inquires. Without this persistent quest for knowledge, without imagination, humankind would have been unable to persist throughout the ages. This generative curiosity, combined with our ability to communicate our thoughts in a manner that necessitates productive collaboration, is, for Freire, what separates human beings from those at the lower level of the animal kingdom (Freire, 1998).

Freire teaches that the oppressed, as well as their oppressors, have the possibility to

become true participant, rather than simple bystanders, in a Historical process of becoming (Freire, 1998, p. 73; 2001, p. 39). For Freire this implies the acknowledgment that we, as human beings, are unfinished and by merit of this are presented with two choices; we can allow ourselves to be shaped by an external force that propagandizes the unalterable nature of time and circumstance, or we can courageously challenge ourselves to shape our own worlds against the wishes of our oppressors (Freire 1995; 1998; 2006). Of course, this latter choice is the more difficult as inherent in it is the imposition that we never succumb to a state of resigned satisfaction. Freire (1998) notes that in order for curiosity to be transformational it must be practiced *with* others as part of a shared social experience that demands diversity (p. 19). The oppressor works to extinguish this curiosity.

Unless the oppressed are able to understand that their oppressor is a limiting situation rather than a fixed condition, then the *status quo* will remain (Freire, 2006). As part of this, they must come to see their struggle as a collective one, with revolutionary community leaders paving the way (Freire, 2006). Revolutionary leaders must fertilize a dialogic environment in which the oppressed become united to struggle together, critiquing reality by exposing the oppressor and attempting to dispel the “antagonistic contradictions” of society. Freire calls this new critical awareness *conscientizacao*⁴⁷ (Freire, 2006).

Though transformation must come at the hands of the oppressed, Freire does not deny a role to those among the dominant who are sympathetic to the situation of the oppressed. The oppressor willing to support systemic change must begin by forging solidarity with the oppressed in a way that surpasses mere words. Though “revelation is a step in the

⁴⁷“Humankind *emerge* from their *submission* and acquire the ability to *intervene* in reality as it is unveiled. *Intervention* in reality-historical awareness itself- thus represents a step forward from *emergence*, and results from the *conscientizacao* of the situation. *Conscientizacao* is the deepening of the attitude of awareness characteristic of all emergence” (Freire, 2006, p. 109).

right direction, the radical-oriented oppressor must work toward concrete countermeasures to destroy oppression” (Freire, 1995, p. 51). Lack of solidarity and lack of action are tantamount to acts of violence. However, it is important to note that the role of the oppressor, according to Freire, is limited. Complete transformation must come at the hands of the oppressed, as only they are “sufficiently strong to free both” (Freire, 2006, p. 44).

Freire believes that education is the primary means to freedom, and that dialogue is the main precipitator. *Pedagogy of the Oppressed* invites the reader to join the dialogue of critique and to take part in the revolution of *rehumanization* (Freire, 2006, p. 68); it is a beginning and, as such, demands non-ceasing commitment and ever-present hope.

Transformational pedagogy: Reading the world

For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other. (Freire, 2006, p. 72)

Freire (2006), clearly influenced by Dewey’s notion of “social reproduction”, critiques the education of his time as a “banking system” in which students are viewed as mere depositories of knowledge that the teacher fills with topics that are incongruous or alien to the students own experience and interests (2006, p. 72). In this type of system, he notes, students become “muted” and essentially begin to bury and devalue their own knowledge, experiences and ideas, falsely believing that the teacher/subject possesses knowledge that is more worthy; “assimilation” and, more aptly, blind acceptance becomes the main operator (Freire, 2006). Freire is vehemently against rote learning and any kind of standardizing practice. He challenges educators to know their students and to engage collaboratively with them in an effort to create a new kind of relationship, “teacher-student with students-teachers” (Freire, 1998; 2001; 2006).

Context and one's reality are important points for Freire (2001; 2006) and he believes that teaching begins with the co-investigation of student environments and cultures. He concretely elaborates an example outline of how to begin such research (prior to teaching exchange) that is easily applicable and adjustable. O'Cadiz, Wong and Torres (1998) describe the details of this approach in their investigation of educational reforms in Sao Paulo (see **Table 2**). As proclaimed in *Pedagogy of the Oppressed*, curriculum should begin from the

Table 2. Implementation Framework for Generative Themes

Phase 1: Proposal & Community Involvement	Phase 2: Study/ Exploration	Phase 3: Organization	Phase 4: Application
Engage school staff in deliberate & informed process to consider participation. If they agree, submit proposal of what is expected from them as participants.	Engage in a Study of Reality that explores and results in articulation of the site's generative themes. Methods include interviews, observations, & questionnaires.	Organize teaching content and methods around the generative themes from Phase 2.	Develop content and materials including exercises, activities and projects through which students can apply knowledge.

Developed from O' Cadiz, Wong & Torres (1998, p.159)

lives of the people. Through Freire's well-established culture circles and through continued dialogue with the people, the popular educator begins by discovering and fleshing out issues affecting the community. These topics are what Freire calls generative themes (Freire, 2006, p. 103). O' Cadiz, Wong and Torres (1998) explain:

Generative themes are based on real life situations, problems and concerns of the learners. In the Popular Public School generative themes are the building blocks for the construction of a locally relevant curriculum, which at the same time relates that local reality to the broad range of individual, community and societal problems ranging from peer group relations in the school, to public transportation, to air and water contamination in an industrial city like Sao Paulo. (p. 85)

In this way the curriculum becomes more relevant to students. It offers opportunities to validate the knowledge that students already possess and allows for uncovering gaps in

understanding upon which to grow knowledge. Each semester different themes are chosen for exploration.

As Freire held that all knowledge is interrelated and that dialogic exchange should draw on interdisciplinary perspectives, the generative themes provide an overarching umbrella under which individual subjects are arranged in concert with one another; this means that, though discrete skills might differ from class to class, the theme, along with its focus on critical thinking, would be the same across subjects. Learning becomes something more organic, with greater possibilities for stimulation of curiosity and application both within school walls and beyond. In such a model, the relationship between teacher and students also becomes redefined, as students and educators explore the new themes together. The process is “continual and collaborative” (O' Cadiz, Wong & Torres, 1998, p. 89). The ultimate goal is to engage students in a critical reading of their own contexts that incites action. Freire writes:

Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to challenge. Because they apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges, followed by new understanding; and gradually the students come to regard themselves as committed. (p. 81)

Freire firmly believed that education should be rooted in the local context⁴⁸, however it is clear that, through his reflections on his own experiences, Freire also understood the value of viewing one's context from outside. First, he discusses the potency of having more than one perspective. He notes that his exile in Chile allowed him to sharpen his

⁴⁸He states, “...the regional emerges from the local just as the national arises from the regional, and the continental from the national as the worldwide from the continental” (Freire, 1995, p. 87), and “..my Recifeness explained my Pernambucanity, that latter clarified my Northeastness, which in turn shed light on my Brazilianity, my Brazilianity elucidated my Latin Americaness, and the latter made me a person of the world” (1985, p. 87). He acknowledges the deep interrelationship.

understanding of the Brazilian reality and that, with this enlightened understanding, he was also able to better comprehend what was happening in Chile (Freire, 1995, p. 42). He refers also to his experience in New York where, in a hotel restaurant, he and his wife were ignored by the waiter due to the color of their skin (Freire, 1995). Here he experienced racial oppression, dehumanization, firsthand, which he admits helped him become more aware of categories of domination beyond economics. Race, gender, religion, sexual orientation all become later understood as categories of oppression. So, although Freire's pedagogy is oriented toward local action, critique and analysis should also incorporate the global, focusing particularly on the way they are interconnected. Action, he would likely maintain, must begin at the community level.

In terms of globalization, Freire was well aware of the fact that educators faced new and ever more threatening challenges- that the local was much harder to locate and separate from the more global. Freire (2001) speaks of globalization largely in terms of neoliberalism and its marketplace ethics (p. 114). He warns of blind submission:

The capacity to tame, inherent in ideology, makes us at times docilely accept that the globalization of the economy is its own invention, a kind of inevitable destiny, an almost metaphysical entity rather than a moment of economic development subject to a given political orientation dictated by the interests of those who hold power, as is the whole of capitalist production. What we hear is that the globalization of the economy is a necessity from which we cannot escape. (Freire, 2001, p. 133)

Freire (1998; 2001) feared the privatization and the standardization that were inflicting education as a result of neoliberal policy. He lamented the types of evaluations being used to determine school progress, as they were designed at a detached, macro-level that ignored the needs of the local community. He stated that such policies denied teacher and community autonomy, extinguishing potential for critical thinking (Freire, 1998). He queried, "How can a teacher help learners develop the critical curiosity necessary for the act of knowing if that

same educator does not have the confidence in herself, if she doesn't take risks, if she herself is attached to the 'guide' that tells her to transfer to the learners those content areas held as 'saviors'?" (Freire, 1998, p. 68).

Freire recognized that the dominant neoliberal ideology now had a globally permeating medium, communications technology. This new technology, with its rapid speed, was transforming our understanding of time⁴⁹. Because of its increasing impact and its effectiveness at distraction and deception, Freire (2001) commented that media literacy was an important task for educators. He states that students should be armed with:

The knowledge of how to uncover hidden truths and how to demystify farcical ideologies, those seductive traps into which we easily fall. The knowledge of how to confront the enormous power of the media, the language of the television, which reduces to the same moment both past and present, suggesting that what has not yet happened has already come to pass. (Freire, 2001, p. 123)

Freire saw that the media, rather than promoting dialogue and curiosity, had the power to stifle them by allowing for minimal reflection. Successive two minute news blips offer an illusory sense of knowledge.

Kahn & Kellner (2004) explain that Freire's views regarding technology have been overlooked. Freire (1995) approached technology itself in a critical manner, neither "damaging" or "divinizing" it (p. 132). Instead, he held that we should evaluate technology via its historical origins, reflecting on the implications of the advances it may bring, as well as on the dangers and misuse it might precipitate (Freire, p. 131). It is the way people use technology, the means they hope to achieve, that may be a cause for concern. Freire's hopes for technology can be witnessed in his own utilization of projector slides in his culture circles, along with his insistence that all schools in his district be equipped with computers (Kahn &

⁴⁹He writes, "The world is cut down to a village. Time is diluted. Yesterday becomes today. Tomorrow has already come" (Freire, 1998, p. 123).

Kellner, 2004). If the powerful and wealthy were to use technology as a method of oppression, he wanted to make sure that the oppressed were armed with the same means to subvert this oppression. In this way, Freire would have wanted educators to introduce technology to their students, having them critically explore its uses for good and evil. He would have wanted them to be able to use technology to stop oppressive forces in the society.

Multiculturalism in the form of cultural pluralism is another important underpinning of Freire's pedagogy. Since Freire speaks of *humanization* for all, respect for diversity on all levels (racial/ethnic, occupational, gender, sexuality, religious, age etc.) is one's moral obligation (Freire, 1998, p. 36; p. 83). This implies that we make attempts to truly communicate with and understand others while realizing at the same time that we can never presume to *know*, and therefore make judgments about, the experiences of others. To this end, teachers must explore the lives of their students, trying to understand the forms of resistance which they incorporate in their daily lives and working these into classroom discussions and activities. The teacher must recognize that importance of a dialogue of difference by acknowledging that ignoring the issue of culture reduces the learner of their personhood.

Freire (1998) explains:

It is not possible to understand me only through the lens of class or race or gender; on the other hand, my position in terms of class, the color of my skin, and my gender, through which I have arrived into the world, cannot be forgotten in an analysis of what I do, what I think, and what I say. Just as the social experience in which I participate, my education, my beliefs, my culture, my political commitments, and my hopes must be taken into consideration. (p. 21)

Cultural practices cannot be detached from the person. Culture for Freire encompasses all of the practices of those who consider themselves part of the community; these include aspects such as their jokes, dances, music, folktales, fears, hopes, language, celebrations and religious customs (Freire, 1998, p. 47). If such categories are overlooked learning, as achieved through dialogue, cannot occur. Freire (1995) realizes that meaningful multiculturalism is something

that must be endlessly pursued and “politically produced” (p. 157). The cursory attempts to add shallow, piecemeal multiculturalism into the curriculum would constitute a great affront to Freire.

In sum, Freire forces educators to acknowledge the politics of education. Because of its inextricable connection to the process of *becoming*, because of its task of addressing, igniting and cultivating (or, conversely, extinguishing) one’s imagination, hopes and dreams, education is subject to the ideology of the oppressor. As Freire (1998) so astutely states, “a neutral, uncommitted, and apolitical educational practice does not exist” (p. 39). This presents the educator with the ethical responsibility to, first, acknowledge the political nature of education and, second, to become transparent in their own foundations/beliefs. The feigning of a depoliticized classroom, results in a supreme immorality, a rejection of the “truth”. This said, however, Freire admits that the progressive revolutionary teacher is not the end all and that there are limits of practice⁵⁰ (Freire, 1995, p. 31). Formal education can assist in change, however by itself cannot be completely transformational. The roots of revolution rest more deeply, in the struggles of the people, in the unity of and *humanization* of the oppressed.

E. Conclusion

Dewey, Marcuse and Freire, although from different time periods and cultural backgrounds, share intersecting ideas related to the democratic obstacles of their times. They were all aware of the forces inherent in what we now term “globalization” and, pieced

⁵⁰“A more critical understanding of the situation of oppression does not yet liberate the oppressed. But the revelation is a step in the right direction. Now the person who has this new understanding can engage in a political struggle for the transformation of the concrete conditions in which oppression prevails” (Freire, 1995, p. 31).

together, their philosophies offer a platform from which to approach curriculum development in today's context. **Table 3** below emphasizes key insights of each as they address features that might compose global literacies.

Table 3. Insights for Global Literacies from Dewey, Marcuse and Freire

John Dewey	Herbert Marcuse	Paulo Freire
<i>The Great Community</i>	<i>Educating for a New Sensability</i>	<i>Reading the World</i>
<p>Communication: this includes dialoging with those from different cultural backgrounds; intercultural/cross-cultural understanding.</p> <p>Development of critical thinking, particularly in encounters with science and technology (against positivism)</p> <p>Creation and defense of an active public sphere. This includes upholding and promoting a free press and free flow of information.</p> <p>Local/community action</p> <p>Global outlook and abandonment of egocentric/arrogant nationalism</p> <p>Willingness and openness to revise outlook and ideas upon engaging with others.</p>	<p>Critical thinking, especially in encounters with science, technology (including media), the economy, and politics.</p> <p>Return to humanistic inquiry and complete human development/ against technocracy.</p> <p>Unlocking of creativity, passion and the imagination.</p> <p>Open sharing of and access to information.</p> <p>Know-how to organize, publicize and protest.</p> <p>Tolerance for difference and recognition of and respect for Others; meaningful attempts at dialogue.</p>	<p>Critical thinking, in terms of lived experience vis a vis the wider political economy & also in relation to communication and language usage.</p> <p>Critical approaches toward the use of (new) technologies.</p> <p>Respect and tolerance for diverse Others.</p> <p>Communication with Others that acknowledges built in structures of oppression.</p> <p>Quest for continual self-reflection and growth, particularly following encounters in new contexts and with other cultures.</p>

It is easy to locate similarities between the proposals, however three commonalities, albethey broad, clearly stand out. The first is the importance of **critical thinking**. Critical thinking here might be defined comprehensively as a movement against positivist indoctrination that demands a contextual understanding of the political economy and an

affirmation of human emotion and experience. It is rooted in the acknowledgment that human beings are capable of working together to solve problems, better society and, through acts of empathy and compassion, help their fellow human beings. At the same time it also underscores the potential of fear, competitiveness, egocentrism and greed to drive humans to commit and become complicit in acts of violence and oppression. All three philosophers recognized the importance of validating learner experience and using it as a basis from which to approach inquiry and knowledge making. In addition, all three noted that students needed to be prepared to engage with, question and confront the changing political, economic, and technological landscape.

The second important similarity can be found in their emphasis on the key role that **communication** plays in creating a world that is more just. Based on their conceptualizations, communication should be democratic, striving toward the inclusion of diverse voices and mindsets. True dialogue occurs when people join together with the goal of reciprocal learning and joint problem solving. It demands an open mind and should offer privilege to Othered perspectives as possessing richer and more nuanced insights. Communication represents the beginning of action. Efforts at stifling communication, such as affronts to a free press and limits to information sharing, should be challenged as they prevent full democratic participation.

A final common thread, linked to those above, is the capability of **organizing** at a local or community level. Dewey, Marcuse and Freire understood that effective change can only occur through collective efforts and on the ground movements. As such, citizens must have the know-how to publicize their concerns and causes and to form related groups or unions. This would entail the ability to deconstruct opposing arguments and, through a deepened understanding of the way in which language, symbols and images can be manipulated, to

effectively present issues and make their voices powerfully resonate.

Thus, it is with these three components: critical thinking, communication and organizational capability as theorized by Dewey, Marcuse and Freire, that I attempt to begin piecing together the present proposal for global literacies. The following chapter will examine existing conceptualizations of new literacies more closely, affording special to focus to literacies related to media and new technologies.

Chapter 5: New and Multiple Literacies

A. Introduction

The previous chapter attempted to draw on the insights of three theorists whose work offers a vantage point for beginning an articulation of global literacies, while the present chapter lays the foundation for the journey. First, I provide a general introduction of the area of new literacies. Next, I focus on critical media literacy, discussing theoretical underpinnings and pedagogical justifications, and offering a possible framework from which to approach instruction. I then address some newer considerations that are a result of digital media formats, highlighting specific areas of curricular focus. To be clear, media and digital literacy are essential components of my proposal for global literacies, however given the wide amount of literature and research already devoted to the topics they are presented in their own chapter as follows.

B. New Literacies

Just as the case with “globalization”, Gee (1996) notes that literacy is also contested term. He states that at the surface it appears “innocent” (p. 31) and “obvious” (p. 31). A literate person is someone who can read the label on a soup can. A literate person is someone who is able to read street signs. A literate person is someone who can read the newspaper. Purists argue that literacy is confined to the realm of the written word (see Kress, 2004) and often use a language of functionality when speaking of the term. Literacy, for them, is a basic life necessity that enables us to participate in mundane yet essential life tasks. History teaches us that this rendering is deceptive at its core and gravitates toward what Gee (1996) has called

the “master myth” (p. 51).

Literacy has always been linked to politics-cultural, religious and economic- at both the personal and public levels. Aronowitz and Giroux (1991) discuss traditional literacy as “a technology of social control, as a feature of cultural organization that reproduces rather than critically engages the dominant social order” (p. 50). In most societies written materials represented the views of the dominant elite and few, if any, outlets existed for the presentation of ideas from those outside of the *status quo* (Leu, Kinzer, Coiro, & Cammack, 2004). Leu et al. (2004) explain that those on the periphery, such as Lady Murasaki in Heian period Japan and the revolutionaries of Czarist Russia, were forced to pursue alternative clandestine measures of producing and sharing their works. They go on to explain the threat of the eventual development of mass printing methods toward authoritarian governments and the subsequent imposed restrictions. While a reading mass population was controllable, a population that could disseminate ideas that differed from the power holders was something to be restrained.

Lankshear and Knobel (2003) detail the politics behind the development of educational literacy programs. Literacy programs in the US before the 1970’s were initially designed to “rehabilitate” adults who were unable to read or write (Lankshear & Knobel, 2003, p. 3). Thus, the illiterate represented those on the outskirts of society. As the term literacy became more popularized, it was applied to the global context as a means of indicating the growth potential of nations; those countries with higher literacy rates were placed at the top, while those with minimal rates were doomed to the bottom (Lankshear & Knobel, 2003, p.4). Literacy became a litmus test for modernization preparedness. Like this, literacy has always been intertwined with a politics that reverberates at multiple levels,

locally and globally.

Paulo Freire, well aware of the contentious history, spent his life's work exposing the technocratic, institutionalized view of literacy. Instead, he proclaimed literacy as a:

Set of practices that function to either empower or disempower people. In a larger sense, literacy is analyzed according to whether it serves as a set of cultural practices that promote democratic and emancipatory change. (Freire & Shor, 1987, p. viii)

In recognition of this, progressive scholars have identified the ethically grounded importance of a literacy that is critical. This recognizes that reading and writing alone do not generate meaningful agency. As Gee (1996) points out, one may be able to read the warning label on a simple aspirin bottle, yet may be unaware of its political significance: the fact that the warning is there, at least in part, to protect the company that produces it from lawsuits, to “silence” consumers (pp. 45-47). As a result, learners must be taught to read “correctly”, or “critiquely” (Gee, 2000, p. 63), which demands recognizing the ideological nature of texts and asking questions regarding whose ideas, politics and worldviews are being expressed.

Table 4. Critical Literacies As They Relate To Life Domains

Working lives	At one level learners must be taught skills to survive and adapt in the new “portfolio” environment (interpersonal/social, technological). At a more critical level learners must possess knowledge of the economy, working conditions, worker rights and the choices available.
Public lives	For active, democratic participation, people must be informed on current issues and able to express opinions individually & collectively. This implies knowledge of where and how to find information, how to dialogue and form groups, and how to begin to effect change. It must also be based on an idea of “authorship” or agency; that is, people must understand their right to voice their opinions over issues such as the environment, science & technological development, corporate enterprise, and human rights.
Personal lives	This aspect encompasses the ideal of lifelong learning, as well as identity formation. It includes the ability to find and critically read and engage information, the ability to find groups and organizations of personal interest/relevance.

*Adapted and expanded from Livingstone, Couvering & Thumim (2008); The New London Group (2000)

This literacy of questions rather than answers is meant to prepare individuals to engage in dialectical analysis that makes open the possibility of a new imaginings and imaginaries that extend to the three main areas of our lives: work, public and political and personal/cultural (Livingstone, Couvering & Thumim, 2008; The New London Group, 2000; see **Table 4**). Implicit to such an understanding of literacy is the emphasis on the principle of life-long learning; the literacies that we need are driven by changes in our worlds and, therefore, must never be portrayed as static.

B. New and Multiple Literacies

Following the mandates of critical literacy, and in Deweyan fashion, proposals have been made for new or multiple literacies that reflect contemporary changes and elaborate competencies necessary for interacting in novel cultural, political and economic terrains (see for example Coiro, Knobel, Lankshear & Leu, 2008; Lankshear & Knobel, 2003; Luke, 2005; Luke & Carrington, 2001; The New London Group, 2000). “New Literacies” is a slippery concept to define and its proponents acknowledge that a single agreed upon definition is impossible and defies its very underpinnings. Lankshear and Nobel (2003) write that any example of new literacies will, “invariably be selective, partial and subject to disagreement on the part of practitioners” (p. 24). What can be agreed, upon, however, is that the pursuit of new literacies has arisen from the rapid changes that have taken place in the past few decades.

According to The New London Group (2000), the “newness” in new literacies refers to two aspects. First, there has been a paradigm shift in the way in which literacy is conceptualized. Previously, strictly psychological views of literacy have dominated, whereas

more recently, beginning most notably with Freire, sociocultural perspectives have been added and emphasized. In addition an ontological change from “post-typographic forms of textual practice” (Lankshear & Knobel, 2003, p. 17) has transpired due to the development of the internet and other ICTs. For many it is this latter part that represents the core of new literacies proposals.

Gee (2007) has discussed the importance of recognizing that communication extends beyond the linguistic. He writes, “Images, symbols, graphs, diagrams, artifacts and many other visual symbols are significant more so today than ever. Furthermore, words and images are very often juxtaposed and integrated” (2007, p. 17). Whereas in the print media of the past, words were the focus of a text, today's new media often place images at the forefront. As a result today's students must be able to semiotically (Barthes, 1967, 1998; Eco, 1977; Hall, 1980; Gee, 2007) decode texts that are “multimodal”; in addition to be able to “read” and understand words and pictures, they must also be able to decipher the meaning of “sounds, music, movement, and bodily sensations (Gee, 2007, p. 18)” and understand their “complex interaction” (Barthes, 1998). Gee (2007) adds that learners must also be able to produce such texts (p. 18).

In sum, Giroux (1992) writes that if we envision “the world as text” (p. 243), then we must incorporate “the full range of what is in the library (conventional notions of reading), the art gallery (the making and interpretations of art), and the street (popular culture and student experience)” (p. 243).

C. In Defense of the Pluralization of Literacies

Before proceeding it is necessary to address some of the criticism made against pluralization of the term literacy. Some have argued that the additional “s” dilutes the original term and is academically sloppy and misguided. Tyner (1998) writes, “multiliteracies suggest a splintering of literacy into discrete parts that belie the true nature of literacy as a complex and intersecting set of social actions” (p. 65). Naysayers say that these days anything can be marketed as a literacy; many instead offer a replacement such as “competency” or “skill”. Certainly their point has some validity and we must be cautious when applying the label. That said, I believe that arguments against the use of literacies have ignored some key aspects. First, we might say that traditionalists have, in a sense, colonized the word and its educational practice from the onset. The pure form of which they speak is an imperialist notion (see Gee 1996; Giroux, 1992, 1997; Aronowitz & Giroux, 1985a, 1985b, 1991). Yes, reading and writing words is a foundational aspect of literacy, but to teach only this ability without packaging it with contextualization and critical thinking allows a person to follow, not to fully participate. It is undemocratic. In addition, past notions instructed a single variety of literacy based on the practices, language and cultural materials of the dominant groups (see Gee 1996; Giroux, 1992, 1997; Aronowitz & Giroux, 1985a, 1985b, 1991). Language, be it written or oral, of the Other was discounted. Therefore, the pluralization of the term literacy, in defiance of the singular version, represents a reclamation that reflects a history of suppression and offers a form of protest. “Competency” does not carry the same politicized connotation and, therefore, cannot be a satisfactory substitute.

Second, those who find the additional “s” distasteful fail to understand that the concept itself, when articulated clearly, is a coherent whole. Pluralization underscores the need to

acknowledge new forms, ways and modes of meaning making. It notes the fact that social conditions and technologies have from the beginning changed the way that we communicate. It answers the question: how do we communicate with meaningful agency in *today's* society? The answer will differ from period to period and if we take seriously the need to adapt, then we must realize that literacy cannot be a static concept- that the "s" is indeed mandatory.

For those who claim that talk of new and multiple literacies is reactionary, nothing more than unnecessary splintering that obscures the unified whole, I argue the opposite. The purpose of such discussion is to weed out what has previously been ignored and to attempt to gain a firmer grasp on what is needed to communicate in today's world. Only by identifying the pieces can we begin to approach the entirety and, therefore, contribute to more meaningful educational policies and programs. True understanding of a painting comes from knowledge of the artist's method of brushstroke. True understanding of a musical piece comes from recognition of the way in which the notes were placed together. We see the part and the whole simultaneously. I believe that the goal of multiple literacies is to redefine literacy, incorporating parts that were and are missing; it is the initial definition, not this new concept, that was misguided.

D. Digital Epistemologies

Lankshear and Knobel (2003) argue that in light of transformations brought about by new media "the entire epistemological base on which school approaches to knowledge and learning are founded is seriously changed...and made obsolete.."(p. 155). They write that school curriculum and reform must be approached within a digital epistemological orientation. They explain that the term 'digital epistemologies' is used "as a shorthand to refer

to issues and processes we think educators should be taking an interest in with respect to matters of knowledge and truth, as a result of the digitization of so many aspects of the world and our experiences in it” (Lankshear & Knobel, 2003, 156).

The current proposal for global literacies acknowledges this as a necessary mandate. As a result, the following section will explore what I believe represents the foundation⁵¹ of literacies in a digitized world, critical media literacy (CML). It will also offer a suggested framework for teaching CML. This will be followed by discussion of what I am calling for the present purposes critical digital literacy.

Foundations: Critical media literacy

Theoretical underpinnings

Though there exist various articulations of media literacy, the present discussion focuses on media literacy as it is anchored in the tradition of Critical Theory and critical pedagogy. Critical media literacy is an enhanced hybridization of *media arts education* and *media literacy* (Kellner & Share, 2005). *Media arts education* seeks to instill an appreciation of media (Kellner & Share, 2005), emphasizing aspects such as web page or graphics design, music arrangement, choice of camera angle and lighting selection. Such a curriculum involves not only an understanding of the process, but also the ability to use media technologies to create individual expressions. *Media literacy*⁵², in contrast, involves a critical aspect which is not implicit in media arts education. It teaches students how to approach and decode media texts (Kellner & Share, 2005). The flaw in this approach, however, is that

⁵¹ Though it should be underscored that traditional literacies (i.e. paper based reading and writing often developed through encounters with classical and literary canons) are equally important and should not be ignored.

⁵² Some sources use media literacy, media education and critical media literacy synonymously.

literacy is meant to be a “bipolar” process (Sholle & Denski, 1995) that involves the skills of both reading and writing; for a person to be truly functional in society they must be able to do both effectively. Therefore, as Sholle & Denski point out, this simplified form of media literacy relegates the learner to a position of eternal passivity (1995).

A media literacy that is critical combines both of the above approaches. At the heart of this interpretation of media literacy is its recognition and discernment of the ideological nature and, what Kellner (1995) calls, the “contested terrains” of media representations. He believes that the media⁵³ reflects the ongoing struggles⁵⁴ in a given society, and in order to deconstruct these in the media it is necessary to read using multiple, multicultural subject positions (Kellner, 1995). Here, there is an emphasis on an “active” audience⁵⁵ and the realization that, while it is naïve of one to assume their unyielding acceptance of encoded messages, it is also widely recognized that they can never be entirely cognitively aware of all messages (Flores-Koulish, 2005; Kellner, 1995).

Critical media literacy operates under the assumption that, like all forms of education, mass media is inherently political (Freire, 1998a; Freire 1998b); knowledge is a socially constructed and, thus, highly ideological process. In Althusser’s (2001) terms, we are “always-already” hailed by ideology in the form of Ideological State Apparatuses (media, education, religion, government etc.) which we accept as natural without questioning. This process of systematized indoctrination is called *interpellation*. Althusser (2001) explains:

I shall then suggest that ideology ‘acts’ or ‘functions’ in such a way that it ‘recruits’ subjects among the individuals (it recruits them all), or ‘transforms’ the individuals (it transforms them

⁵³ I am using the term media throughout this paper to refer to both non-print and print matter, including books.

⁵⁴ Related to such categories as race, gender, religious affiliation, class etc.

⁵⁵ Kellner (1995) states that: “Media do manipulate people and yet people also manipulate and use the media” (p. 107).

all) by that very precise operation which I have called *interpellation*, or hailing, and which can be imagined along the most commonplace everyday police (or other) hailing “Hey, you there! (p. 86)

The “subject” being hailed begins to believe that they are actively responding to the call, when in reality their emotional response becomes so inextricably dictated by the dominant ideology that free will is subverted. The media, then, hails through a process of encoding which serves both to make messages comprehensible to a collective audience (with shared cultural understandings), as well as to produce (or reproduce) cultural norms. As a result the audience succumbs to a state of paralysis in which the messages are accepted as “reality” and remains unquestioned. Freire (2006) speaks of this process using other language. He describes ideology as a mist that clouds our perception and causes us to accept dominant ideas without critical questioning; the oppressed become *dehumanized*, their minds colonized, as they come to believe the distortions of their oppressors (Freire, 1993).

Hall (1980) reminds us that a “raw” historical event cannot be transmitted by the media; instead, the media creates its own narrative via a scaffolding of carefully chosen effects which include artful selection of and juxtaposition of images (drawing on knowledge of semiotics), meticulous edits, purposeful pauses, manipulation of camera angles and coordination of music and message. This is obvious to a certain extent in genres such as Hollywood cinema where the audience is aware of elaborate sets and high-salaried screen actors, however it becomes less salient in genres that purport to be more factual such as the news and documentaries.

Postman (2008) offers an interesting analogy to illustrate the process of story construction. He describes a dinner party at which a number of guests are enjoying the same meal. After dining the guests are asked to comment on the food and general atmosphere;

despite the fact that all guests sat through the same evening, each person highlights different aspects, uses different descriptions and expresses unique opinions. Even the news, then, offers a mere “representation” of events, a representation that inevitably contains biases (or “spins” according to the language of the most trusted news source, FOX.) Producers of media can be viewed as master storytellers whose intimate knowledge of their audiences serves as a tool for dispersing their own ideologies.

The cementing of ideology reflects Gramsci’s (1999) analysis of cultural hegemony, ultimately preventing the oppressed from achieving their vocation as free, critical-thinking human beings. Since the dominant groups control the media they are also in the position of filtering knowledge and maintaining power. Though critical media literacy may not be able to locate the complexities of *how* power is exercised at a given time (Foucault, 1988), it can serve as a tool for “uncovering hidden truths” (Freire, 1998a), “demystifying farcical ideologies” (Freire, 1998a) and pinpointing the identities of the primary power holders. In this respect, it should be viewed as a precondition for engaging in the struggles and relations of meaning and power.

An essential component of critical media literacy involves analyzing the **politics of representation**. Those in the dominant position, white middle to upper class heterosexual Christian males in the US for example, are typically the ones who produce media. They decide which stories get told, as well as the ways in which “others” will be represented. It is obviously in their best interest to maintain the *status quo*, thus depictions suit their own position of privilege and serve to strengthen their own ideologies. As a result Hall (1990) writes of the importance of a “multiculturalist program” that breaks through the veneers of a mainstream agenda. By addressing the ways in which aspects such as race, class, gender,

sexual orientation, ethnicity etc. are represented in the media, we are forced to examine the way in which culture reproduces oppression and inequity. Kellner (1995) explains this as a critique of the “binary oppositions of ideology” and of “abstract social categories”. Blacks and whites, men and women, rich and poor, etc. are all juxtaposed and pitted against one another as a means of immobilization. He explains that once these boundaries are in place “social domination, as well as the functions of legitimation and mystification of social reality” (p.62) are made possible. By critiquing media representations social “Othered” may be given opportunities to unite and construct their own counter narratives and representations.

In addition to politics of representation, it is also important to examine texts within their **political economy** (Kellner, 1988). Movie producers, for example, will make decisions based on potential profit. Genres or formats that, though thought-provoking, are unlikely to draw mass audiences (and dollars) are not apt to be made; conversely, movies that are mediocre yet garner large audiences (a la *Twilight*) are immediately offered sequels. There are also political powers at play. Rupert Murdoch’s media enterprises can be viewed as global platforms for expressing his own conservative views on issues such as war, immigration, presidential campaigns. Using this perspective, we are able to examine the “limits and range of political and ideological discourses and effects” (Kellner, 1988)⁵⁶.

Despite the power of the media to indoctrinate, there do exist opportunities for struggle and protest, and the media is not inherently slanted toward the hegemonic. Rather, by examination and dissection of the codes used by the media it is possible to deconstruct ideologies and propose counter-representations. As Hall (1990) states:

⁵⁶ see also Kellner, D. (2012). The Murdoch Media Empire and the Spectacle of Scandal. *International Journal of Communication*, Vol. 6: Feature 1169–1200 at <http://ijoc.org/ojs/index.php/ijoc/article/view/1613/754>.

One of the ways in which ideological struggle takes place and ideologies are transformed is by articulating the element differently, thereby producing a different meaning; breaking the chain in which they are currently fixed and establishing a new articulation. (p. 19)

The Birmingham school was one of the first to recognize audience agency in this respect. As a result, their methods included analyses of audience effects, which have remained an important part of critical cultural studies (Kellner, 1995). Kellner, however, notes that although the audience does not adopt a dominant reading of a cultural text, we should be cautious in overestimating the abilities of viewer to critically read ideology (Kellner, 1995, p. 60); this provides an impetus for teaching critical media literacy.

Critical media literacy places emphasis on a production component. The majority of media formats, with the unique exception of the internet are static, or “one way”⁵⁷, meaning that they do not allow for reader interaction and, therefore, can be said to defy a basic principle of democracy. Drawing on the tasks of critical pedagogy⁵⁸, critical media literacy strives to subvert this injustice by enabling the reader to situate and create their own “media voices” in relation to the *other*, which will serve to emancipate them from media blindness, and will, ultimately, assist in creating an increasingly democratic environment (Hammer, 1995; Kellner, 1995; McLaren, 1999; Nain, 2001; Sholle & Denski, 1995). Examples of this include creating Youtube clips or mini-documentaries. This is a step toward Freire’s (1976) *conscientization*.

⁵⁷ Flores-Koulish (2005) makes the distinction between “one way” and “two way” forms; the Internet is an example of the latter.

⁵⁸ McLaren defines critical pedagogy as: “a set of practices that uncover the ways in which the process of schooling represses the contingency of its own selection of values and the means through which educational goals are subtended by macro structures of power and privilege” (1999, p. 49).

Pedagogical justifications and implications.

During a 1966 speech entitled “The Medium is the Message⁵⁹”, Marshall McLuhan made an observation that is as relevant today as it was then. He commented that, given the enormity of “data” that students encounter outside of the classroom:

The business of the school is no longer instruction but discovery. And the business of the teaching establishment is to train perception upon the outer environment instead of merely stenciling information upon the brain pans of children inside the environment. We have never had an educational system programmed to train perception of the outer world, and it will create a considerable trauma or shock to switch into that mode of activity. (McLuhan, 2003)

Forty years later we are still waiting for such a change to take place. The outside data of which McLuhan speaks is media culture⁶⁰ and it has already become an integral backdrop which frames virtually all of the events in the life of the modern student; in fact, some say that it is currently the most potent educator of our youth. Like many of the “latchkey” children of my generation, I recall the euphoric feeling that I felt when, after school, I would run through the front door, drop my school bag and immediately turn on the television, my parents unaware of the “junk” that I was consuming. The only difference now is that children have a greater number of surrogate companion options; the internet has introduced an unfiltered new world of blogs, YouTube, online video games, television replays, many of which are potentially worrisome⁶¹ for parents and educators. As a result, to exclude critical media literacy in any educational curriculum would serve only in making learners (of any age) more likely to become media prey. Kellner (1995) criticizes McLuhan for dismissing modern youth as inherently media astute, and relates his own teaching career as illustrative of the fact

⁵⁹He stated: “The medium is the message, not the message; that it really works us over, it really takes hold and massages the population in a savage way” (p. 17).

⁶⁰Media culture is referred to as popular culture in some sources.

⁶¹Hammer (1995) notes that young children are highly skilled in recognizing patterns from the media, particularly related to the condition of women, adult authoritarianism, the role of the police, and the treatment of non-dominant or subjected groups.

that critical media competency is indeed a skill that needs to be acquired. Bathrick & Spence (1995) second this, stating that their students, though often cynical, lack the essential social and theoretical knowledge to develop a “focused critique” (p. 201).

To further illustrate the pedagogical impact of media, McLuhan (1999) interestingly illustrates that the current mental processes of the modern student are ordered of a manner divergent from the current curriculum due to the way that they receive information. He presents the distinction between an *auditory order* and a *visual order*. In the first, information is received and digested instantaneously, with an inherent ability to “equilibrate” (McLuhan, 1999). One might compare this process with the ability to immediately and effortlessly recognize the image formed by the 3D dots in a *Magic Eye* stereogram. According to McLuhan (1999), people during the Middle Ages had this same concept of order. *Visual order*, on the other hand, involves the processing of information in a separate, sequential manner (McLuhan, 1999). It is those who fall into this categorization that are responsible for the design of the modern school day schedule, in which subjects follow one another side by side with clearly defined borders. Students today are said to be of the auditory order. Though McLuhan’s idea is somewhat difficult to follow, it appears to offer two essential pedagogical mandates. One is the implementation of what is currently known as an “across the curriculum” approach, emphasizing the interconnection of disciplines and mimicking the patterns of presentation found in student’s media intake. In addition, McLuhan stresses the importance of immediacy⁶² for the modern student which, thus, underscores the need for educators to make

⁶²McLuhan (2003) provides an additional example to illustrate this. He describes a modern student viewing a painting created prior to Giotto, a simple figure that doesn’t correspond to anything in particular. He states, “When they come across a painting or sculpture and can’t identify its correspondence with some external object they feel they’re being cheated. This idea that a painting doesn’t correspond to or report *some thing* still baffles them” (p. 204). In other words, they fail to see the relevance to their immediate situation.

explicit the connection of the material/lesson to everyday life experience. Both of these would appear to invariably demand the incorporation of media culture⁶³.

These recommendations have been elaborated more explicitly and in more humanistic terms in the writings and practices of Paulo Freire. Freire's contribution of the generative theme as a curricular building unit stems from his conviction that the starting point of educational practice should be the "life-world" and "significant situations" of the students (Freire, 1993; O'Cadiz, Wong & Torres, 1998). *Problematizing* education seeks to uncover themes related to oppression in order to incite meaningful dialogue regarding the ideology that obscures the sources of power. O'Cadiz et al. (1998) explain:

Generative themes are based on real life situations, problems and concerns of learners. In the Popular Public School generative themes are the building blocks for the construction of a locally relevant curriculum, which at the same time relates that local reality to a broad range of individual, community and societal problems ranging from peer group relations in the school, to public transportation in an industrial city like Sao Paulo. (p. 85)

As Freire held that all knowledge is interrelated and that dialogic exchange should draw on interdisciplinary perspectives, the generative themes provide an overarching umbrella under which individual subjects are arranged in concert with one another; this means that, though discrete skills might differ from class to class, the theme, along with its focus on critical thinking, would be the same across subjects. This is important in terms of critical media literacy, as mass media, or popular culture, are most certainly a main influence on students' lives, either directly or indirectly. In addition, mass media is almost always interdisciplinary in its orientation and to approach it critically demands the strengthening of this kind of multi-disciplinary dialogic. Freire's reform framework (O'Cadiz et al., 1998), then, gives critical media literacy new potentials for instructional practices.

Alvermann & Hagood (2000), like Freire, address this issue of the dichotomy between

⁶³Media culture is called popular culture by some. It can be viewed as the product of the media.

school discourse and discourse based on interaction with media culture, adding another perspective. The former, they say, becomes associated with reason, sterile logic and the emphasis of the neatly factual; the latter, in contrast, represents possibilities for ranges of emotion, perspectives and experiential discovery (Alvermann & Hagood, 2000). They write:

Over the last 300 years, American schooling has become a particular discourse. A separate and distinct entity from other discourses, the discourse of school forms spaces of inclusion and exclusion, from which dichotomies are etched into acceptable or unacceptable practices. School design, pedagogical implementation, and relations between teachers and students highlight distinctions between work and pleasure, classroom and playground, in-school and out-of-school literacies, teacher and student, and mind and body within school discourse. Those aspects have influenced the ways in which the discourse of school establishes itself as an institution with various, yet separate, spaces for thought and pleasure. (p. 193)

As a result, it is not difficult to see why students are attracted to the classroom of media culture, as it allows them to express themselves in their own language and validates the experience of pleasure. By including the “outside” discourse with school discourse learning opportunities are said to be enriched and knowledge learned in school attains increased relevance (Alvermann & Hagood, 2000).

Another impetus for including critical media literacy in the curriculum is the recognition of the multicultural classroom. Multiculturalism here refers to the inclusion of the unique discourses of gender, race, class and sexuality⁶⁴, and explicitly demands the deconstruction of media culture from these standpoints⁶⁵. This includes several components. To begin with, critical media literacy in this respect attempts to create a true classroom community, a meeting place where students can voice their views in their own terms, adding a new, and just as credible, dimension to the “official knowledge of the dominant” that governs the current classroom (Alvermann & Hagood, 2000). Sholle & Denski (1995) note

⁶⁴This could also include such categories as religious affiliation, age, citizenship (immigrant status), and weightism, though none of these are explicitly mentioned in the literature.

⁶⁵This notion is borrowed from feminist theory, Harding (1992, 1998, 2004).

that, since media culture grounds student “voice”, to disallow such divergent discourses in the halls of learning institutions is, in essence, a denial of their experience and identity. hooks (2003) identifies the dominance of White supremacist capitalist patriarchal (American) discourse that manages the media and colonizes the minds of “*Othered*” students. She explains the necessity of including these “*Othered*” voices in creating a world that is more just. She writes, “Dominant groups often maintain their power by keeping information from subordinate groups. That dominance is altered when knowledge is shared in a way that reinforces mutual partnership” (hooks, 2003, p. 74).

To this end Sholle & Denshi (1995) propose student awareness of their own *positionality* as a first stage in a critical media literacy program (Sholle & Denski, 1995). *Positionality*, according to the authors, involves the recognition that those from different backgrounds have varied world perspectives, constructions of knowledge and processes of meaning making (Sholle & Denski, 1995); in addition, I would include in this stage the recognition of how such groups are perceived by “outsiders”, in particularly the dominant group. As a next step, critical media literacy, guides students in unraveling “the codes of popular culture that serve to silence them” (Sholle & Denski, 1995) and prepares them for creating their own counterrepresentations. Prinsloo (2001) explains this stage in terms of Giroux’s (1992) notion of border pedagogy:

It aspires to the creation of learners who are able to cross borders and locate knowledge historically, socially, and critically. Beyond this they need to understand that codes have limits and that codes are partial and historically specific, and it is these limits that become productive: students need to construct their own narratives and histories while recognizing the narratives that locate them, that constitute their subjectivity. (p. 22)

In other words, students must be led to understand the manner in which injustice and inequality is socially constructed and must learn a dialogue of self representation and

resistance. Hammer (1995) cites the ability to transfer these critical skills to other realms of learning, and describes a situation in which learners are freed from dependence on ‘absolute answers’, as they possess a new awareness of the importance of questioning. This last aspect is particularly important given that, based on my own learning experience, students are often struck dumb from the fear of providing “incorrect” answers during class.

Bathrick & Spence (1995) present a model pedagogy for the multicultural university classroom. In their courses they expose students to works that “represent historically specific peoples in a language that reflects the complexity of their experiences” (1995, p. 202). They caution against traditional “enlightened” programs that tack on experiences of women or people of color in the final weeks. Instead, they write: “It is necessary to look at the special problems and opportunities of women and 'minorities' as scholars and media makers and yet not marginalize them as alternatives or essentialize their work as examples of 'special' experiences” (Bathrick & Spence, 1995, p. 202). They recommend grouping together works according to the themes or theoretical issues that they share so that a variety of standpoints and voices are being heard, validated, and discussed at the any given time (Bathrick & Spence, 1995, p. 202).

It is important to note that while critical media literacy can be liberating for students, in many respects it places teachers in a precarious and, perhaps, uncomfortable new position, essentially asking them to abrogate their former representation of absolute authority. Teachers and students become co-participants (Freire, 1993, Freire, 1998a, Freire, 1998b), and the classroom begins to welcome a multiplicity of equally relevant interpretations. Kellner & Share (2005) describe a more democratic classroom that abandons a top-down approach, calling teachers to involve students in the selection of media text. This is an

essential presupposition for all types of critical pedagogy. It rejects banking education and is based on the idea that by “respecting the right of learners to make choices and to learn to make choices, for which liberty is required, we shouldn’t attest to the liberty which we have opted for and never try, surreptitiously or not, to impose our choices upon our learners” (Freire, 1998b). The task of the critical media literacy educator is to encourage continuous dialogue and critique, which may result in the challenging of their own positions. This said, teachers still have the authority and responsibility to establish limits, propose learning tasks and demand accountability (Freire 1998b). Likewise, teachers may feel humbled by the prospect that their students are more (technologically) “media savvy” than they may be; however, it is important that they remember that critical media skills are not inherent and, indeed, the role of the teacher is an important one.

A suggested framework.

Freire & Shor (1987) wrote that, “Reading is rewriting what we are reading. Reading is to discover the connections between the text and the context of the text, and also how to connect the text/context with my context, the context of the reader” (Freire & Shor, 1987, p. 10-11). Using this statement as a basis, in addition to drawing on categorizations articulated in Sholle & Denski (1995), this section attempts to contribute to the dialogue of critical media literacy by presenting a framework for teaching, with specific examples for implementation. I have conceptualized the framework in four parts: **Reading, Re-reading, Writing, and Action.** As with any kind of critical pedagogy, it is not meant to support the adherence of a specific method and it is open to criticism and continuous revision.

I. Reading

The *Reading* stage represents a student's initial encounter with a media text in the pedagogical setting. Here, the teacher elicits the student's initial reaction and perhaps has them record it for later comparison. Next, just as in traditional literacy, the teacher asks students to identify aspects such as the genre, tone, main characters, overall message and symbols. In addition, the students will be asked to describe "story" driving techniques, including staging and lighting effects, music selection and arrangement, costuming, editing, timing, and page positioning. Another important part of this phase is locating the text in its historical and social context (Kellner, 1995). The teacher might prepare companion pieces to inform students of relevant background events happening at the time the media was produced, or connected to the time period portrayed in the media selection.

II. Re-reading

Re-reading constitutes the deeply active analytic phase of a critical media literacy unit during which students are asked to connect media with their own realities, their everyday life outside of the classroom. Sholle & Denski (1995), noting the rigorous deconstruction involved, along with the aspect of "voice" awakening that has already been discussed, go as far to describe this as a state of production. The teacher might have students develop questionnaires, conduct interviews or devise their own rubrics for reevaluation of the media, all incorporating multicultural perspectives; they might be asked to juxtapose this with their interpretation in the initial *Reading* phase. This is also where the teacher highlights the role of the audience and might address Ellsworth's (1997) *mode of address*. *Mode of address* examines the way in which the author positions the reader (Ellsworth, 1997); in other words,

it asks the question: Who is the target audience? The *mode of address* can be discovered by analyzing both all that is present in the text, i.e. tone, images, language, body language, in addition to what is deleted or edited from the text (Ellsworth, 1997). It is important for the student to understand that a media text may consist of multiple subject positions and that the intended message might not match the one that is actually received by the audience (Alvermann & Hagood, 2000). Students must be pushed to grapple with the discovery process, while at the same time resolving themselves to the reality that the true intention may be unknowable. The merit of the process, it must be stressed, rests in their own insights, interpretation and counter readings.

There are a variety of other aspects that teachers may choose to discuss during this stage. First, it might be useful for teachers to have students uncover and/or verify what Torres & Mercado (2006) reveal are the commonly held media myths: ideological diversity, objectivity, political neutrality, and the notion of balanced information. Another discovery process might involve having students compare media technologies in terms of the ways in which they create messages and their patterns of emphases. Kellner (1988) notes, “One needs to be aware that each media technology (film, video, photography, multimedia, and so on) have their own biases, their own formal codes and rules, and that the ways in which media themselves construct and communicate meaning needs to be an explicit focus of awareness” (p. 4). After doing this, students might evaluate their own media consumption and ask themselves why they are attracted to some forms over the other. Kellner also alludes to the idea of analyzing cohesive bodies⁶⁶ of media texts (Kellner, 1995) seeing how the meaning of a text might metamorphose depending on the group within which it is

⁶⁶Kellner states that we must “situate films within their genre or cycles” in order to see “how they relate to other films in a set and how the genres transcode ideological positions” (1995, p. 103).

placed. This might even include examining the *Twilight* series for example, or perhaps comparing the Clint Eastwood directed *Gran Torino* with other films featuring immigrant populations released in the same year. By recognizing the companion aspect of media texts, it might be possible to gain new perspectives about the work and uncover insights that might have before not been discernible. To extend this further, given that we are living in a world of Murdochesque media monopolies, it might be worthwhile for students to examine entire networks, outlets, or even conglomerates.

III. Writing

In my conceptualization *Writing* is where actual production occurs. Inherent in this stage is the ability to be able to employ and manipulate media technology. Teachers might ask students to create their own scripts, blogs, magazines, music etc. either in response to texts analyzed in the previous phase, or related to a topic connected to that text. In doing this, students should be asked to account for their “authorship” and discuss their use of “story telling” techniques; it might be beneficial to have them engage in the deconstruction of their own media product in order to make them aware of the effect that their choices have. Students should recognize that they have a vested interest in the creation of media texts and that their voice is a valuable addition. Hopefully, they will also experience pleasure in and appreciation for the creative process. The teacher should ensure that each creation is validated, adding them to the school library or encouraging the students to pursue publishing/recording them in the public sphere. Sholle & Denski (1995) provide the example of an art exhibit, called “Teaching TV”, which incorporated 40 videotapes made by youth.

IV. Action

As an idealistic college student I recall my utter disgust when I learned that my favorite drink, *Snapple*, was sponsoring *The Howard Stern Show*, a program that objectified women in the basest of ways by, among other things, having the show's host assess the breasts of women to determine whether or not they required augmentation. The school cafeteria's only alternative to *Snapple* was soda, which I don't drink. Believing the cause more important than my satiation of thirst, I decided to stage an individual boycott and wrote a formal letter of complaint to the soft drink company. A year later nothing had changed other than the fact that I had weaned myself completely from my addiction to *Snapple*.

Action represents the final goal of critical media literacy, teaching students how to translate their newly discovered awakening into social activism. Complete transformation is a naïve expectation. Freire, himself, admitted that, though the classroom “can change our understanding of reality”, this is “not the same as changing reality itself” (Freire & Shor, 1987). For this reason, it is necessary for educators to lead discussions about feasible ways in which students can help change media messages that subjugate marginal groups and disqualify their experiences. It is important that students experience the *doing of* change making, seeing actual results; otherwise, they may feel apathetic toward any future action as they have already witnessed null effects. Torres & Mercado (2006) point out that the actions of individuals, like mine above, seldom yield results; therefore, students should be encouraged to organize and form small groups. Classes might be encouraged to boycott TV stations, radio programs, newspapers, magazines and even blogs that present offensive representations and messages (Torres & Mercado, 2006). It seems now that the internet can offer enormous opportunities for both organization and for dissent; groups can be encouraged

to create blogs or You Tube videos denouncing and countering media messages that serve to oppress. Wikis are offering additional avenues of possibilities for representations and contestations (Suoranta & Vaden, 2007).

To be clear, there are a variety of ways to approach media literacy and countries around the world are beginning to incorporate related programs. However, much of the initiatives that currently exist are devoid of the critical core proposed by Kellner.

CML 2.0: Digital literacy

This is our world now... the world of the electron and the switch, the beauty of the baud. We make use of a service already existing without paying for what could be dirt-cheap if it wasn't run by profiteering gluttons, and you call us criminals. We explore... and you call us criminals. We seek after knowledge... and you call us criminals. We exist without skin color, without nationality, without religious bias... and you call us criminals. You build atomic bombs, you wage wars, you murder, cheat, and lie to us and try to make us believe it's for our own good, yet we're the criminals. (**The Mentor, 1986, from The Hacker Manifesto**)

Introduction & justification

The advent and evolution of the internet into generation Web 2.0 have transformed our connections with media. Watkins (2009) explains that the internet in its present and continually evolving state has transformed from “something that we mainly consume to something that we increasingly produce” (p. 11). It allows for an interactivity that previously did not exist. In addition, the speed with which we are able to receive and share information is unprecedented. This has impacted all areas of our life, some of which we are unaware. Jenkins (2006) emphasizes that this new convergence culture has brought about a shift that surpasses the mere technological and represents significant cultural change, “as consumers are encouraged to seek out new information and make connections among dispersed media content” (p. 3). In recognition of this phenomenon, added to media literacy is discussion of computer literacy (Behrens, 1994; Sutton, 1994), internet literacy, multimedia literacy (Mayer,

2008) information literacy (Elmborg, 2006; Sutton, 1994) and technological literacy (Thomas & Knezek, 1993). Some have said that to separate these concepts is unnecessarily artificial and is influenced more so by disciplinary agenda rather than clarification of concepts (see Tyner, 1998). In this case I would agree that these could be subsumed into a broader category, digital literacy. As a result, instead of introducing each of these concepts discretely, this section will strive for something more comprehensive that draws upon the previously discussed critical media literacy.

In order to begin exploration of digital literacy, we must first ask what the similarities are between the “traditional” media and this next generation. Aside from the mediums made available the core is still remarkably the same. The internet is plagued with the same contestations, as corporations and major power players recognize its usefulness as a tool for selling their products and spreading their ideology. Won Kim, Senior Advisor of Samsung Electronics has stated that, “as the internet is clearly becoming a major communications vehicle and information source, much of the laws and standards that already govern the telecommunications, broadcast, and media industries come into play rather naturally” (in Fabos, 2008, p. 840). According to this view, the internet and other ICTs represent the “same old thing” disguised in new packaging. Just as in media literacy, then, learners need to be taught how to decode messages and ideology and how to decipher the “paid for” from the “nonprofit” (Fabos, 2008).

As hinted at already, however, there is something novel in new media (for example see Fabos, 2008; Jenkins, 2006; Lievrouw & Livingstone, 2006). First, the internet exposes us to an unprecedented breadth of information found across multiple channels in real-time. For many, web pages have replaced the books shelved in brick and mortar libraries as primary

information sources. Ways of processing this glut of information and discriminating its “worth” become an issue. The problem, as Burbules & Callister (2000) comment, is that information is never “raw” (p. 3). We might be misled to believe something as factual and “true” because the page looks official or the url ends in a .org. Eisenstein (1998) warns us of the fallacy that increased information affords increased power. She explains, “..information does not float freely. It remains tied to a web of power that structures the production and distribution of information” (Eisenstein, 1998, p. 77).

Another difference between traditional and new media is the alarming degree of surveillance made possible. Whereas in the past one could watch whatever they wanted on television without fear of being monitored, there now exist a number of methods for tracking users’ steps on the internet and on other digital platforms. Through such measures as cookies and web bugs users’ behavior on the Web is tracked, allowing companies and governments to access to private information. Through this corporations can gain a better understanding of consumer profiles, allowing them to more effectively target advertising (Flew and McElhinny, 2006). Governments can build databases on their citizens in the name of national security, and in some cases, can censor those who offer dissenting or controversial viewpoints.

On a more positive note, new media presents users with more extensive possibilities for participation (for example see Jenkins, 2006; Kahn & Kellner, 2004; Lievrouw, 2006) . Opportunities and outlets for producing and posting our own media messages have become remarkably amplified. Armed only with a mini video camera or cell phone, plus simple video making software users can create video texts and post them to personal blogs or social sites such as Youtube. An ethos of sharing and discussion has also become heralded as a byproduct of new media. Wikis are said to allow for a more socially democratic method of presenting

and constructing knowledge and social news sites allow for debate of varying views (Suoranta & Vaden, 2007). Jenkins (2006) writes that this “participatory culture contrasts with older notions of passive media spectatorship” (p. 3).

This spirit of sharing however is not without critics, as copyright has become a contentious issue and the question of whether or not information, as well as software, should be “free” is debated. There are those who claim that sharing videos, music, and e-books without monetary compensation constitutes theft, while others explain that, given the new format, it is unpreventable and even beneficial in terms of stimulating creativity and societal growth. Benkler (2003), who is worth quoting at length, points out that existing copyright laws are undemocratic, as they protect corporate entities over non-profits and individuals. He writes:

The driving mechanism from both a democracy and autonomy perspective is that strong exclusive rights increase the importance of large-scale commercial producers of commodified information. This is at the expense of both nonprofit information production and the emergence of nonproprietary, peer production as core elements of our information production system. For democracy, that means that more of the available information and the channels of communication are funneled through a small number of large commercial media companies. This curtails the opportunities for a more diverse universe of content and loci of discourse. For autonomy, it means that we will have a system with substantially less information of critical and fringe possibilities, and greater opportunities for some players -- the owners of media and "content" -- to structure the information environment of consumers. It also means that opportunities for enhancing personal autonomy in both the productive and consumption aspects of individuals' lives -- opportunities made possible by the emergence of peer production -- will be more limited. (Benkler, 2003, p. 222)

In addition, recent generations, although citing the illegality of so-called “pirating”, deep down feel no ethical conflict with the practice (The League of Noble Peers, 2007). As a result, many say that slapping them with enormous fines seems unjustified and it is the outdated law rather than the behavior of users which needs modification (Lessig, 2001, 2004). With traditional media copyright was a somewhat clear issue with tangible boundaries; as Lessig writes, however, on the internet “every act is a copy” (Lessig, 2004, pp. 173). Copyright

becomes an important global issue, as the majority of information and media is controlled by corporations in a handful of elite countries giving rise to unyielding demands when it comes to international trade agreements (Flew and McElhinny, 2006).

Finally, new media allows for more extensive user modification as users can manipulate source code or modify site formats to suit their personal or group needs (Lierouw & Livingstone, 2006; Kelty, 2008). This was not the case with traditional media. Of course, as the internet and software corporations become more aggressive in pursuit of intellectual property measures this becomes ever more challenged. However, it appears for now, that users have been able to circumvent legal actions and restrictions, making new media ever evolving.

Thus, we can see that new media and ICTs have many similarities with traditional media and that critical media literacy still serves as a base, however it must be revamped in order to reflect the changes discussed. The next section will offer some specific pedagogical suggestions for digital literacy.

Implications for pedagogy

Until now technological and computer related literacies have displayed a neoliberal agenda. Emphasis was placed on teaching students how to use and manage computers in utilitarian terms. Ability to use new technology was painted as imperative for maintaining competitive economic advantage in the global arena (Petrina, 2000). Illiterates posed a national threat. Petrina (2000) explains that technological literacy as a whole has been “represented as a universal construct with power to maintain the competitive supremacy of enfranchised countries and somehow uplift the competitiveness of the disenfranchised” (p. 190). She points out that, “there is no egalitarian value embedded in this construct, as those

who are enfranchised are fighting and working extremely hard to maintain the *status quo*, but now with higher levels of production” (Petrina, 2000, p. 190). As such, digital literacy must strive against this technorational economic understanding as it further cements the position of the oppressed, increases inequality and programs a particular way of thinking.

Rooted in this understanding, six major facets of digital literacy will be presented. To begin with students must be taught **how to evaluate the information that they find on the web**, asking key questions such as: Who created the information? For what purposes was the information created? Who is included as the audience and who is excluded? What is the secondary source of this information? Are dissenting views or opinions also provided? Although internet literacy lessons at present incorporate some of these questions, they do not seem to go far enough. Fabos (2008) explains that evaluation of internet information is often taught within a library sciences framework that focuses on tasks such as information searching, url recognition, and identification of page layout and hyperlinks. While these are important fundamental skills, a critical approach would weave in perspectives from cultural and media studies, using a political economy framework (Petrina, 2000) that encourages question asking.

Fabos (2008) is critical of the way that existing programs focus on analysis of personal websites over sites produced by corporations and other more powerful formal entities. In addition, she notes that traditional lessons declare biased information as “bad” and factual information as the authority (Fabos, 2008, p. 858). This is detrimental for two reasons. First, this promotes the myth of “objectivity” (Fabos, 2008, p. 858). All information is constructed with a particular intention. Second, trying to “protect” learners from biased viewpoints limits their ability to formulate strong opinions and explore issues in a complex manner (Fabos,

2008). Learners, instead, must be taught to identify ideology and should be encouraged to seek out a multiplicity of “biases”.

Fabos (2008) offers an example lesson that is worth presenting (pp. 862-865). As an initial step the teacher would have students explore a number of political magazines, asking them to identify views related to areas such as the economy, culture and politics. This stage would work toward having students recognize the biases present in journalism. Next, the teacher would have students go online, finding sites of their own for discussion and analysis of ideologies. As a third step, students would be asked to focus on a particular issue, such as obesity, trying to identify the types of information that exist, the purpose of the information and the interests that the information ultimately reflects. This phase would allow students the opportunity for sustained analysis, discussion and development of thoughts. Finally, students would be asked to locate this issue within the wider spectrum of the political economy: How does the issue of obesity relate to the present economic model. For Fabos (2008) lessons related to information literacy should engage students to question privatized vs. public concepts of democracy.

The micro level should also not be ignored when it comes to web page evaluation (and eventual production). Student should be taught that meaning is achieved not only through deliberate word choice and syntax, but also through selection of images and juxtaposition of words and images. Organization and presentation order of information is another way in which meaning is achieved. Again this should be done in a critical manner trying to uncover the way that biases may appear.

A second component of digital literacy involves **knowledge of copyright issues**, necessary for legal protection and as an issue of democratic freedom. This would begin with

instruction of legal definitions and the historical evolution of copyright. Students would be asked to question who most benefits from copyright and discuss the equity of the law. They might research legal cases involving copyright. Students must also be taught the consequences of violating copyright and may given hypothetical cases to defend. This would be useful as Benkler (2003) notes that many corporations disseminate cease and desist orders that would not be able to hold up in court. Educators should instruct students on Fair Use. Finally, it is necessary to engage learners in discussion of the pros and cons of copyright, having them elaborate implications from ethical standpoints and as they relate to the development of society. This approach stands firmly against the way that copyright is approached in many current classrooms, as it presents for the possibility that the economic model in which present copyright claims are inserted is flawed. It also avoids demonizing students for the sharing practices that are part of the culture in which they have grown up.

Thirdly, digital literacy needs to make students aware of issues related to **privacy and surveillance**. Learners should be made privy that, though the virtual environment may seem like an alternative world, an escape, their identities are often not as protected as they think. Students need to be given explicit examples and demonstrations of the ways in which their private lives can be invaded. This might be done by having each student go to the same website using their personal computers and looking at the advertisements that appear. If the advertisements are different they should question the reasons why and the process through which the advertisements are chosen based on individual users. In order to defend themselves students must be taught how to enable and continually monitor privacy settings. Students can be asked to debate the ethics of companies that rely on privacy infringement for “affective” marketing. In addition they might explore the ways in which governments are now

monitoring e-mail accounts and web sessions of particular users. Is this acceptable? Is it ok to target only certain individuals and if so what is the criteria? Is this legal?

Digital literacy should also incorporate **emphasis on participatory roles and responsibilities**. These are best manifested in social media sites and discussion forums. Wesch (2009) states that the majority of students would prefer less use of participatory technologies in class, since they force them to do something other than just sit and listen to a lecture. He writes that, “we use social media in class not because students use it, but because we are afraid that social media might be using them” (Wesch, 2009, para. 1). Most students are already hooked into social media and feel comfortable traversing it. In fact, these sites are among the fastest growing and act as dominant “life-sharing” tools in the lives of young people (Watkins, 2009). That said, much of student use is focused at the individual or egoistic level (Watkins, 2009). Students Tweet daily activities and accomplishments and they post pictures of themselves on Facebook. Potentials for meaningful multi-perspectival, cross-cultural engagement are underutilized. Some have pointed to what they feel is an increasingly more pronounced separation of groups and views; Sunstein (2007), drawing on Putnam's (2000) earlier work, offers the concept of cyber “balkanization” to describe the way in which the internet allows for the proliferation of increasingly polarizing niches. Given this, digital literacy must emphasize the power that comes with forming strong networks to address issues at the community, national and global levels, as well as the importance of locating and fostering social media sites that contain multiple viewpoints. Since they are not doing so at home, educators should force students to move beyond their virtual comfort zones.

Many teachers currently use class moodles or discussion boards to get their students discussing ideas related to class topics. This is definitely a first step. However, educators

might go further by bringing classroom discussions into public social media sites selected by the teacher. In this way, students are exposed to an even greater diversity of views and may be forced to explain and defend themselves in more complex and clearly elaborated ways. In addition, the teacher might have students examine the culture of particular sites, noting “rules of engagement” and protocols for offering dissenting opinions. Are specific guidelines for interaction made clear by the community? If not, then how are they achieved? They might examine some of the interactions prior to contributing. This component embraces Levy’s (1999) notion of a collective intelligence that defies the existence of the all-knowing expert and instead depends upon open-ended questions and interdisciplinary inquiry: collective intelligence “is a form of *universally distributed intelligence*, constantly enhanced, coordinated in real-time, and resulting in the effective mobilization of skills” (p. 13). In such a model all people have something to contribute.

The fifth component is an extension of the above. At the heart of digital literacy should rest a **discourse of the potential for transformation and agency**. Learners must understand that “neither we nor technology are slave to each other” (Slack & Wise, p. 143). Current renditions paint internet and communication technologies as something we learn how to use rather than something that we develop. They teach us that there is a set of usage parameters within which we should operate. Discussion of alternatives and encouragement of imagination for new uses is often neglected. Digital Literacy should ask that students investigate the ways in which they can use the internet and ICTs to change their conditions. As an initial step, students might be asked to engage in an analysis of social internet-based movements, such as those of the recent Arab Spring. They should be guided to ask questions such as: How did dissenters organize? How were members recruited? What were the roles of

the internet and social media? How was their message made clear to a broader audience? Conversely, students might be asked to locate and compare “movements” that were unsuccessful and unable to transcend beyond virtual discussion. Potentials and limitations for the internet should be investigated and the intersection between virtual discussion and on the ground action should be identified.

Change can occur at a smaller scale as well. Students might be asked to explore ways in which individuals have modified computer code or existing web formats in order to enhance their needs. Of course, as in critical media literacy, they should be encouraged to create their own messages, be they Youtube clips, blogs, or even Tweets.

In relation to the above one caveat is necessary. New media and ICTs are not to be presented in an overly utopian light. Benkler (2011) offers an example that shows their limitations nested within the traditional media outlets. Wikileaks has offered us with a new vision of the potential for non-establishment internet-based news. Through its policy of anonymity and its scope of operation it has been able to garner stories that larger outlets either were unable to scoop or were unwilling to release. Since it operates in cyberspace it is free from national restrictions and pressures. For this reason, along with its supposed objectivity, it has been hailed as a truly democratic news source. It certainly offers hope to those who take a free press seriously.

That said, if we look at the organization’s release of US embassy cables we can see that power remained locked in the hands of traditional media and government. Despite the fact that mainstream papers secured the information from Julian Assange and published details from the cables, the blame was centered on Assange, Manning and the Wikileaks organization. Mainstream papers painted Assange, more or less, as a slithery, unkempt

character operating on the fringes. The US government also made it clear that while the mainstream press was doing their job, this underground organization was operating in what they deemed an unethical manner. Thus, as Benkler (2011) notes, when it comes to the media the need for “checks and balances” is only part of the picture; it is the social relations among the elite papers that affords the authority to publish to the masses. Benkler (2011), does note, however, that organizations such as Wikileaks have forced mainstream media to confront the fact that they must alter their way of operation and must rely more this new watchdog “networked fourth estate”, interacting and collaborating with them. He (2011) writes, “major incumbents will continue to play an important role as highly visible relatively closed organization capable of delivering wider attention and under controlled conditions” (p. 68) and that “the entrants will have an agility, scope and diversity of sources and be able to collect information on a global scale” (p. 68). Benkler (2011) points to the BBC as an example and we can also see this on CNN with their user news contribution web pages, as well as their showcasing of social media from around the world during regular programming. This example would be an ideal one to explore with students as it offers both hope that our contributions can make a difference, but also underscores the reality of the existing political and economic system.

Finally, I would like to add and emphasize one additional priority when it comes to approaching digital literacy that might seem contradictory. New technologies, the internet and social media forums in particular, have become interwoven so much so into learners’ daily lives that distancing oneself from them becomes unthinkable. That said, I believe that it is necessary for educator’s to assist learners in at least momentarily **packing them away**. Just as much as educators use information technologies in class or as part of assignments, so too

should they encourage learning and knowledge construction without the assist of these tools, if only as mere survival skill. As some like Carr (2008, 2010) have pointed out, the brains of today's youth are wired in ADD inflicted quick time; the type of mental development that comes as a result of grappling with and contemplating passages, from mulling over word choice and from considering placement and organization in paper based texts, have all been lost to digital quick scrolling, hyperlink wandering and search and finds. Responses, too, have become butchered and often include the generic (OMGs and WTFs) so that the art of discussion and debate and the skill of poetic and effective language making, in addition to the idea and thought processing that work in tandem with these, may be claimed as casualty. If we are to acknowledge that something important has been sacrificed in terms of thinking, self development and social interaction, then we must work toward developing traditional literacies as well, particularly those related to in-depth textual encounters and critical contemplation. This comes in the form of a curriculum that: asks students to slowly dissect and discuss texts, exhausts the work of a single or related group of authors (including social theorists, philosophers, theologians, and scientists, etc.), or endeavors to fully engage in inquiry of a specific theme (i.e. environmentalism) or a philosophical question (how then shall we live?). To be clear, this should serve as the basis for all literacy programs, and would in practice be taught together with media and digital literacy. It is my opinion that analog and digital thinking are different and that those who are able to exercise and operate within both will have the advantage when it comes to shaping future society.

Beyond this, I also believe that educators should invite and provide opportunities for students to engage in their own comparisons and critiques. Students should be prompted to inquire into the ways in which we may be being shortchanged by uber fast information

sharing and communication exchange. Claims such as: the internet is making us “dumber”, “meaner” and more ego-centric ; more information does not equal better knowledge; online games and forums are resulting in anti-social behavior; and multi-tasking has let wither our capabilities of sustained thought (see for example Carr, 2008, 2010; Gladwell, 2010; Sunstein, 2007), all need to be confronted. We must underscore the point that humans are both shaping and being shaped by new technologies and, therefore, offer students the opportunities to critically reflect on current trajectories and, after careful appraisal, choose future uses and directions. Which tradeoffs are they willing to accept?

Lastly, discussions such as those suggested above may serve as fruitful platforms from which to address humanistic issues, such as tolerance and acceptance of difference, genuine interest in and concern for Others, and sensitivity in cross-cultural communication and interaction. In the eyes of many netizens, cyberspace offers a strange dichotomy of hyper-publicity or seemingly liberating anonymity which may serve to obscure the fact that there are human beings, individuals, on the receiving end. As such, educators should strive to make students aware of the connections of terra digital to terra actual. Given reports of increased cyberbullying in various parts of the world, a current priority appears to be underscoring the consequences of our online words and actions in a way that makes students aware of their emotional impact. Teachers might have students imagine that another person wrote an insulting remark targeted at them and then discuss how they would respond or feel. Students might also be asked to reflect on their own comment history identifying remarks that might have seemed harmless, but may have hurt or offended others. Digital space may also be used as a platform from which to learn about other groups or cultures. For example, students might be asked to examine tweets, blogs or news postings from different corners of the world.

Students might be led to investigate a tweet originating from South Korea that reads: “No US beef!” The teacher might begin by having them investigate the tweet’s context, free trade agreements, referring them to news articles and op-ed pieces. Students then might be asked to examine surrounding controversies and analyze the Korean-US Free Trade Agreement to determine which side gains more. They might further explore Korea’s position- what has happened historically that might make them more likely to accept US terms, and how might this history also serve to fuel even more anger from citizens? They might further be asked to look for parallels in Korean history and may be introduced to literary texts by Korean authors that assist them in understanding the emotional reactions of protestors. Additionally, students might engage in online interactions with Korean netizens to gain better insights into citizen response and actions. Finally, they might be asked to compare this free trade agreement with those between other nations and in other contexts, noting differences and offering political economy based explanations. Activities such as the above allow for building both digital and traditional literacies and are rooted firmly in development of sustained critical thinking and opinion formation.

This attempt at articulating critical digital literacy should be seen as a beginning and draws strongly on existing accounts of the other literacies mentioned. It likely overlooks certain aspects and is positioned more so at a macro level. Despite this, I feel confident that it offers some new insights and examples.

E. Conclusion

The present chapter examined New Literacies, giving special focus to media and what I distinguish as digital literacy. It represents a foundational springboard for and a necessary component of my proposal for global literacies, to be discussed in the following chapter.

Chapter 6: Global Literacies

A. Introduction

Kellner (1988; 1998; 2002a; 2005b; 2006c) offers a unique articulation of new literacies that is squarely framed in Critical Theory. His multiple literacies (Kellner, 1988; 1998; 2002a; 2005b; 2006c) present a holistic, cross-disciplinary view of the literacies needed for greater democratic participation in an environment of global contestations. In addition to traditional literacy, it consists of critical media literacy, technological literacy, computer literacy, social literacy, ecoliteracy, multicultural literacy, ethics and critical citizenship (Kellner, 1988; 1998). Kellner (1998) explains the remarkable scope of his project: “Moreover, what I am calling multiple literacies involves training in philosophy, ethics, value thinking, and the humanities, which I argue is necessary now more than ever”. The multiple literacies that Kellner proposes, it must be emphasized, are not to be looked at discretely; rather, for a curriculum to be transformational it must incorporate all of the elements.

The present chapter, expanding on this notion, attempts to explore underpinnings and components of what I am choosing to call global⁶⁷ literacies. A proposal for global literacies upholds as its normative basis the understanding that students should be fully prepared to progressively and critically decipher and participate in global processes. This requires that they be able to respond to, and if need be protest, the changes transpiring both within city and state boundaries, as well as measures imposed from beyond. At the center of this rests the rediscovery of imagination, action and the public sphere. Global literacies acknowledge that

⁶⁷ Global here is used to reflect two aspects. First, most obviously, it speaks to the new global imaginary and the processes heretofore discussed of as globalization. Second, it is used to denote the holistic nature of the literacies proposed. I propose a set of literacies that is required for reading and writing in today’s context (for global development of the self).

the novel and rapidly changing environments of today, though subject to many of the same power structures of the past, have challenged the imaginary in a ways that can both mute and set free the imagination. Therefore, oriented at “globalization from below”⁶⁸ global literacies may be understood as the tools necessary for informed and active citizenship oriented toward creating a world that is “less ugly, more beautiful, less discriminatory, more democratic, less dehumanizing and more humane” (Macedo,1997, p. 313).

B. The Public Sphere, New Publics & Counterpublics

Though the notion of a public sphere is highly contested, it is regarded as an important and useful springboard for explanations and imaginings of democratic participation and social movements. Most contemporary discussions of the public sphere are anchored in its rendering by Jurgen Habermas (1989a). Habermas describes the shift from monarchy to mass democracy that occurred at the end of the 18th century, resulting in a transformation of the public and private realms. Bourgeois society commandeered the previously state controlled media, opening up a new social space, separate from the state, in which all citizens, regardless of status, were guaranteed equal access to debate and shape public opinion. According to Habermas (1989a; 1989b) a defining feature of these spaces was that members abandoned their private concerns, assembling as a public group dedicated to the common public good through rational-critical debate. Habermas (1989a) notes the erosion of the public sphere as a result of commodification concurrent with the rise of mass media, and of

⁶⁸ Kellner (2002b) explains the difference between globalization as it operates from above and below. Whereas the former is aimed at maintaining the status quo, the latter reflects the “ways in which marginalized individuals and social movements resist globalization and/or use its institutions and instruments to further democratization and social justice” (p. 293).

society's feminisation (Newman, 2005), or the interweaving of the public and the private. He calls for a “defeudalization” of the public sphere.

While Habermas' account has been useful at explaining the closure of the public sphere, it has been critiqued by feminists, among others, for sugarcoating its portrayal of the interactions that took place (Benhabib, 1992; Eley, 1995; Fraser, 1999; Landes, 1988; Newman, 2005; Ryan, 1990; Warner, 2002; Young, 2000). To begin with, the bourgeois public sphere was encoded by a minoritizing masculinist gender construct steeped in class hierarchy (Eley, 1995; Fraser, 1999; Landes, 1988). It is just not true that all citizens were welcomed to participate in public discussions on an equal footing. Landes (1988) explains that the enlightened discussion of the bourgeois public was marked by the austere and rational language attributed to men. The discourse of emotion and personal experience, found in the more “female-friendly” salon settings, was regarded as immature and inferior. Moreover, Fraser (1999) refers to Eley's (1995) discussion of liberal public spheres as sites of social class “networking”. She writes that these sites, rather than promoting open access, were “the arena, the training ground, and eventually the power base of a stratum of the bourgeois who were coming to see themselves as a 'universal class' and preparing to assert their fitness to govern” (Fraser, 1999, p. 114). The deliberation that occurred was between the already privileged and relatively powerful. Thus, in this respect, the ideal touted by Habermas may be viewed as illusory and having the same ends as the representative types government that he critiques; both result in the maintenance of the *status quo*.

Fraser (1999) demonstrates how the emphasis on the search for a “common public good” contributes to the myth of openness (pp. 122-128). She writes that concerns should surface organically through the deliberative process, however Habermas' “civic-republican”

view of the public sphere prevents this as it paints the facade of a unified “we” that denies the opportunity for a diversity of discordant voices so necessary to democracy (Fraser, p. 130).

Warner (1999) states that this is the very nature of a mass public in which you are accepted “not because of who you are, but despite who you are” (p. 382). He has referred to this as a rhetoric of disincorporation that results in an abstraction of the self (Warner, 1999). Members are asked to check their personal identities at the door and are forbidden to think in terms of their “personal” problems. Warner (1999) writes:

The bourgeois public sphere is a frame of reference in which it is supposed that all particularities have the same status as mere particularity. But the ability to establish that frame of reference is a feature of some particularities. Neither in gender nor in race nor in class nor in sexualities is it possible to treat particulars as having merely paratactic or serial difference. (p. 383)

In this setting the unmarked white middle class male is afforded privilege. The common good becomes automatically equated with majority values and the process of consensus occurs together with the deletion of Othered voices.

Fraser (1999) also critiques the placement of the public sphere as an arena entirely cordoned off from the private. She highlights the danger that comes with trying to draw a steadfast line between the private from the public and the rhetoric associated with it. It is often the dominant in society who choose the line of public/private demarcation. The intention, she explains, is to “enclave certain matters in specialized discursive arenas and thereby to shield them from broadly based debate and contestation” (Fraser, 1999. p. 132). Topics such as domestic violence, for example, might be relegated as a “personal” matter (Fraser, 1999). In addition, Fraser notes that economic matters might be rendered “as impersonal market imperatives or as 'private' ownership prerogatives or as technical problems for managers and planners” (Fraser, pp. 131-132). All of this plays to the advantage of the

dominant class.

Finally, though the liberal public sphere was limited in terms of access, there were indeed alternative spheres of public dialogue, something that Habermas' account ignores (Eley, 1995; Fraser, 1999; Ryan, 1990). Fraser (1999) notes that it is wrong to consider the bourgeois public as *the* public. Rather, there existed a host of what she calls “subaltern counterpublics” which offered “parallel discursive arenas where members of subordinated social groups invent and circulate counterdiscourses to formulate oppositional interpretations of their identities, interests, and needs” (Fraser, p. 123). Instead of operating within the silencing limits of the dominant white, middle class male discourse, these publics allowed members to organize and conduct discussions in their own cultural and linguistic terms. The existence of multiple publics is essential to strong democracy⁶⁹. Fraser (1999) notes that there is no “culturally” general lens through which to view things, therefore to have a single public sphere would “result in the demise of multiculturalism” (p. 134).

Warner (2002b) explains the genesis of publics. He writes, “a public is poetic world-making” (Warner, p. 82). Whereas the public sphere might provide the backdrop, the “social totality”, an infinite number of publics compose its solar system. Among these publics are Fraser's “counterpublics”. The counterpublic differentiates itself from other dominant publics by virtue of maintaining “awareness of its subordinate status” (Warner, 2002b, p. 86). Dominant publics take their existence and modes of operation for granted. One can, thus, imagine all of these publics dancing around each other, crossing paths, bumping into one another, and occasionally imploding, conjoining or spawning new publics.

In light of the above a number of scholars have pointed out the importance of a politics

⁶⁹Fraser talks of this in terms of “strong publics”. p. 134

of difference to renderings of a public sphere. Iris Marion Young (2000) offers that Othered groups share perspectives that are essential to the democratic process. Perspectives, she explains, are “a set of questions, kinds of experiences, and assumptions with which reasoning begins” (Young, p. 118). She writes that this notion of perspective is set against essentialist claims of a shared group identity. While members of a particular groups possess a unique shared “situational knowledge” (Haraway, 1988 in Young, 2000, p. 118), as individuals they also have multiple layers and associations that constitute their complex personal identities. Young explains that convening in public does not magically erase our positionalities and that, “decision making takes place under conditions of publicity only if it explicitly includes critical dialogue among the plurality of socially differentiated perspectives present in the social field” (p. 123). Fraser (1999) adds that an “unbracketing” and elimination of relationship inequalities and social privilege is an essential starting point for transformational multicultural debate. Framing public interactions as if they operate in a neutral forum works toward oppression. By recognizing *Othered* perspectives as legitimate and having even richer insight than the dominant, truly enlightened deliberation can occur. In this instance, such groups may be given the opportunity to start with concerns constructed from their own cultural standpoints, employing their own discursive methods. Their personhood is no longer consumed by an overarching, generic “we”.

For Fraser (1999) a plurality of publics is the key to an egalitarian multicultural society. That said, she writes that this may not “preclude the possibility of an additional, more comprehensive arena in which members of different more limited publics talk across lines of cultural diversity” (Fraser, p. 126), stating that multicultural literacy may work toward such an end (Fraser, p. 127). It is important to note that an individual, given their multiple

affiliations, values and commitments, may occupy several publics at a given time. In sum, discussion of the public sphere, if to be democratically meaningful in a multicultural context, must incorporate a landscape of (sometimes colliding) publics rooted in a politics of representation.

Some have called for new interpretations of the public sphere. Calhoun (2004) has stated that “nothing is more basic to present day social change and social problems than unsettling of the relationship between public and private” (p. 1). Calhoun presents two variations of the term “public”. First is its use in the notion of public goods, those things that are provided and shared by the collective such as “clean water, protection against infectious diseases and security” (Calhoun, p. 1). The second is the notion of the public sphere, which he defines as “an area of open communication among strangers” anchored in the tenets of freedom of speech, government transparency, and open information and media flow (Calhoun, p. 1). He writes that both of these concepts are threatened in the neoliberal global context. He continues to show that the lines between public and private have become even more blurred, as privacy becomes invaded via new surveillance and tracking methods and as religion godzillas its way into public matters. Whereas Fraser (1999) warns that clear private/public divisions may result in increased oppression, Calhoun (2004), while recognizing the calculated maneuvering of the terms in the past, claims that at the present avoidance of such distinction places democracy at risk. He claims that the way in which public and private are constructed has significant bearing on the organization of social movements, construction of legal arguments, and the manufacturing of the media (Calhoun, p. 3). For Calhoun information plays the primary role and for democratic citizenship to occur there must exist open information and access to spaces of communicative exchange. Citizens, for example,

should be able to freely view information related to private corporate transactions, as they have an impact on us. He writes:

The capacity for citizens to communicate with each other is largely a question of media, but also of education and of physical public spaces. The capacity for citizens to gain access to information they need is largely a question of laws and regulations. But both are crucial to enabling citizens to make democratic choices. (Calhoun, p. 4)

According to his articulation, the public sphere encompasses all of what is vital for communication and citizenship in the global context.

Calhoun's vision, at least in part, is shared by Nancy Kranich (2001), who states:

When people are better informed, they are more likely to participate in policy discussions where they can communicate their ideas and concerns freely.... citizens need civic commons where they can speak freely, discern different perspectives, share similar interests and concerns, and pursue what they believe is in their and the public's interest. Effective citizen action is possible when citizens develop the skills to gain access to information of all. (p. 84)

For her the public sphere is constituted by both real and virtual spaces where community members can meet and discuss civic matters. Noting their resurgence and enhanced capabilities in the information age, she details the importance of libraries for protecting what she calls the *information commons*.

The current proposal for global literacies, like those above, holds that, in the present context, access to and sharing of information are central to a reinvigorated public sphere. I believe that it is time to begin imagining a global public sphere that has the potential to shape idea and identity formation, as well as the possibilities for impacting law, policies and practices pertaining to governments and corporations at both the local and transnational levels. As a result of the increasing privatization of the state and the behemoth growth of far-reaching, “global” corporations with ties to networks that include governments and financial institutions, the power structure has changed. Those holding the reins, for the large part,

include company CEOs and varied technocrats. Radical democratic change has to be theorized inclusive of these entities, rather than exclusive to the state. Instead of viewing sociopolitical relations via a “hierarchical relationship between states and peoples”, Newman (2005) suggests that we imagine a “horizontal imagery of governance as a series of interconnected spheres” (p. 83). This horizontal imagining also allows for a global, or at least a transnational, public sphere. With this imagining, Keck and Sikkink (1998) have theorized global social movements within the framework of horizontal relationships in a network society. Providing a number of examples, they offer that advocacy groups operating transnationally build networks as co-beneficiaries through interaction based on an understanding of cooperation, collaboration, coeducation.

Feenberg, likewise, demonstrates the democratic potentials of networks. He presents the example of the ability of AIDS patients to gain access to medical trials due to the existence of already established parallel social networks that were organized around gay rights at the disease's onset (p. 19). He states that this “represents a counter-tendency to the technocratic organization of medicine, an attempt at a recovery of its symbolic dimension and caring functions” (p. 20). If we imagine power, and the ability to thwart it, in the hands of these networks then it is possible to also posit a global arena in which publics are allowed to orchestrate opposition and take meaningful action against the dominant hegemony (Feenberg, 20). Given that, as Gladwell (2010) notes a hierarchy is necessary for “high-risk” activism, citizenship in the global context might be theorized through an interacting hierarchical and horizontally networked relationship.

This new imaginary of a global public sphere comes directly as a result in enhanced information communication technologies. The internet has provided us with a solar system of

spaces that in many ways mirror the physical (Dahlberg, 2001; Kellner, 1998). Vibrant cafes, fast food stops, cyber campuses, and seedy porn theaters all make up this parallel landscape. Among these we can locate sites that are in many ways similar to Habermas' bourgeois public sphere. These locales provide the potential for debate and deliberation between people from different genders, occupational realms, societal classes, religious backgrounds, sexualities, races, ethnicities and nationalities. In addition, they provide outlets for identity confirmation and formation that help to politicize themselves. Netizens have the opportunity of meeting others in their "membership group(s)" to discuss issues of concern, and are also allowed to wander to new publics and explore their identities and beliefs to a much larger extent than in the past. I would like to argue that this global public sphere promotes dialogue and inquiry that make for better citizens at the domestic, local levels, and also helps to foster what might be viewed as the beginning of a citizenship of the commons. Finally, new ICTs have made it possible for new social movements to create extensive networks, develop agendas, disseminate information and construct an operational discourse.

Of course, there do exist limitations. The number of sites on the internet free from corporate influence or state monitoring are rapidly decreasing. In addition, the degree of anonymity that the internet allows may place claims of public spheredness into question. It is significantly easier to make extreme statements and thwart the deliberation process through practices such as trolling when one's identity is hidden. That said, there do exist sites such as Facebook, where the majority of users are unmasked. In addition, it can be argued that in current times many of us understand our usernames as an alternative identity and, though we may feel more free to express certain opinions, the guiding ideas are no less different than those that we might make in a brick and mortar locale; when our usernames, particularly

those which we have used regularly and which are recognized by other site members, are critiqued during online debate we experience it similarly to being “called out” in the physical public. Along with criticisms concerning anonymity, the impact of online debate and interaction may be viewed by some as ineffectual given the disparate localities of users. All of these provide a greater impetus for global literacies that make learners aware of the obstacles to participation and prepares them to communicate and take action in the global context.

C. Action & Multicultural Democratic Dialogue

I think it is important to take a moment to introduce what I mean by “action” in the context of a global public sphere. Here I am referring to the idea of *praxis* as explained by Hannah Arendt (1958) and Paulo Freire (1976; 1998; 2006). In *The Human Condition* Arendt (1958) writes that there exist three human activities: labor, work and action. Labor is seen as a biological cycle of production and consumption upon which survival of both the individual species rests (Arendt, 1958, p. 7). Work is defined as the “activity which corresponds to the unnaturalness of human existence, which is not imbedded in, and whose mortality is not compensated by, the species' ever-recurring life cycle” (Arendt, p. 7). While the product of labor is meant to immediately satisfy the physical needs of humans, work is the human attempt of creating something permanent and long-lasting. Finally, the most privileged category, action, takes place in commune with others. Arendt explains that plurality is “the condition of human action because we are all the same, that is, human, in such a way that nobody is ever the same as anyone else who ever lived, lives, or will live” (p.8). Action is a beginning, the creation of something new. Arendt states, “of the three, action has the closest

connection with the human condition of natality; the new beginning inherent in birth can make itself felt in the world only because the newcomer possesses the capacity of beginning something anew, that is, of acting” (Arendt, p. 9). Action occurs only through speech, as this is the mode of human communication, the way of revealing ourselves when we are *with* others (Arendt, p. 150); “with word and deed we insert ourselves into the human world” (Arendt, p. 176). Action involves taking a risk as we make our ideas public in a way that is erasable. Arendt believes this political action, or *praxis*, is dependent on free discussion between diverse people and involves reflection. Action can only take place in a healthy public sphere.

Freire (1998) writes that the process of continual “becoming” is biologically programmed in humankind and constitutes a sacred right; oppression aims to deny this imperative. Humans are transformed, so to speak, through action and reflection, or *praxis*. Like Arendt, Freire believes that action is realized through dialogue *with* others. *Conscientization* demands “learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (Freire, 2006, translator's note, p. 35).

Freire and Arendt possess some similarities in their articulations of action, namely that: 1.) it take place in the public, 2.) that it be done with others, and 3.) that it involve reflection and deliberation. They both also acknowledge the importance of accountability for actions. This, along with the philosophies of Dewey and Marcuse and their like emphasis on communication as a key to transformative change (as discussed in Chapter 3), provide some imperatives for literacies that are needed in the global context.

To begin with, global literacies must begin with the type of **holistic, multidisciplinary**

orientation noted by Kellner (1998). Learners must be able to critically “read” the changes taking place in the world around them through historic, economic, scientific, political and social lenses. They must be able to locate the forces that are driving these transformations, understand the impact on their personal and locally placed lives, and be exposed to ways in which they might be able to shape them. Their imaginaries must be challenged so that they see themselves as members of a networked globe. This is an effort to unearth negative thinking. In my articulation this begins with analysis at the macro level, working inward toward the local. My belief is that it is often difficult to see things that are “right in front of us”. Analysis initiated from the macro level may enable learners to make connections and predictions that may assist in early intervention. Awareness of problems is the first step toward activism (Schenck-Hamlin, Steffensmeier & Schenck-Hamlin, 2008, p. 39).

Central to global literacies would be the process of **deliberating** with those from across different cultural contexts. This might include members of the same cultural groups located in other physical contexts. Such discussion would “connect a cultural politics of identity and difference to a social politics of justice and equality” (Fraser, 1997). The goal of this dialogue would come in the form of trying to understand our own and other's positionalities and, hopefully, coming to an understanding of issues that might be important at group and common levels. Olssen (2004) adds that contestation must also be taught and that learners must begin to see “beliefs and values as molded in the process of discussion” (p. 261). Consensus is not imperative, however learners should be made aware that change is more likely to occur through collective efforts, therefore building a network of people or groups with like concerns would more likely create change.

Ryfe (2003, as discussed in Schenck-Hamlin, Steffensmeier, & Schenck-Hamlin, 2008)

discusses six ideals of deliberative democratic discourse. To begin with, citizens must be guaranteed the right to freedom and equality of speech. Such a backdrop allows for the tolerance of diverse points of view, and promotes public discussion. Next, citizens must be accountable for their claims. They must be able to justify statements and ideas with evidence and reasoned thought (Schenck-Hamlin et al., p. 44). A third ideal is “reflexivity”, or the requirement that citizens examine “the ways in which our own values, experiences, interests, beliefs, political commitments, wider aims in life, and social identities have shaped our understandings of a political issue or policy” (Schenck-Hamlin et al., p. 45). Reciprocity is another important feature. This entails the demand that citizens be able to explain their positions in a way that might be understood by the people whom they will impact (Schenck-Hamlin et al., p. 45). The goal with this is to ensure that the citizen is not acting in their self interest, but instead has an orientation to the “public good”. The fifth ideal is that of “radical difference”. This is based on the recognition of a politics of difference in which it is essential that all voices be heard. Citizens must be given the opportunity to speak from their various group positionalities. Finally, participants must “moderate their communication” in a way that will be accessible to others. This is especially important in today's technocratic, specialist heavy setting. The aforementioned, as noted, represent ideals that rarely occur in actual discourse and serve only as “goal” guidelines.

Whereas the public sphere was connected to civil society, the notion of a global public sphere important to my proposal for global literacies raises questions surrounding a complementary civil society. I am not acknowledging the existence of such. Though I find the notion of a global civil society appealing, I believe that there are still some factors that make it a mirage at present. I agree with Anderson and Rieff (2005) who state that while national

sovereignty is eroding, it is certainly not being replaced by global governance. Power is in many ways very much still tied to the state and even the NGOs and new social movement that portray themselves as “global” operate parallel to their “domestic society homologues”. Anderson and Rieff (2005) note that those who speak of a global civil society carry a specific value-laden view in which their own social movements count. They are perceived to speak for the world and carry supposed democratic values, however they themselves do not operate through a democratic process. Finally, the authors point out that the small number of NGO's and movements that are truly progressive pale in comparison to larger, more dominant, conservative ones. Anderson and Rieff (2005) reveal the dangers of groups operating around a global society discourse.

Instead of proclaiming a global civil society, the present imagines as its foundation a secondary citizenship that begins with an interrogation of and reclamation of the commons, yet is grounded in the individual's identity. This would in many ways mirror Appiah's (2005) description of rooted cosmopolitanism. In *The Ethics of Identity* Appiah writes that “the notion of leaving a place 'better than you found it' was a large part of what my father understood as citizenship. It wasn't just a matter of belonging to a community; it was a matter of taking responsibility with that community for its destiny” (Appiah, p. 21). This is the basis for Appiah's own vision, which combines elements of cosmopolitanism and an orientation of the local. Appiah explains that cosmopolitanism sees the world as “a shared hometown”, valuing variety and diversity as ingredients for learning, approaching questions, and engaging in projects with each other (Appiah, p. 271). The cosmopolitan, however, does not accept variety indiscriminately. While “cosmopolitanism values human variety for what it makes possible for human agency (Appiah, p. 268)”, “the fundamental idea that every society should

respect human dignity and personal autonomy” (Appiah, p. 268) takes precedence. Appiah argues, against antiuniversalists, that there simply are some goals and pursuits which must be claimed as shared. He comments that antiuniversalism splinters communities off into separate moral spheres (Appiah, p. 249). Cultural relativism provides reasons for us to turn deaf toward other cultures. Instead, Appiah points to the notion of shared “particulars”, the “capacity to follow a narrative and conjure a world” (Appiah, p. 258) as points of intersection in cross-cultural dialogue. He writes:

I want to suggest that there was something wrong with the original picture of how dialogue should be grounded. It was based on the idea that we must find points of agreement at the level of principle: here is what human nature dictates. What we learn from efforts at actual intercultural dialogue- what we learn from travel, but also from poems or novels or films from other places- is that we can identify points of agreement that are much more local and contingent than this. We can agree, in fact, with many moments of judgment, even if we do not share the framework within which those judgments are made, even if we cannot identify a framework, even if there are no principles articulated at all. (Appiah, p. 253)

This understanding operates under the belief that, rather than “putting our difference aside”, “sometimes it is the difference that we bring to the table that makes it rewarding to interact at all” (Appiah, p. 271). Appiah adds that in many cases resolving differences in the intercultural context is similar to difficulties experienced in understanding in the intracultural context (Appiah, p. 254). Appiah states that we can exercise a common citizenship without the necessity of formal institutionalization. A conversation based in rooted cosmopolitan principles can lead us to “common action- for our shared environment, for human rights, for the simple enjoyment of comity” (Appiah, p. 271).

Appiah's “rooted cosmopolitanism” offers directions for **multicultural literacy** projects informed by a politics of difference, but also committed to more globally oriented discourses of tolerance, participation and responsibility. This might involve inquiry into shared goals, values and ethics. The ability to communicate with those from different cultural

backgrounds would provide a starting point. Following Appiah (2005; 2006), this would begin with an appreciation of and valuing of difference as an incentive for enhanced listening, a reason for dialogue.

Ladson-Billings (2004) has discussed citizenship as a recognition of dual or multiple membership identities⁷⁰. Whereas we often find ourselves having to choose between our positions as a citizen of a nation state and our positions in our respective cultural groups, she offers the liberating view of “both/and”, which allows for legal confrontation and demands of certain rights. She states, “people move back and forth across many identities and the way that society responds to these identities either binds people to or alienates them from civic culture” (p. 112). This might be applied to Appiah's notion as well. Appiah likewise discusses the complexities that come with being defined as a citizen of a nation-state. He writes that the nation, though an “imagined community” (referring to Anderson, 2006), often matters to people (Appiah, 2005; 2006). When national teams win, we cheer; when tragedies occur within the nation we gather together in a show of support; when a citizen of our nation wins an award we feel pride. That said, the people that make up a nation represent diverse cultural beliefs and practices. In this respect, nationhood is an “arbitrary concept” (Appiah, 2005, p. 244). Instead, as Appiah recognizes, it is the state that matters “morally, intrinsically”, since it is the entity that carries legal jurisdiction over our lives (Appiah, p. 245). For Appiah we can be both cosmopolitan and patriotic, however “humans live best on a smaller scale” and our commitment should be to ensuring that these places are democratic in their associations (Appiah, p. 246).

In a “global” context we might see our identities as members of specific groups, as

⁷⁰ Though to be clear she is speaking in the context of the (US) nation-state.

citizens of a state and as members of a common world space. Though global citizenship is not a formal, legally recognized category, and there are few international bodies with the power to influence individual states, this conceptualization may allow for group formation and organization across borders. In addition, given the importance of new media, viewing ourselves as members of a global society offers us the possibility of making issues known to the “outside”, which may impact state response. An example of this would include the protests and demonstrations that swept the Middle East in what is now known as the Arab Spring. The utilization of social media during this period reflects what I see as the imaginary of a global citizenship. In his *Guardian* piece Peter Beaumont (2011), countering the claims of skeptics, writes of the influence that social media had to the revolutions. He quotes Sultan Al Qassemi, a UAE based columnist as stating:

Where social media had a major impact was conveying the news to the outside world, bloggers and Twitter users were able to transmit news bites that would otherwise never make it to mainstream news media. This information has been instrumental in garnering the attention of the citizens of the world who expressed solidarity with those suppressed individuals and may even put pressure on their own governments to react. (Beaumont, 2011, np).

In addition to disseminating news, social media provided an avenue for citizens and organizers to post information concerning medical and equipment needs and alternative communication channels. This news was essential for those within the nations, but also allowed them to invoke the assistance of, and perhaps inspire, neighboring countries. Beaumont (2011) adds, “But above all it has been about the ability to communicate. Egyptian-born blogger Mona Eltahawy says that social media has given the most marginalised groups in the region a voice. To say 'Enough' and 'This is how I feel'”. In this respect social media might be seen as a tool for exercising citizenship and agency at both

local and “global” levels. The voices of these protestors, beginning with those in Tunisia, resonated within a global public sphere.

Given the above, the ability to **organize** around and to “**publicize**” a cause is a necessary skill for the contemporary context. This requires knowing how to create networks, strategize plans of action and disseminate information (see for example Baker & Chandler, 2005; Day & Schuler, 2004; de Jong, Shaw & Stammers, 2005; Keck & Sikkink, 1998). This also requires an enhanced understanding of the way in which language is manipulated and narratives are constructed. Fairclough (1999) writes that **critical awareness of discourse** is necessary for democratic citizenship. He writes:

A critical awareness of discourse is necessary for both-on the one hand, for opening up new knowledges in the knowledge-based economy, and for exploring new possibilities for social relationships and identities in socially diverse communities; on the other hand, for resisting the incursions of the interests and rationalities of economic, governmental and other organisational systems into everyday life- such as the commodification of the language of everyday life, the colonising incursions of textually mediated representations and the threat of global capitalism to democracy, for example, in the ways it manipulates national governments. (Fairclough, 1999, p. 79)

The language of the mass media and the rhetoric of dominant powers must be deconstructed and exposed for its suppression and attempted extinction of other voices and ideologies (Marcuse, 1964). In addition, citizens must find ways to create their own counter-discourses. These are all skills that can and, I argue, should be taught in the contemporary context. Rapid changes in new media technology often make it difficult to locate and understand the options that are available. Such tools are essential for citizenship and democratic participation.

D. Relocating the Commons

For my proposition of global literacies I would like to supplement this understanding of citizenship under a rooted cosmopolitan framework with an interrogation of and commitment to the commons. This brings us back to Calhoun's critical question concerning the distinction between public and private. Privatization and attempts at widening the scope of what might be deemed as private property have forced many to search for an ownership free "commons". But what exactly does this mean? How can we conceptualize this term in a way that can be actualized? More importantly, is it possible to understand the commons without even further cementing the 'private' and 'public' binary (Hardt & Negri, 2004)?

Recognizing the current context in terms of Marcuse's "one-dimensional" society, Anton (2000) offers a vision of the commons that attempts to steer free of private property and market economy orientations. He proposes a "notion of public goods as commonstock (Anton, p. 4)" that reflects the historical period predating "enclosure" (Anton, p. 12). This is juxtaposed with economic based understandings of the commonstock which often exploit the term as a slogan for the "haves" to extract even more from the "have nots". Commodification and privatization are the predators of commonstock. Anton argues that a historical understanding of commonstock is important, since it provides us with an operational discourse for discussing contemporary problems. He continues, "my aim is to urge that the right against exclusion from the commonstock and the need for democratic control over the commonstock are pressing political issues of our time" (Anton, p. 17). "Exclusions" might be viewed as forms of oppression and barriers to democratic participation and human becoming. Anton lists six "exclusions": "exclusions from nature, communicative space, society, community, democracy, and the economy" (Anton, p. 17). These will be explained briefly

below.

Anton (2000) begins by stating that we should all have a claim in matters that affect the **natural world**. Despite some measures of state protection, he notes that the environment serves just as often as a “dump” (Anton, p. 17). Citizens pay the environmental and health burdens of private production, with regulations and rulings often falling in favor of property owners and private industries. Building and development limits are often applied selectively and/or circumvented, and “place a burden on those who would question plans for growth or technological development to adjust complaints, which might after all be religious, philosophical or aesthetic” (Anton, p. 19). Anton states that protections should reflect the interests of stakeholders. He provides the example of global warming. The skeptics are often those whose pockets are lined with bribes from big business, the same people who “express little or no skepticism about the workings of an unregulated market” (Anton, p. 19). Instead, he writes that unstable climate conditions represent a threat against the biosphere “to which every human being has a right” (Anton, p. 20) and, therefore, can be seen as a concern of the commonstock. As such, it is the skeptics who should have to “bear a burden of proof to convince us to put our 'second home' at risk” (Anton, p. 20). We must be included in all decisions that may represent an encroachment on our “natural” homes.

Next, Anton (2000) discusses **communicative space** as a part of the commonstock. Privatization and increased concentration of the media in the global market are barriers to discussion and democratic participation. Open access to sources of informed dialogue, sites of dialogic communication and the technologies that make these possible (Anton, p. 21) should be a public guarantee. In addition to communication, Anton discusses equal access to the **social commonstock**. The marginalized must not be excluded from “the use and

enjoyment of common social resources” that include such basics as education, work, and healthcare (Anton, p. 25-27). In this respect, social rank may be seen as a mode of exclusion.

Anton comments:

Rights to inclusion, from this perspective, point in the direction of social transformation, of overcoming those exclusions that accompany social rank. Enclosure upon the social commonstock in the form of the development of rank ordered societies has been a far more ancient and pervasive practice than the other enclosures. Reclamation of equality of access to the social commonstock points to the goal of social equality, the overcoming of remaining forms of social rank, a goal, as we have mentioned, that animates feminist, antiracist, anti-imperialist, and gay and lesbian movements. (Anton, p. 26)

Anton remarks that commitment to such rights is reflected by the willingness of a society to establish “a superfund and appropriate institutional superstructure” (Anton, p. 26) for implementation.

Anton's (2000) **community** as commonstock recognizes the commodification of practices and services that were once the domain of social institutions, such as the family. Anton asks that we envision health and education as “fundamentals of community rather than as public goods defined by economists” (Anton, p. 27). He states that this will allow us to raise critical questions which might be glossed over or ignored. Concerns such as genetically modified foods, workplace toxins, and bisphenol A plastic containers, often viewed as private industry concerns, are all related to our health and should be approached as a matter of the commonstock.

Finally, Anton (2000) discusses **democracy** and **economic justice** as imperatives of the commonstock. For the former, he critiques the type of liberal democracy that emphasizes the individual prescribed limited interactions between the people and the state (Anton, p. 29). He states that a democracy rooted in the commonstock demands “social ownership” and “requires the sorts of deliberation that accompanies cooperative, shared responsibility”

(Anton, p. 29). In terms of the latter, Anton highlights “enclosure” due to the “existence of an autonomous economic realm” (Anton, p. 30). This autonomy of corporations makes exploitation of the biosphere possible and prevents the possibility for socially democratic dialogue and intervention. Anton offers that corporations should be constituted as parts of the political sphere due to their influence, via lobbying, on politics, including areas such as economic and foreign policy. In addition, the size of corporations provides a reason for placing them in the realm of the commonstock. “The sheer size of such an entity raises seemingly political issues about its internal organization as well as the political power that it exerts on the nation as a whole” (Anton, p. 32).

Anton's (2000) conceptualization is meant as an alternative to an “economist view of society and the statist view of politics” (p. 4). He attempts to alert readers to the dangers of exclusion and reminds them of their rights. Choice can be exercised only via a process of informed deliberation and action. According to Anton, what we instead have at the present is a deceptive participation rendered through the “unrecognized ideological scripts that live us” (p. 35).

Hardt and Negri (2009) similarly declare that the commons has become obscured by the fog of privatization and capitalist globalization. Steeped in a language of radical urgency, they offer their own comprehensive view:

By "the common" we mean, first of all, the common wealth of the material world—the air, the water, the fruits of the soil, and all nature's bounty—which in classic European political texts is often claimed to be the inheritance of humanity as a whole, to be shared together. We consider the common also and more significantly those results of social production that are necessary for social interaction and further production, such as knowledges, languages, codes, information, affects, and so forth. (p. viii)

Like Anton's (2000) version, this “common wealth” includes non-tangible forms of material

and production, including information. Hardt (in Hardt & Leighton, 2007) explains this as a shift in perception of the commons. Whereas previous articulations viewed the commons as something pre-existing and fixed, novel media formats and modes of information exchange and production have triggered recognition of a more complex notion. The common wealth, in this sense, is perennially transformed. Scientists, for example, create hypotheses referring to or relying on past studies and results. They utilize the base of information heretofore constructed. Without access to this continual deposit of information, scientific progress would be hindered if not severely halted. Once new discoveries are found, information is added to the commons and the cycle begins again.

Hardt (in Hardt & Leighton, 2007) explains that this generative characteristic applies as well to other forms of social production. He provides the following example:

When economists talk about the values of property on urban real estate they try to figure the value of the property in terms of the intrinsic value of the space and construction elements. Yet as we know the value is not so much determined by intrinsic but extrinsic qualities – proximity to parks, relations in the neighbourhood and all kinds of other cultural and social circuits. What's external is in fact much more important than what is internal..... what is determining urban real estate value can be seen as forms of the common. Not just the natural common like parks, but the socially produced common in terms of community relations and culture. All of these things that are common to the city help determine the value of real estate as much if not more than nature of the property itself. (np)

He states that it is this social immaterial form of production that is in most need of attention at the present. Who owns the commons and how value is determined are questions to be solved by the multitude.

The above accounts of the commons do well at articulating its components, but may be criticized for their failure to offer a realistic plan for securing or reclaiming the commons. In addition the “we” or the “multitude” being addressed is relatively vague and may be dismissed as leftist rabble rousing. That said, they are useful to the present proposal in that

they offer the most complete view of what I believe are the contestations of globalization. They both point to the current system of property rights as reproducing hegemony and as inherently oppressive. In addition, they offer an expansive view of the commons that incorporates knowledge and information, an area which in my opinion receives less protest when it comes to private property claims. I believe that the unfenced access to knowledge and exchange of information are the keys to a healthy public sphere and democratic citizenship.

There has been significant talk of the unfettered flow of the information and an internet commons. Some have contended that “information wants to be free”, therefore flow should be unrestricted. This makes for an evocative rallying cry and certainly appeals to those of us who see no moral dilemmas with downloading practices that some have deemed “pirating”. Unfortunately, those creating the legislation and often safeguarding the interests of the entertainment industry have manipulated the laws in the favor of strong copyright protections. Berry (2006) has noted both the flaws in naturalistic explanations (p. 152) of the need for open information, as well as the privileged position of the law when it comes to matters of determining public and private ownership. Driven by critical research imperatives, he attempts to locate the commons using “political construction of property rights” (Berry, p. 152), employing “the lens of the Roman law classifications of things” (Berry, p. 152). He offers a topology that he states might represent a more nuanced, 'unbounded' understanding of the commons (Berry, p. 167). Two categories are of particular note.

The first is *Res Communes*, “things that are capable of non-exclusive ownership or incapable of ownership” (Berry, p. 160). Examples include the air, the oceans, and wild fish (Berry, p. 161). Berry explains that they represent large categories and are, therefore, difficult to “capture”, though they “can be extinguished or used up” (Berry, p. 161). He goes on to

show that states have begun to claim ownership of *Res Communes* in the name of guardianship and protectionism. This extends to “things that were previously thought not possible to be owned, such as air, for example through Tradeable Environmental Allowances (TEAs)” (Berry, p. 161). In these cases an enormous amount of power is given to the state and its corresponding legal bodies, allowing for increased possibilities of infringement at the whim of state or corporate developers (Berry, p. 162). This vested overseer position of the state is in violation of the original notion of *Res Communes*.

Berry (2006) explains that the way in which the “commons” is used today to refer to the space of digital-mediated idea sharing *a la* Lessig (2007) confuses notions of the public domain, the commons and that of state ownership (p. 162). He cites the example of Creative Commons, a .org site that assists creators in licensing their work. Despite the fanfare surrounding it and billing it as a reinvigorated public, in actuality it operates as “a highly individualised contract-based private property system that mimics a commons” (Berry, p. 162). Berry writes that, “..the Creative Commons project...undercuts the public domain, and, it could be argued, contributes to its further decline” (Berry, p. 162).

A second category of note is that of *Res Divini Juris*, or things belonging to the gods (Berry, 2006). These included consecrated places of worship and, as they were dedicated to the gods, could not be owned by humans (Berry, p. 164). Berry believes that this category can be reconceptualized for the present context due to the fact that it includes things “outside the boundaries of the nation state and formed around the political possibilities of human singularities acting together” (Berry, p. 164). He emphasizes that the boundaries of *Res Divini Juris* are “contestable, contingent and open to political action” (Berry, footnote p. 164). This allows for imagining of a 1.) “common collectivity”, and 2.) “a space of political interaction

beyond the *public domain* represented outside the nation state” (Berry, p. 164). Berry (2006) refers to this as representative of “the common heritage of mankind” and quotes Payne's (1978) explanation:

(1) no state can appropriate the area; (2) exploitation of resources in this area should be regulated by an international body, and not dominated by a few states; and, most importantly, (3) revenue...should be distributed in a manner designed to reduce the economic disparity between developing and developed countries. (Payne, 1978, p. 946)

Berry (2006) states that this concept, in defense of the “good of humankind”, would provide a political and legal basis for confronting private property claims to the commons. Ideas and concepts, pharmaceutical formulas, genetic sequences, space etc. would be protected under this provision. Berry admits that this is a beginning point, noting that defense of this realm is a key concern. Referring to the work of other scholars (Hardt and Negri, 2004; Virno, 2004; Brown and Szeman, 2005), Berry writes that this demands “new forms of democratic control and communal ownership that stand counter to state-centered or traditional public ownership of resources” (Berry, p. 166).

The definition and scope of the commons, along with its legal basis and claims of defensibility are, then, all contested. This, however, does not mean that the concept is meaningless. In fact, locating and protecting the commons should be of key importance to educators, as its closure represents a threat to knowledge making, democratic deliberation and cultural diversity. Global literacies is centered around the notion that the commons is becoming increasingly encroached by hegemonic powers, but that there exist possibilities to reclaim it. Such a task begins with an understanding of what is at stake and a realization that the fight for it is a personal one. The commons should be a basic right.

E. Positioning the Environment & Technology

Before leaving this topic, it is necessary to discuss in greater detail what might be called the environmental commons since talk of eco and **environmental literacy** is beginning to occupy some circles in education. Kellner (1998) discusses the importance of an ecoliteracy that teaches, “competency in interpreting and interacting with our natural environment, ranging from our own body to natural habitats like forests and deserts” (np) in his discussion of multiple literacies. Bowers (nd) discusses “greening the university curriculum” and critiques current critical pedagogy orientations toward environmental education. Much of these, however, are focused on nature defined as air, land and water etc. and are rooted in the protection of endangered cultures, species and environments. Though the current proposal retains this perspective, it seeks to add another layer and a slightly different approach to understanding and “reading” the environment. As Kahn (2010) writes:

..a major imaginary at work in sustainability politics is that of “rootedness”, which is often connected to vernacular, local, or place-based movements for revitalization of the public sphere and/or commons. On the other hand, since we have moved beyond a moment in which local struggle can be thought as developing free from trans-national capitalist (as well as other powerful global) forces, we must engage with multiple visions of alter-globalization as a kind of rosetta stone for the kind of planetary community that we seek. (p. 56)

This is reminiscent of the call to “think global, act local”. It also offers that our understanding of the environment must now include its associations with and exploitation by industries, corporations and governments. The present suggests that environmental literacy should be rooted in a critical framework in which the environment is defined as something inclusive of nature, but also composed of social and technological interaction. Vogel (2006a; 2006b; 2008) has presented such an argument in convincing detail.

According to Vogel (2006b, 2008), there exists a Cartesian/Christian dualism implicit

in versions of the environment often upheld by activists who seek to protect “nature” from human destruction. He states that the idea of a particular group of humans safeguarding the natural world is highly flawed, arrogant and, above all guilty of the same type of anthropocentrism that such people often denounce (Vogel, 2008). To begin with, Vogel states that by creating a scenario of humans vs. nature, environmentalists automatically place human actions at the apex of the biological chain. Humans, in contrast to all other organisms, have the power to destroy everything around them. Vogel (2008) questions why human actions should inhabit one end of the spectrum, labeled destructive and “unnatural”, while beavers, for example, are placed at the opposite end. To exist in nature is to change nature, regardless of organism. Vogel writes that, instead, humans should be included in definitions of the natural world. This view of the natural accepts all human actions, including those that result in harmful byproducts such as pollution, toxic waste and global warming, as “part of nature”.

Vogel (2006a) adds that it is deceptive to claim that one can speak for or “on behalf” of nature. Language requires dialogue and should be based on an ethics of respect. Interactions between humans and nature do not meet such requirements. To say that someone speaks for or communicates with nature is to practice a “sleight of hand” and amounts to ventriloquism “that makes it seem that something else, the place, is doing the speaking, thereby removing from the real speaker the responsibility to be able to justify the normative claims that he or she is making” (p. 158). Vogel notes that the romanticism of the close commune that premodern cultures share with nature often obscures the fact that in such contexts conversation between the two often includes such self-centered purposes as luring prey out of their hiding places to be hunted or in order to act as sacrificial lambs in the face of larger

predators. For now, he argues:

Claims about how we ought to treat nature, and indeed claims about whether nature speaks or not, are themselves claims raised in language, and thus are subject of language's (ethical) requirement that such claims be defended and treated equally and with respect. Such dialogue, however, is one in which non-human entities seem to be able to take part. Until such entities are capable of making and defending claims, we humans have no choice but to raise and discuss claims about them ourselves- not because we prefer ourselves or think we're at the center of the moral world, but because we seem to be the only ones talking here and we don't know how to figure out what's true without talking. (Vogel, 2006a, p. 162)

In Vogel's (2006b) conceptualization the environment is composed of all of the things that surround us and environmentalism deals “with the world we actually inhabit” (p. 72). This incorporates everything from humans and animals, sunshine and smog, golf courses and garbage dumps, skyscrapers and community centers etc. According to Vogel, this account “positions environmental problems as social problems that should be answered democratically” (Vogel, p. 72). Vogel states that, though he might be naïve, he places great faith in the belief that humans as members of a community, through democratic decision-making, will choose to solve problems related to their environments with the outlook of bettering their society.

Though Vogel's account might easily be twisted to suit the needs of capitalist pursuits, I feel that it is noteworthy for its recognition of the environment as a social creation. Nature here is viewed as all of the pieces that make up our communities. This connects with Hardt's (in Hardt & Leighton, 2007) rendering of the commons as earlier described. Rather than dichotomizing humans and nature we are reminded that we are also part of and, therefore should be committed to, preservation. I believe that this starting point is essential for approaching environmental change, including aspects such as ecological destruction and genetic and bioengineering, since it emphasizes nature as a continually transforming product shaped by social practices. It shows that the hollow claim of the autonomy of nature should

not be grounds for preserving it; rather the desire, efforts and the investment of a community to live in healthy, safe, and stimulating surroundings should be the driving force. This is another call to reclaim the commons and, in my opinion, provides a stronger defense for those committed to ecological concerns. Ostrom's (1990) research on common pool resources (cpr) affirms Vogel's claim at the local level.

Environmental literacy in the context of capitalist globalization must be rooted in an understanding of the technopolitical and against the backdrop of consumerism. Illich (1999) has elaborated on the impact of industrialization, and now new media tools, to impact and perpetuate an ethos of insatiable consumption. He writes:

Development offers the promise of breaking out of the realm of necessities by discovering in nature and culture those resources that can be transformed into values-pieces broken out from the socially defined plenty of the commons for use in satisfying the boundless wants of the possessive individual. Needs redefine wants as lacks to be satisfied by values. Development, therefore, focuses wants on commodities which, by their very nature, must be perceived as scarce values. (p. 4)

Illich (1999) presents the capitalist rape of resources and comments that with the emergence of the information revolution and a “global common network” humans are no longer capable of analysis outside of the system. With their computers and iphones in hand, humans have bought into the ecstasy induced hallucination that they can escape their conditional limits, that resources and the high that they provide in their processed form are infinite.

Arendt and Freire have also discussed the dehumanization that occurs in a consumer society (discussed also in Norris, 2005). Arendt (1958) explains that the work we produce is no longer “lasting”, no longer an imprint of ourselves; it is, instead, a mere “product” representing part of an endless cycle. Human relations occur around objects meaning that when we meet in public we gather as “property owners” rather than as individuals. As a result, we become stripped of our ability to take action. Drawing on Arendt, “we are no longer

Aristotle's *zoon politikon*, or political animal, but live as if merely *zoon*; according to our possessive proclivities” (Norris, 2005, p. 84). Norris (2005) states that Freire's critique of consumption is often overlooked. Freire writes that the oppressor becomes infected with a “possessive consciousness” in which they “develop the conviction that it is possible for them to transform everything into objects of their purchasing power... “(in Norris, 2005, p. 84). For the oppressors, what is worthwhile is to have more-always more-even at the cost of the oppressed having less or nothing. For them, *to be is to have* and to be the class of 'haves’”. In this case they no longer see themselves, instead they see the Mercedes they drive. Freire might go on to say that people and places, not just things, are also targets of their appetites.

Illich (1999) has noted that humans are now cognizant of the dangers of consumption, spurring them to waive the banner of “sustainability”. For Illich, however, this has come too late and is itself entwined in development discourse. Cleaver (1997) has also denounced the idea of sustainable development as tied to Western patriarchal notions of stewardship for nature. He explains: “unfortunately, by focusing on the adjective (sustainable) instead of thenoun (development) well-intentioned proponents of sustainable development have left themselves open to instrumentalization” (np). Cleaver writes that in literature related to the topic the role of the government is complementary to the role of business. Both Illich and Cleaver see no possibility for sustainable development since it is placed within a capitalist economic framework that is responsible for the problem. Both also point to the pursuit of finding alternative language when it comes to discussing environmental preservation. Illich (1999) calls for a method of “going back into history” to find the origins of the “socially constructed certitudes that today dominate the development discourse” (p. 3). He adds that, without development, sustainability is “simply living within the limits of basic needs” (Illich,

p. 4). Cleaver (1997) is a little less pessimistic and locates hope in Zapatista discourse. He writes that once we realize that once we feel capable of rejecting the current economic framework, alternatives may become clear and we may be freed to “find ways to link the emerging alternative new approaches to redefining and organizing the genesis and distribution of "wealth" and to crafting new relationships among humans and between them and the rest of the universe in ways that are capable of linked or complementary action” (Cleaver, np).

Feenberg (1995a, 1995b, 2002) has theorized the role of technology in our changing environments, upholding neither a deterministic nor a utopian view. He recognizes some of the same concerns as Illich, however he also notes hope in the new technologies available. For him, technology is not inherently problematic; the way in which people use and succumb to it is the problem. He advocates democratizing technology by igniting “initiation and participation”. This requires that people be informed of the ways in which they can “hack” technology as a means of organized resistance (Feenberg, 1995a; 1995b). Feenberg asks us not to pack up technology in a moment of soliloquizing the quaintness of the past. “We cannot recover what reification has lost by regressing to pretechnological conditions, to some prior unity irrelevant to the contemporary world” (Feenberg, 2002, p. 189). Instead, he asks that we look “*forward to nature*”, investing the existing system with new values “to be found where the fragmentation of the established system maintains an alienated power” (Feenberg, 2007, p. 189). He ends by saying that it is not tradition and custom itself that we are hoping to regain, but rather their “lost are of survival” (Feenberg, p. 190).

Environmental literacy within the present global literacies proposal would begin with four anchoring concepts, most already articulated. First, it would relate environmental and

ecological concerns to the commons. In this way the preservation of nature and diverse cultures, along with issues such as genetic engineering, biotechnology, and pharmaceutical manufacturing and distribution rights would be framed in a way that might allow us to better discern our rights to question and protest our exclusion from decisions related to these domains at the hands of powerful corporations and governments.

This would also incorporate a search for ecological preservation in the global environment. The industrial pollution that occurs within one nation's borders has an impact on the air of neighboring countries, as well as on the health and living quality of the people, animals and plants living there. The practice of overfishing happening by fisherpersons of one nation may result in the extinction of an entire species which can contribute to “a shift in entire oceans ecosystems where commercially valuable fish are replaced by smaller, plankton-feeding fish” (Greenpeace.org, nd). In addition to the marine devastation that this causes, this overfishing also threatens the livelihoods of fisherpersons in other nations around the globe. The decision of a pharmaceutical company headquartered in one nation to patent a new life-saving drug and manufacture it at a prohibitive price denies life to the economically poor of the world. All of these, at least in some respect, have to be addressed beyond the domain of the local. This necessitates finding the global commons.

A second aspect of environmental literacy would be the need to center it in a political economy framework. This means that learners need to understand that many of the problems concerning our biosphere are embedded in political and economic power structures. Biro (2007) explains this using the case of water. He writes that “a lack of access to adequate clean water supplies has very little to do with water scarcity caused by drought or overuse, and has much to do with a lack of investment in the basic infrastructure required to treat and deliver

water to people” . This, in part is due to the present neoliberal climate that shuns state-driven projects and, often via pressures by bodies such as the World Bank, forces governments to privatize formerly public services.

Third, it is obvious from all that has been written above that a critical environmental literacy must address the sickness of consumption. We must become educated not only about the manufacturing, supply and eventual disposal of goods, but also about the manufacturing of the desire that in which the goods are packaged. Certainly much of this overlaps with the goals of a critical media literacy and invokes the critique of the culture industry by Frankfurt School Critical theorists. Adorno and Horkheimer (2001) wrote that the culture industry has a numbing effect that dupes audiences into believing that they are making choices and living in a democratic society. The consumer becomes a commodity. They write: “The most intimate reactions of human beings have become so entirely reified, even to themselves, that the idea of anything peculiar to them survives only in extreme abstraction: personality means hardly more than dazzling white teeth & freedom from body odor & emotions” (p. 71). We must be encouraged to try to break through this veneer, to understand the consequences of unlimited consumerism, and to try to forge a different path.

Finally, an environmental literacy must include discussion of the pitfalls and potentials of technology. Like Feenberg, I believe that there is no use trying to turn back the clock; instead, we might admit that technology has offered some positives and may offer even more potential for cathartic change. Technology has been used as much to save lives as it has to end them. Just as the environment has been detailed as socially constructed and contested, so too is the technology resting within in it. It should be the task of democratic citizens to

determine who gets to use technology and what they are able to do with it⁷¹. In sum, an environmental literacy should strive to name and confront power that produces vulnerability, ecological destruction and inequality among human beings.

F. Conclusion

The global literacies proposed above (see **Table 5** for summary) seek to add to Kellner's articulation of multiple literacies. They are rooted in the Deweyan pursuit of intersecting what happens inside the classroom with the events and social relations occurring outside of it, in the Marcusean quest to locate negative thinking and reignite the imagination, and in the Freirean belief that a more just world is possible through a project of the collective. Most of all they are aimed at prompting learners to realize their rights, their claim to authorship, to the construction of the public sphere and commons so that they are able to collectively discuss and organize countermeasures and alternatives and take the type of action that affirms them as political animals engaged in the process of becoming. Central to global literacies is the affirmation and interrogation of the global imaginary.

While the present chapter was directed at theoretical dialogue and was meant to sketch out the literacies necessary for reading and writing our worlds in the current context, the following chapter is dedicated to meaningful application, or *praxis*. By engaging in action

⁷¹ This would be dependent on critical knowledge of science and scientific methods. Carl Sagan (1994) discusses this at length and adds: "We have a civilization based on science and technology, and we've cleverly arranged things so that almost nobody understands science and technology. That is as clear a prescription for disaster as you can imagine. While we might get away with this combustible mixture of ignorance and power for a while, sooner or later it's going to blow up in our faces, The powers of modern technology are so formidable that it's insufficient just to say, "Well, those in charge, I'm sure, are doing a good job." This is a democracy, and for us to make sure that the powers of science and technology are used properly and prudently, we ourselves must understand science and technology. We must be involved in the decision-making process" (para. 12).

Table 5. Summary of Features and Components of Global Literacies

Holistic, multidisciplinary orientation	This would be reflective of a liberal arts/ general education type of framework where learners are introduced to a the breadth of disciplines, classic and modern; rather than studying discrete subjects, fields are interlinked and connections are made; it operates in defiance of specialized/ technocratic driven learning
Critical media literacy/ Digital literacy	Students learn how to critically read media texts in the context of the political economy, analyzing politics of representation. Learners are prepared to use and interrogate the use of (and rights/access to) new media technologies.
Democratic communication/deliberation	Learners should be taught how to communicate and work with diverse others to discuss problems and work toward solutions. Against the quick time response that is perhaps symptomatic of digital technologies, students must be taught how to think through problems, formulate opinions and responses after extensive weighing and researching.
Multicultural literacy	Rooted in tolerance, open-mindedness and the quest for mutual understanding and reciprocal learning. Also acknowledges that Othered voices (Freire’s oppressed) have richer understandings based on their positionalities.
Organizational capability	Learners must be taught how to use traditional and digital methods to publicize causes and concerns and how to gather in groups as a beginning of action.
Critical language (semiotic) awareness	Students must be taught how to analyze the ways in which language, symbols and images are manipulated and constructed in order to promote certain ideologies (political, economic, cultural, gender, racial etc.). Ideally students will be taught how to employ this to their own advantage to defend their own beliefs/rights and to create counter representations.
Interrogation of the commons/ the public (including understandings of citizenship)	Central to democracy, learners should be engaged in continual critique and debate regarding their rights of access to information and knowledge, as well as their rights as citizens to specific benefits, services and recognitions (citizenship education).
Environmental & technological literacy	Learners should be taught to understand that human action is responsible for the ways in which technology is employed and its results in relation to human life (biologically) and the environment at a whole. I argue that environmental and technological literacy endeavors should begin with discussion of the human role, offering learners agency in shaping their worlds (.how then, shall we live?).
Global Imaginary	Global literacies should be wrapped within recognition of the global imaginary. This means that learners should be encouraged to question thir identities not only within the individual and local level but also in connection to the global whole (distant others and locations), prodded to find connections and to reexamine definitions of responsibility and citizenship.

research, I switch my positional emphasis from researcher to educator with the wish of

offering an operational framework, related to instructional design, materials, and methods, from which to implement global literacies into a course curriculum. My hope in doing this is threefold. First, it satisfies my perhaps egocentric desire to advance my own knowledge and better my pedagogical practices. Next, it serves to preempt those naysayers who might quip that the present proposal is overly lofty and utopian, and unrealistic when it comes to approaching curriculum reform. Finally, it hopes to offer inspiration and suggestions for present educators, which I consider an important pursuit for a dissertation filed in a School of Education.

Section Three: Toward Praxis

Chapter 7: Action Research

A. Introduction

At the beginning of this dissertation I presented the global transformations that are impacting the lifeworlds of today's learners, with the intention of underscoring the imperative for educational reform. Believing that globalization is indeed more than mere catchphrase, I was motivated to explore some of the ways in which contemporary changes might be reflected at the curricular level. Kellner's (1988; 1998; 2002a; 2005b; 2006c) concept of multiple literacies inspired me to begin the present dialogue, as I endeavored to orient new literacies more squarely within the global. In addition, since I have been largely influenced by the works of Dewey, Marcuse and Freire, I wanted to revisit their philosophies with the hope that, taken together, they might offer some relevant insights for the present environment. After thorough examination of existing articulations of new literacies, with special focus afforded to media and digital literacy, I began piecing together an argument and outline for what I have called global literacies.

In the present chapter, drawing on Critical Theory, I attempt to apply theory to practice by engaging in action research. In my position as teacher-researcher I set out to develop a curriculum that reflects some of the components articulated in Chapter Six as global literacies. The chosen research setting, Seoul, South Korea, is relevant given that much of the theorization and work here to date concerning new and multiple literacies has been focused in Western contexts. As will later be discussed, Seoul is also noteworthy as a global city that occupies a unique positionality.

My action research begins with a 3 month ethnography that seeks to more

comprehensively interrogate the unique contours and impacts of globalization as related to the city of Seoul. Based on this, together with the mandates taken from Dewey, Marcuse and Freire and with the components elaborated in my global literacies proposal (inclusive of critical media literacy and digital literacy), I create a one semester conversation course for students enrolled in the English Education Department at a top ranked university in Seoul. The use of the social media platform, Facebook, occupies a key feature of my course curriculum and, therefore, receives lengthy mention. Through questionnaire feedback, teacher-researcher journal and analysis of Facebook participation, effectiveness of the course as it reflects the development of global literacies is explored. The chapter concludes by offering final thoughts regarding course successes, regrets and missed opportunities.

B. Methodology

In *Sources of a Science Education*, Dewey (1929) discusses the importance of the “researching teacher”. He writes:

It is impossible to see how there can be adequate flow of subject matter to set and control the problems investigators deal with, unless there is active participation on the part of those directly engaged in teaching. (Dewey, 1929, pp. 47-48)

Dewey believed that the teacher, or practitioner, was in a unique position to reveal and explore problems that were opaque to outsiders. Improvement of practices and curricula was dependent upon those who were orchestrating the classes on a daily basis. In light of this, it is they who should be engaged in inquiry. Others (Elliot, 1981; Carr & Kemmis, 1983), like Dewey, have noted the need for practitioner-initiated research, citing its role in promoting self-reflection and its potential for creating not only a more engaged and productive learning environment, but also one that is more just. Buckingham (1926) stated that teacher research

should be required at all levels, from elementary to higher education.

I take such calls seriously and, despite the criticism that some may have, I have chosen an action research (AR) design for the present dissertation. This decision was made in an effort to confront the strong distinction that some like to make between practitioner and researcher, and the gulf that often separates the two. Though I have been trained to do research, I have always considered my role as practitioner a primary one; thus, it is the practitioner-researcher, rather than the researcher-practitioner whom I place at the forefront of this inquiry and whom I hope might be able to benefit from any insights gained.

In addition, an AR framework allows for the co-investigation of practices. The collaborators in this research are my students. I felt that including my students in the inquiry was imperative for two reasons. First and foremost, as an American I come from a different cultural background than my Korean students. It would be a gross injustice for me to attempt to make recommendations for their context without including their insights. If results are to be in any way meaningful, they must be specific to the context, otherwise they risk the taint of positivist Western-centrism. In addition, since the students who I am teaching are themselves preparing to be educators, their inclusion in the process, along with their perspectives, may have reciprocal value. Hopefully, this will offer them a model from which to do their own research. Ideally, the discussion might also present them ideas in regard to instruction and use of technology.

Action Research

Action research (AR) as a term was first introduced by Kurt Lewin (1959; 1948) in the 1930s. Lewin, described as a psychological counterpart to Dewey (Allput, 1952), hoped to

explore and attempt to better some of the existing social injustices through a deliberate process of group discussion. There is significant debate surrounding contemporary definitions of AR. Anderson, Herr and Nihlen, (2007) offer the following as a basic starting point:

In the field of education, the term *action research* 'connotes' insider research done by practitioners using their own site (classroom, institution, school district, community) as the focus of their study. It is a reflective process, but it is different from isolated, spontaneous reflection in that it is deliberately and systematically undertaken and generally requires that some form of evidence be presented to support assertions. (p. 2)

Carr and Kemmis (1986) list three conditions necessary to the classification of action research. To begin with, the researcher must, as their focus of inquiry, select a social practice that they aim to improve through action. Next, the research plan should involve a “spiral” cycle that includes planning, acting & recording, reflecting & revising and involvement. A final requirement is that the research include those who will be affected by the research; collaboration is an essential aspect (pp. 165-166).

AR stems from a critical tradition that finds the positivist orientation of traditional research to be deceptively partial and frustratingly decontextualized (Carr & Kemmis, 1986; Anderson, Herr & Nihlen, 2007). Instead, AR holds a practical aim in addressing and attempting to solve immediate problems in educational settings. Theory and practice merge to create *praxis*. Anderson, Herr and Nihlen (2007) underscore the fact that AR is inherently political “in a double sense” (p. 3). First, they explain that any research that is aimed at asking critical questions has the possibility of disrupting the *status quo* and, therefore, may upset its vanguards. Second, they write that the very act of “practitioners creating knowledge about their own practice challenge(s) those who view practitioners as passive recipients of knowledge created in universities” (Anderson et al, 2007, p. 5).

At the core of AR rests the ideals of democratic participation and social justice, as

exemplified by the research process. Whitehead and Lomax (1987) state that AR is “informative rather than summative” (p. 177). At its core, they note, is the belief in a dialectical process that “stresses the question rather than the answer (p. 177)” and is centered around the notion of information sharing, be it via published research, informational seminars, teacher education and the like. Through this, research and action occur simultaneously.

For the very reasons that some may be attracted to AR, others may criticize it and claim it to be a less rigorous, less scientific form of inquiry (discussed in Herr & Anderson, 2005; Royer, 2002, Stringer, 1999). The insider perspective that some see as uniquely privileged in its perception, others find plagued by personal bias and hidden agendas. As a result, the validity of the results comes into question. In addition, since the research is localized, findings are difficult to generalize. Since AR and the dialogical “spiral” implicit in it take considerable time to complete, the relevance of the research and, as a result its overall value, may become diminished.

Despite its critics, a number of advantages of AR have been noted. First, AR may act as a catalyst for changes in practice (Cresswell, 2005; Royer, 2002; Mills, 2010). It offers educators opportunities to better understand the use and effectiveness of materials and classroom technology (Royer, 2002). In addition it may allow practitioners to gain a better understanding of classroom procedures and student interaction. Enhanced awareness of the environment, acknowledgment of positives and negatives, may prompt transformations that encourage increased student achievement and more equitable learning conditions. The process can also be successful at increasing self awareness, as practitioners are prompted to reflect on practices. This empowers them to make their own decisions and allows them to take responsibility for their own development. Through AR practitioners become learners and,

in Deweyan style, become engaged in a process of hypothesis testing that fosters creativity and continual development. Finally, as already mentioned, AR's involvement of others in the research process affords a “democratic approach” not found in other types of research.

Cresswell (2005) introduces two variations of AR. The first is practical action research. In practical action research a practitioner researcher embarks on a small-scale project, exploring a specific classroom problem or testing a theory, with the ultimate aim of improving practice. For this type, Mills (2010 in Cresswell, 2005) suggests a “dialectic action research spiral” that involves four stages. The beginning stage involves identification of a problem and includes initial inquiry, literature review, and research design. The next stage is collection of the data. The practitioner-researcher is encouraged to collect multiple and various sources of data following the same standards of traditional researchers. Once the data has been collected the practitioner-researcher must then analyze and interpret. The final phase involves development of an action plan or chart that “includes a summary of findings, recommended actions, and the identification of individuals responsible for action and the individuals who need to be informed” (Cresswell, 2005, p. 554). Elements such as the action timelines and resources should also be noted.

The second type of AR is participatory action research, or PAR (Bilorusky, Lunsford & Lawrence, 2008; Brandao, 2005; Fals-Borda & Rahman, 1991 ; Kemmis & McTaggart, 2000; McIntyre, 2008). PAR is focused around the community rather than the classroom and is firmly rooted in the Freirean mandate of emancipation and empowerment of oppressed individuals in educational and other social settings (Brandao, 2005; Anderson et al, 2007). A fundamental feature of PAR is that it is collaborative and is conducted *with* others; the top-down hierarchy that exists in traditional research forms is subverted as the subject-object

relationship becomes a subject-subject relationship (Brandao, 2005). Collaborators may include fellow teachers, students, community members, staff, parents or administrators (Cresswell, p. 561). As noted by Kemmis and Wilkinson (1998), central to PAR is its focus on exposing and confronting the way that power manifests itself in the media, in language and in work and educational settings. In its design PAR often involves a spiral movement, a continual process of observation, reflection and action.

AR dissertations are considered treacherous endeavors that are from the onset met with some of the criticisms heretofore mentioned. Due to the proximity of the researcher to the setting being investigated, issues of validity and honesty become a concern. Herr and Anderson (2005) warn that it is “deceptive” to “treat one’s personal and professional self as an outside observer rather than as an insider committed to the success of the actions under study” (p. 33). For this reason they strongly advise the involvement of a co-researcher who does not share the same investments. That said, they acknowledge that dissertations are often “individual undertakings”, and that in such circumstances an additional researcher may not be possible. For this reason it is probably best to be as transparent as possible about one’s politics of education from the start.

Because of the skepticism surrounding their research, action researchers must pay increased attention to measures of validity. Herr and Anderson (2005) cite five criteria for validity (see **Table 6**). These include: reciprocal education of both the researcher and the participants, localized results and “a sound and appropriate methodology” (p. 60).

Triangulation of data is encouraged as a means of both not only to ensure validity, but also to better develop successful plans of action (Cresswell, 2005).

Table 6. Herr & Anderson's (2005) Action Research Goals and Validity Criteria

Goals of Action Research	Validity Criteria
1. Generation of new knowledge	Dialogic & process validity
2. Achievement of action-oriented outcomes	Outcome validity
3. Education of both researcher & participant	Catalytic validity
4. Results that are relevant to the local setting	Democratic validity
5. Sound & appropriate research methodology	Process validity

From Herr & Anderson (2005), p. 45

Cresswell (2005) states that AR requires a wide understanding of quantitative and qualitative data collection procedures, though given the size limitations the latter is more often employed in classroom research. Royer (2002) lists the following as preferred methods of data collection:

1. reflective journals
2. videotapes
3. student interviews
4. use of survey/questionnaires
5. focus groups
6. classroom observations
7. examples of student worksheets
8. comments from colleagues, parents, teachers or other collaborators

Mills (2010) provides another useful list, dividing the data collection process into three distinct stages with suggested methods of collection accompany each (see **Table 7**). Among these, the researcher journal is the most widely noted as key to the action researcher (Isakson & Williams, 1996; Sagor, 2011). Isakson & Williams (1996) call for the keeping of a daily journal to locate patterns and assist in reflection.

Interpretation of data can be conducted by the practitioner-researcher alone or with the assistance of others. The final product of the analysis should be an actionable plan which may

Table 7. Mill's (2010) Stages of Action Research Data Collection

Experiencing	Enquiry	Examining (Recorded data)
<ul style="list-style-type: none"> • Observation & field notes 	<ul style="list-style-type: none"> • Informal Interviews • Formal Interviews • Questionnaires • Attitudinal Scales • Standardized Tests 	<ul style="list-style-type: none"> • Archival Documents • Journals • Audio & Video • Field notes • Artifacts

Adapted from Mills (2010), p. 60

consist of “an informal statement about the implementation of a new educational practice” (Cresswell, 2005, p. 564), or a reflection on new approaches that is addressed to other practitioners or administrators. This final stage is essential to the dialogical process. Research is opened up to critique, with the hope of increasing the pool of knowledge. Whitehead & Lomax (1987) explain this as the move from **thesis** (the research itself), **antithesis** (publishing or disseminating of results), and **synthesis** (creation of knowledge).

Finally, Kember and Gow (1992) report that AR, although now most commonly associated with the field of Education, is still underutilized when it comes to the realm of higher education. They argue that the absence may in large part be due to the increased emphasis placed on publishing. Improvement of teaching practices has taken a backseat in light of this environment. They write that if lecturers were encouraged to engage in research related to their own teaching contexts, both research and instruction might be offered the opportunity to develop simultaneously.

C. Research Contexts

Although this is an action research project that explores classroom curriculum and technology, it is very much driven by the macro-context of globalization as it has impacted

Seoul, South Korea and the field of English Language Teaching (ELT). For this reason the background for both of these will be provided. This will offer some justification as to the purpose of this investigation.

South Korea

Perhaps no other country than South Korea so clearly embodies the global contestations and transformations discussed at the beginning of this dissertation. In just two decades the nation has transformed itself from a “Hermit Kingdom” to a major worldwide player in technology, cultural exchange and economic trade. One Op-Ed piece exclaims that “spending time in South Korea is like hanging out with the cool kids of the coming Asian century” (Dickie, 2006, np). The editorialist writes that it is time to take notice of “the Samsung consumer electronics around the house, the Hyundai's in the garage, South Korea's broadband infrastructure and a country with the financial independence and military confidence to resist being told what to do” (Dickie, 2006, np). Certainly this is a saccharine picture of the nation's influence, however it attests to the fact that South Korea has opened its arms wide to the currents of globalization. The President of the US, Barack Obama, in his most recent speeches, has even spoken of Korea's technological developments and academic achievements, referring to them as wake up calls for the United States (Quaid, 2009). Indeed, South Korea has arrived on the international scene.

Though many note the 1988 Seoul Olympics as the beginning of globalization in South Korea, it was not until Kim Young Sam entered office in 1993 that *segyehwa* became part of the national rhetoric and was written into policy reforms (Kim, S. S., 2000). In January 1995, President Kim pronounced the five goals of his administration: 1. to become a leading world

nation, 2. to reform “irrational” social customs and consciousness, 3. to unite North and South Korea, 4. to advance Korean culture and values worldwide and 5. to participate with other nations in problem-solving efforts (Kim, J., 2000). Kim's goal was to make Korea more like the West through measures of neoliberal reform. The discourse that accompanied this campaign was received with a number of mixed reactions. Samuel S. Kim (2000) explains:

Not surprisingly, *seggyehwa* meant something different to different groups-it was a strategic principle, a mobilizing slogan, a hegemonic ideology, or a new national-identity badge for a state aspiring to advanced world-class status. Of course, for some domestic critics, it was nothing but political sloganeering aimed at finding an escape route from a web of multiplying domestic political and economic difficulties...For many economists it was a necessity, not a choice, a strategy for survival of the fittest in the neo-Darwinian global marketplace. (p. 244)

At any rate, it is clear that President Kim is responsible for shifting national policies in a new economically-oriented, outward-poised direction. This trend has continued with subsequent presidencies. Lim (2009) notes that the next in line, Kim Dae Jung, stripped the country “‘naked’ in almost everything, from the stock-market to animation industries” (p. 129). The current president, Lee Myung Park, is perhaps even more enamored with free market ideology, drawing on his own business background and positioning himself as the self-proclaimed “CEO of Korea”.

Korean administrations have clearly embraced globalization, presenting it as something reciprocal and beneficial to all. Acolytes of this orientation remain large in number, however critics of such jargon also exist, exclaiming that the popular catchphrase is used to mask the obvious (Western) neocolonialism and corporate takeovers that have flooded through the country's opened gates.

South Korea's economic transition occurred rapidly in comparison with other nations and is often cited as a notable example for the quick speed and unusual path it took in achieving relative prosperity. The country has positioned itself as a major world trading

partner, finding success in the technology and automotive industries, and its citizens have become voracious consumers of foreign, particularly Western, goods. That said, despite certain attempts at protectionism, Korea's hands may be seen as remaining tied to its “special friend”, the United States. One example of this is the recently passed FTA agreement, KORUS, which took 5 years of negotiating (Kirk, 2011; Riehling, 2012). Though reports varied depending on the source, opposition to the agreement was at least moderate if not strong. Protesters could be seen gathering in large numbers and signs against the treaty were hung across the city of Seoul. Concerns stemmed over fears of receiving mad-cow laden meat to worries over job loss. As part of the fallout, the Korean Rural Economic Institute predicted a loss of up to 130,000 jobs in the agricultural sector (The New York Times, 2007). Many in the business sector, however, were enthusiastic about the opportunities it might afford them. Negotiation updates were broadcast nightly on the news and the tension it created was felt during President Obama's arrival for the Seoul hosted G20 summit. In the end neither side came away completely satisfied, though some Korean citizens, especially those in the agricultural industry (Ahn & Miles, 2011), pronounced the terms as overwhelmingly lopsided in favor of the US.

At least part of South Korea's economic success has to do with its advances in the area of technology and, in particular, information and media technology. It is worth noting that Korea has a unique history in relation to information technology. Although the nation produced movable printing blocks at least two centuries earlier than the West, the technique was suppressed for mass purposes by ruling powers. Even though the means were available, restrictions limited the domain to that of the Chinese Classics printed in characters rather than in the Korean alphabet (Sohn, 1959). As a result, from the onset, despite the existence of

printing technology, texts (and literacy) existed only for the small number of nobles, and commoners were disallowed the chance for participation. The press remained at the stronghold of the elite, occupying forces, or political administrations until the 1980's (Jouhki, 2008). Though some may still question the health of the nation's media freedom, thanks in large part to the internet, there exist alternative venues for reporting and disseminating information. One example of this is *ohmynews.com*, a site that allows citizen reporters to post their own stories. That said, with some of the large global media conglomerates, such as FOX, making their way into the nation, and with the country's own domestic corporate powerhouses devouring up media channels, divergent voices and critical opinions are increasingly harder to locate. Though the number of cable channels has skyrocketed the variety of programming hasn't changed and, like in the US, reality TV (particularly of the survival genre), with its prominent corporate sponsorship, is now beginning to dominate.

Korea ranks among the most connected countries in the world, with high rates of both consumption and production (Castells, 2003). As of December 31, 2011, 40,329,660 people out of a total population of 48,754,657 were engaged in online activities (Internet World Stats, 2011). In fact, the internet has become an addiction for some. At the corner of nearly every street in Seoul it is easy to locate a computer room (“*PC bang*”), where the cost for use is minimal; here friends congregate to play computer games or merely to surf their favorite sites amidst a room of other virtual “passersby”. Korea has become almost synonymous with the video game Starcraft. In fact, one of the country's largest sporting events is the final playoffs of this game. On this day a filled baseball stadium full of fans gathers, their eyes glued to a JumboTron screen displaying two players in their early to mid twenties battling it out on virtual terrain. The winner becomes instantly wealthy. The introduction of smartphones has

added something new to the mix. On one's daily subway commute it is difficult to find a passenger, young or old alike, not engaged in this portable entertainment system. The news has even reported smartphone addiction among toddlers (Rahn, 2012). Finally, extreme reports of child neglect and death resulting from unwillingness to detach oneself from the video screen have surfaced.

Cyber-bullying has become another cause for concern. Victims include students, blog writers, and celebrities, and in a number of cases harassment has been so severe that it has reportedly been the cause for suicide (Glionna, 2010). The gravity of the situation made headlines when one of the country's top actresses, Choi Jin Shil, hung herself after slanderous accusations were directed at her through the internet. The Korean government has made concerted effort to attempt to prevent this type of bullying, with computer ethics lessons that teach "netiquette" from the elementary level (Dretzin, 2010). In addition they have increased internet monitoring. To begin with, a "real name" system, requiring users to enter their citizen registration numbers and names before registering for or posting comments on websites has been initiated (JoongAngIlbo, 2008; Kim, 2012). In this way netizens are supposedly held accountable for what they write, although there do exist ways of circumventing the system. In addition, after a concerted online debate took place regarding President Noh's decision to allow the import of US beef, the administration created two new monitoring groups, which are dedicated toward combating internet slander. The government also has the right to remove internet content that they feel is harmful to the public, particularly under the Youth Protection Act. Indeed, despite the nation's broad internet access, as reported by international media and reporting organizations, internet freedom and privacy are still restricted.

The Minerva case illustrates the dangers of the current monitoring system (McMurray,

2012). A netizen with the username Minerva began posting economic predictions on a popular web forum. Many of the user's forecasts were surprisingly accurate, resulting in increased public interest as to the person's identity. The hoopla surrounding this mysterious figure attracted the attention of government authorities. It was argued that Minerva's prediction of the collapse of Lehman Bros., along with the ensuing fallout that it would cause domestically, impacted the valuation of the Korean won; this provided grounds for the prosecutor's office to begin investigation. Soon Minerva was publicly identified as Park Dae-sun, a relatively ordinary citizen with, contrary to what was expected, no government connections or profound economic expertise. Minerva was eventually indicted for endangering public interest. He was later acquitted, but nonetheless publicly outed and made an example of. The debacle angered many netizens and made many Koreans more aware that their virtual identities were not easily separated from their physical ones.

Just as South Korea is well-known for its media consumption practices, it is also now receiving enhanced attention for its media production. For a long period the bulk of entertainment, aside from a handful of Korean television dramas, came from the West (mainly Hollywood). However, in recent years Korea has become a significant producer of its own media, and what has been called *Hallyu* (한류), or the “Korean wave”, has spread places in East and Southeast Asia (The Economist, 2010). The *Hallyu* phenomenon dates back to sometime around 1997. It has been noted that in the beginning government administrators used *Hallyu* as a tool of “soft power” in an effort to spread the nation's branding and attract tourists, however since 2005 officials have embraced a “more mercantilist” orientation. Domestic music producers have also been aggressive in marketing their singers overseas. Boy and girl groups are groomed for their ability to attract a worldwide audience; members

are picked not only for their physical appeal, but also for their ability to speak English, Chinese or Japanese, the languages of the major markets. The appeal of hybridity is well understood and exploited, with dance moves paying tribute to the likes of Beyonce and Lady Gaga, while at the same time embodying an innocence that appeals to the local market. The chorus of almost every song is written in English, often penned by or collaborated with foreign songwriters and musicians. This remix is said to appeal to Asians tired of looking toward the West; “the Korean Wave provides Asians with the reassurance that, even within an increasingly global world, Asian identity remains strong” (Sung, 2008, np).

Alongside music, Korean dramas have long enjoyed success across Asia, reportedly due to their relatable themes and their representations of the hopes and desires of modern Asian youth. Korean film, as it adds edgier content and employs Hollywood level special effects, has only more recently received heightened recognition. *The Host* (괴물), with its stinging critique of US occupation, won a number of awards and was screened at popular film festivals, including Cannes, Tokyo and New York. All of this has resulted in a significant audience for a nation nested between two powerful nations.

In addition to developments in technology and media, enormous cultural changes which challenge previously held notions of identification and confront traditional Confucian principles have also been reported. There have been worries that Koreans are now becoming more egocentric (Yi, 2002). Whereas the idea of the collective was once central, now people seem to be “going it alone”, following their individual economic incentives and desired choice of life. A country once known for its student protests and acts of dissent, many now report a growing apathy and lack of involvement in social issues (Park, 2008). This new fierce individualism is, in large part, a result of the competitive capitalist environment and the

accompanying mantra of “flexibility” ushered in with globalization. Jobs are more difficult to find and are often more short-term in nature.

Onishi (2003) discusses the insecurity brought about by the 1997 economic crisis as the cause for a skyrocketing divorce rate. He quotes a deputy director with the National Statistics Office as stating that the “unemployment shook men's basic standing in the society and family”. The roles of men and women received a jolt, with men feeling increased powerlessness and women seeking greater freedom. In the past women were more likely to stay in abusive relationships and tolerate marital transgressions due to economic dependency and legal obstacles; divorce was a societal taboo. Now, divorce has become an open topic, with a popular weekly television series, *Love & War*, presenting real life divorce cases, and dramas now including divorced characters in their storylines. This comes, at least in part, from the fact that women now have more opportunities for making money. Marriage rates are decreasing and Korea's birthrate is much lower than the OECD average (Onishi, 2003). Single young women, known in pejorative terms as “bean paste girls” (된장녀) emulate the women from *Sex and the City* as they embrace a single life filled with designer goods. Outlets for alternative lifestyles are also beginning to appear thanks in large part to networking and forums made possible by the internet. Neoliberal policies and Western cultural influences have resulted in societal changes that have shaken the country to its core. That said, some have noted a resurging interest in Confucian values, the traditional cultural roots (Choe, 2012).

One last area of notable change is the large number of migrants, immigrants and foreign residents that are contributing to a demographic shift and an inquiry into the concept of national identity. Lim (2009) quotes one woman as lamenting, “I have always believed that

Korea is a single-race country. And I am proud of that. Somehow, Korea becoming a multiracial society doesn't sound right" (para. 4). Though the notion of a "pure blood" community was imagined from the start, the overwhelming increase in the number of Others has prompted a need for recognition. The nation must now grapple with decisions regarding integration and multicultural acceptance. The number of foreign residents now accounts for 3% of the population, an increase of 13% from 2010 to 2011 (Koreatimes, 2011). Of these, migrant workers, a quarter of whom are undocumented, compose the largest percentage. Marriage immigrants and students make up most of the remainder (Choe, 2005). A significant number hail from China and Southeast Asia, although North Americans constitute 1.32% (Koreatimes, 2011). As a response to this shift, the Korean government has begun a multicultural family campaign that attempts to promote understanding and assimilation. A number of assistances are offered, including free language classes, tutoring support for children, stipends for childcare and special priority in school registration. These Others are also making their way into media images. TV shows, documentaries and movies have highlighted the challenges of immigrants and their families in ways that range from the comical to the melodramatic. Some of these representations, however, are questionable and appear ripe for critique.

All of these factors demonstrate that Korea, and more specifically its capital city Seoul, is dealing with the factors associated with globalization. It, therefore, offers an ideal site for exploring the skills needed for democratic participation based on social justice principles in the context of globalization.

English Language Teaching

As much as Korea may be a technology addicted nation, it is also a country obsessed with learning English. Spurred on by a combination of proclaimed economic imperative and the country's long-standing zeal for educational achievement, parents invest a prodigious amount of their income on English lessons and related materials (Han, 2011). In 2006 the amount of personal spending allocated to English learning reached 15 billion dollars, more than half of all educational related spending (Park, 2009). Children as young as toddlers are sent to cram schools, English camps and overseas language programs. One internet company has even developed a course for fetuses (Adams, 2007). Pseudo English villages replete with post offices, drugstores, bakeries and cafe are being continually erected with the hope of providing authentic speaking environments. These locations rival the most meticulous of Hollywood sets and require English only transactions. The “goose father” syndrome has been well documented; mother and child are sent to an English-speaking country while the father remains working in Korea, often enduring a parental alienation that results in severe loneliness and depression (Park, 2009).

Higher education is also not immune to this epidemic. Campuses eager to “internationalize” in an effort to improve world-ranking, increase exchange opportunities and attract foreign students, have placed a priority on English proficiency. As such, the top universities are now designing English essay exams, conducting graduation ceremonies in English, and cordoning off English only zones (Brender, 2007). Efforts are being made to attract foreign professors, and entering Korean professors are often required to be able to lecture in English. The most coveted universities have demanded that between 20-30% of classes be taught in English (Brender, 2007). Freshman at KAIST, the nation's top science

and technology university, are required to take all courses in English. Finally, office workers too, feel compelled to immerse themselves in the language. More than half of a total 1,837 office workers surveyed were presently studying English, with nearly 97% of them commenting that they felt English a necessity (Kang, 2008).

The fallout from this is immense. To begin with, the cost of premium English lessons and materials is prohibitive to many. This means that the economically advantaged will have greater opportunity, as they might fare better on entrance exams and be more likely to get hired for the top jobs, many of which require English. That said, even when all the money is spent, there is no guarantee of the quality of lessons and the rate of achievement. Overall, Korea lags behind its counterparts in English proficiency (Kang, 2008).

A growing concern is that English is usurping Korean in terms of prestige at the domestic level. With some toddlers being sent to English only nursery schools and kindergartens, parents are transmitting the message that Korean is of less value. National protectionists fear that “Koreanness” is being lost as English, and its cultural undertones, get placed ahead of Korean language. In reaction to this there are initiatives to spread Korean language study opportunities overseas and to increase the number of scholarships for foreigners to study in Korea. Foreigners who speak Korean fluently are showcased on talk shows and documentaries, many of them discussing their love for Korean traditions.

The field of English Language Teaching (ELT) has long been controversial and immersed in currents of imperialism and colonialism. ELT in the context of globalization is no different. English as a “global language” has become the new mantra, as publishing companies make fortunes providing generic “quick fix” materials for successful business negotiations. “Throughout most of the post colonial world English has been marketed as the

language of 'international communication and understanding', 'economic development' & 'national unity'" (Phillipson, 2001, p. 190). As Pennycook (1994) points out, this dominating, positivist rendering of English as a neutral language is problematic as it ignores the issue of choice and obscures the reality of North/South power relations:

To view the spread as natural is to ignore the history of that spread and to turn one's back on larger global forces and the goals and interests of institutions and governments that have promoted it. To view it as neutral is to take a very particular view of language and also to assume that the apparent international status of English raises it above local, social, cultural, political or economic concerns. To view it as beneficial is to take a rather naively optimistic position on global relations and to ignore the relationships between English and inequitable distributions and flows of wealth, resources, culture and knowledge. (p. 24)

Pennycook (1994, 1999, 2001) and others, thus, hearken for a critical English Language Teaching that poses the question, "Whose interest does the language serve?". Issues of power, along with the myth of guaranteed opportunity must be unearthed and laid bare. The dark side of a "world language" must also be illuminated.

First, it must be acknowledged that English language harbingers have served to fertilize neoliberal, free market values. Prendergrast (2008) explains this in detail in her work, *Buying Into English*. Using the case of Slovakia she explains that ELT lessons and materials were infused with "rudimentary capitalist logic" (p. 3), teaching students "how to shop, how to drive, and most of all how to learn even more English to keep your job" (p. 3). What was missing, she explains, was the "deeper logic of capitalism", namely "the fact that the global knowledge economy's reliance on information meant that English... would always be manipulated by more powerful players in more powerful countries" (p. 3). She writes that, while Slovaks were being offered entree into the global economy it was a "second-class" one in which they were being groomed to become replaceable workers and consummate consumers. Prendergrast (2008) discusses this process in terms of Stiglitz's (2003)

information asymmetry. Against the backdrop of a global economy that sets information as its primary commodity, power players selectively choose which types of information are handed down and when. The most useful information is hoarded and kept secret until its benefits have expired. In the ELT setting, thus, the information that the language offers, rather than the language itself, provides value and opportunity. Finding the most up to date stock news, for example, would be readily available to only a select group.

Within the above framework English can be viewed as a “gatekeeper” language, allowing access to a select few. The “haves” more often have opportunities to study the language, affording greater access to high-earning fields such as medicine, law, information technology and international trade, all governed by English. This results in social division, as a level of prestige is granted to those who can speak English and those who cannot are immediately negatively judged. English becomes commodified as the Mercedes of languages. Phillipson (2001) reminds us that English is the operating language of the world's most powerful clubs and institutions. He notes that the World Bank, the primary creator of educational policy, conducts its meeting in English. In this respect English is inherently tied to the nations who speak it. Efforts of the US and UK governments to promote the spread of English, despite their purported aim of creating good will and cultural exchange, are of no coincidence and are purposefully planned initiatives to maintain the *status quo*.

Another aspect that requires addressing when it comes to ELT is the encroachment of native languages. On the far end of the spectrum linguistic genocide is accelerating with the dominance of English as a language of economic trade (Monbiot, 1995). More subtle is the adoption of English loan words currently engulfing the inventories of other languages. Those in the field of literature have reported that mass adoption of a common second language may

result in the virtual death of works translated in languages other than English, as these will no longer be commercially viable (Melitz, 2007). This, they claim, will result in a World English literature, with those who hope to reach a wider audience being forced to write in English (Melitz, 2007). Indeed, the academic community is also finding themselves at odds, as pressure to publish in top-ranking journals, the majority of which (as they are often ranked by English speaking agencies) are English medium. As such, they are often forced to grapple with abandoning terms and concepts familiar in their native tongue, but absent in English. In addition, these academics may feel compelled to utilize mainly Western paradigms, as these are the major reference points for their readership. In these cases “production of knowledge” comes into question as ways of knowing become restricted and colonized (Mohanty, 1997; Said, 1978; Tuhiwai-Smith, 2002). Some have emphasized the destructive impact that this can have on identity. With English viewed as the privileged language of whites, other languages, as well as varieties of English, may be labeled as 'primitive' and inferior (Canagarajah, 1999; Pennycook, 1994). This prevents true multiculturalism and distorts identity perspectives.

Despite all of these negatives, there exist more honest approaches in ELT that can serve to promote learner empowerment. Phillipson (2001) addresses the distinction between a *diffusion of language* and an *ecology of language* perspective. The former represents the views of the past in which the goal was homogenization. *Diffusion of language* operates under a top-down framework that positions the first language English speaker as the norm to be approximated. The exchange that occurs is one-way, with the belief that the English teacher is assisting others in a project of “modernization”. Capitalist ideology is embedded in this model. In contrast, an *ecology of language* orientation embraces multilingualism and sees

the interaction taking place between teacher and learner as an exchange between equals. This mindset strives to protect the local and seeks economic redistribution (see **Table 8**). A critical ELT must then strive for this latter outlook.

Table 8. Phillipson's (2001) Diffusion of English and Ecology of Languages paradigms

The diffusion of English paradigm	Ecology of languages paradigm
1. monolingualism & linguistic genocide	multilingualism & linguistic diversity
2. promotion of subtractive learning of dominant languages	promotion of additive foreign/second language learning
3. linguistic, cultural & media imperialism	equality in communication
4. Americanization & homogenization of world culture	maintenance & exchange of cultures
5. ideological globalization & internationalization	ideological localization & exchange
6. capitalism, hierarchization	economic democratization
7. rationalization based on science & technology	human rights perspective, holistic integrative values
8. modernization & economic efficiency; quantitative growth	sustainability through promotion of diversity; qualitative growth
9. transnationalization	protection of local production & national sovereignties
10. growing polarization & gaps between haves & never-to-haves	redistribution of the world's material resources

From Phillipson (2001), p. 193

First, ELT practitioners must, as Fanon (1963) once famously exclaimed, “decide to wake up, put on their thinking caps and stop playing the impossible game of sleeping beauty” (p. 62). They must acknowledge the politics of ELT in the global context, unmasking the true beneficiaries of “Global English”, namely the North and the large corporations tied to this area. ELT curriculum should address the geopolitical, sociocultural, historical and economic factors connected to the study of the language. This will allow for recognition of the alienation that has for so long occurred (Fanon, 1963, p. 163). Pennycook (1994) writes that such a starting point offers possibilities for Said's (1978) common counter-articulation.

He writes, “If English is the major language through which the face of neocolonial exploitation operates, it is also the language through which the 'common counter-articulations' can perhaps most effectively be made” (1994, p. 326). Thus, the language of entrapment can become a “weapon of the dispossessed”. In the global setting this is made ever more possible by the appearance of enhanced wide-reaching networks.

A critical ELT curriculum would be rooted in the local (Pennycook, 2001). Rather than a generic, mass-produced English as a Foreign Language (EFL) textbook, materials will reflect local problems. In addition, acknowledging that English is now a “heterogeneous language with multiple norms”, local varieties would be recognized and embraced as reflecting one's unique cultural identity (Higgins, 2009). In all, English should be taught with the view that it is *one's own* additional language, not something that is under the authority of the English first language speaker. Ownership rights should rightly be transferred. Students would be instructed on how to communicate and shuffle between the different varieties of English and different speech communities. This, of course, includes the ability to communicate with “inner circle” (Kachru, 1985) members as well. There would be less focus on grammaticality and so-called “Native speaker” norms, and more attention placed on “cross-cultural pragmatics. Rather than memorizing English proverbs and idioms, priority would be given to communicating with others, many of whom will be second language speakers of English (Kachru, Kachru & Nelson, 2009).

It almost goes without saying that a critical English language curriculum will prepare students to communicate using new media technologies. Aside from being able to send effective, culturally appropriate e-mails and texts in multiple dialects to people of diverse cultural backgrounds, students must be instructed on how to retrieve information in English

and how to analyze the credibility of internet sources (Warschauer, 2000). They should be presented with situations that require collaboration and exchange in English using new media; this may include engaging in projects with students in other parts of the world. Just as in critical digital literacy, students must also be taught how to make their own messages using powerful language and images that produce an impact across multiple cultural contexts. They may, for example, be asked to develop a smart phone application that somehow brings to light an area of personal concern, or they might be asked to create a class twitter account that tweets about problems that have a local/global intersection.

The ELT community has been relatively slow, perhaps purposefully so, to adopt a critical outlook. This is certainly the case with South Korea, where niche Englishes teaching piecemeal aspects of language are the norm. Such programs aim at producing “efficient” workers, but not critical thinking speakers of the language. They also open the way for ever more specialty programs, filling the pockets of an already lucrative industry. Academics in the country seem hesitant to take the need for critical approaches seriously, though this is showing some signs of change. Kiwan Sung (2007) describes his attempt to “develop a critical model of English teaching in order to debunk the over-reliance on the idea of teaching English as a mass tool for communication and jobs, and, eventually, to move the field of ELT in Korea to claim ownership without constantly referring to English-speaking countries to verify the legitimacy of teaching English” (p. 166). He offers an innovative model of a teacher training program that is steeped in critical thinking and immersed in the local. He ends by pointing out that the National Curriculum of Korea possesses the stated aim of producing creative, critical thinking, democratic citizens. If the nation takes this goal seriously, Sung (2007) writes, then that this should act as an incentive for reflection and

change (p. 178). As with all fields of education we must ask ourselves what is in the best interest for our students and critically question reluctance to change.

D. Methods

Research questions

While the first part of my research dealt with theoretical development of what might constitute global literacies, the second, empirical part, hopes to parcel together a course based on some of the concepts and to determine its success and limitations. My driving question is: How can I incorporate what I discuss as global literacies into my course curriculum?

Employing an action research methodology I attempt to do the following::

1. Introduce the currents of globalization and dialectically engage students to think about them critically and to apply them to their own contexts.
2. Develop new media/digital literacy by utilizing a social media platform, Facebook, as a main course component in addition to employing media texts as primary springboards for discussion and language learning.
3. Invite students to co-construct a framework for global literacies

In addition, and quite idealistically, I hope that the course content and instructional methods strive towards Freire's conscientization: a critical understanding of the structures of power that make up globalization; an interrogation of one's claims to the processes that make up this "phenomenon"; a call to take action against injustice and to claim authorship, or agency, in the future shaping of society. The present research represents my struggle as an educator to work toward such ends, with the understanding that this represents the beginning stage of a career long pursuit which, hopefully, others will also assist me in dialogically revising.

I utilize Whitehead and Lomax's (1987) research framework: thesis, antithesis and synthesis as part of the present inquiry. In addition I incorporate many of the data collection measures suggested by Mills (2010), including observation, informal interviews, questionnaires, (discourse/content) analysis and teacher journals.

Setting and participants

The research took place at a large, top ranked university in Seoul, South Korea. Aside from the fact that it was my current place of employment, I believe that the site was ideal given that the students were all from the Education department and will, likely, have related future careers. Their unique position as current learners and future educators makes them appropriate co-constructors of a global literacies project, with greater insights for the Korean local context. Finally, conducting research at the higher education level responds to the need for greater inquiries into new literacy practices of university students (Wilber, 2008).

Participants were all enrolled in one of the four sections of my Communication Level 3 course. The largest section consisted of 10 students, while the smallest section was made up of 5 students. Eight students were enrolled in both of the remaining sections. Students were either at the junior or senior level. There were a total of 9 males and 22 females. Of this group 10 had lived overseas, with only 2 living in another country beyond a one year period.

The number of students attending the course changed at the mid-term period as a result of department policy. Students in the Education department are required to do a teaching practicum during their senior year. As part of this students must teach at an attached middle school or high school for approximately 4 weeks of the term. Though it presents some

difficulty for their normal course instructors, they are permitted to take an official leave of classes for the duration of the time, with the instructor deciding how to deal with missed assignments and class participation. This pertained to 15 of my students.

The course

Conversation 3 is the highest level English conversation course available in the English Education Department. It is mandatory for all English Education majors and is open selectively to other students in the College of Education. I was granted special permission for research purposes to teach all 4 sections of the course and to develop the curriculum in any way which I saw fit (see Appendix A for course description). With the belief that conversation is not limited to oral/aural domains, I changed my course name to Communication 3. Classes met two times per week and lasted one hour and 15 minutes. The duration of the course was 15 weeks.

Step 1 (Thesis): Course design and materials development

In designing the course I hoped to bring the outside into the classroom. In approaching Brazilian education reform Paulo Freire asked educators to investigate the generative themes of relevance to local communities (for detailed example see O'Cadiz, Wong, & Torres, 1998). His team spent considerable time speaking with locals and identifying issues that were politically, economically, environmentally and culturally important so that they could be incorporated into the curriculum to be analyzed critically. The present research draws inspiration from this design.

Since I had already identified the generative theme of my course, globalization, I

wanted to uncover the contestations associated within Seoul, a global city. I referred to the literature review on globalization and the theories of Dewey, Marcuse and Freire as a guide. I engaged in a 3 month ethnographic inquiry of the city, taking notes related to my observations of and my daily interactions in public places. In addition, I explored TV programming, newspapers, movies and internet discussions released during this time period. I made an effort to search for news and happenings in other nations as well in order to identify topics that had current resonance for multiple settings. I kept a journal handy wherever I was so that I could make immediate notes. Entries were made daily.

It should be noted that this type of ethnography defies more traditional types and the researcher understands that purists would disagree with such a labeling. That said, some have noted the need to reimagine ethnography in the wake of globalization (Burawoy, 2000; Dimitriadis & Weis, 2007; Gille & O Riain, 2002; Logue & McCarthy, 2007; O'Reilly, 2009). As such they note that sites of study may be numerous and transient, flows rather than fixed locales and practices (Gille & O Riain, 2002; Dimitriadis & Weis, 2007).

The result of the ethnographic inquiry was a list of topics that were most at the surface of Korean news and society, yet could still be linked clearly to globalization. Since I was seeking variety in topics I decided to divide the units into the following general categories, identified as major in the literature review: Media, Technology and the Internet, Economics and Business, the Environment, and Culture. I selected 3-4 specific topics for each of these. For material I mainly used clips from documentaries, TED (www.ted.org) videos, YouTube contributions, mainstream and public broadcasting news pieces and Hollywood films. Reading supplements from sources such as *Wired*, *The Guardian*, mainstream news websites and personal blogs were also provided to students. Refer to **Table 9** for list of themes, in-

class materials, pedagogical goals and learning concepts (see **Appendix B** for sample lessons).

Table 9. Topics, Materials, Goals and Concepts for Course Units

Unit/Theme	Primary materials	Pedagogical Goals	Main Concepts
1. English	<i>TED</i> lecture series video clip: English as a language of opportunity, Jay Walker	critical language analysis; analysis of presentation methods (visuals & audio); deconstructing ideology; arguing opinions; application to local/ personal context	linguistic Imperialism; Westernization; uneven economic power
2. Introduction to Globalization	<i>Avatar</i> movie clips	critical language awareness; deconstructing ideology; representation critique; presenting opinions; vocabulary development	environmental devastation/preservation; corporate & military power; academic/corporate/ military partnerships; technological advances/abuses; colonization; interconnectedness/alienation
3. Media	Media Education Foundation (MEF) documentary clip: <i>Deconstructing Disney</i> <i>Gran Torino & Iron Man</i> movie clips	critical language analysis; representation critique; deconstructing ideology; vocabulary/language development; personalizing/apply to local context; presentation skill development using Powerpoint (media & audio), focus on effective language	media conglomerates; politics of representation; stereotyping
4. Internet/ New media	Frontline documentary clips: <i>Digital Frontiers</i> Congressional debate clips Nightline documentary clips: KIVA <i>Steal This Film</i> movie clip	debate/ argumentation skill development; vocabulary building; providing argument support; acknowledging sources/references; making analogies, using hypotheticals for emotional connection; Offering alternative ideas/solutions	open source, fair use; free software; copyright; mashups; surveillance & censorship

5. World Problems	CNN clip on overfishing <i>The Cove</i> documentary clips <i>Flow: For Love of Water</i> documentary clips Print Interview with Water activist Bayer sells HIV tainted drugs news clip	vocabulary development; critical language analysis (word choice, emphasis); personalizing/ applying to local context; opinion formation; arguing point of view; formal debate and deliberation; researching, finding support, citing sources; developing alternatives/ solutions	privatization; neoliberalism; commodification; exploitation
6. Cultural Globalization	Academic article: <i>Mickey Mouse Approach to Globalization</i> , by Jeffrey N. Wasserstrom short clip from documentary <i>Supersize Me</i>	developing vocabulary; organization of argument(s) and ideas; personalizing; providing examples/support; academic language	cultural imperialism; hybridity; homogenization

Step 2: Implementation & inquiry (antithesis)

In-Class format

Class format normally consisted of a warm-up session in which students were given critical thinking questions that guided them into a topic. The purpose was to stimulate ideas and also to generate new vocabulary. In a number of cases both the vocabulary word and the concept were new; examples include terms such as neoliberalism, hybridity and privatization. This phase normally lasted about 10 minutes. Often this was followed by introduction to a short video clip. Sources for videos included: TED online lectures, Frontline clips, Clips from documentaries and short news clips. Sometimes short readings were given instead. After introduction to the topic, the class engaged in a critical analysis of both the

piece and the issue. They were asked to apply it to the Korean context, as well as their personal experiences. Generally we spent two class periods on a specific lesson topic and 2-3 weeks on the larger unit. The format reflects the mandates made by Dewey, Freire and Marcuse, to connect the lives of students to the outside via critical analysis and reflection.

Students were required to make 2 group presentations and 1 final individual presentation. The first group presentation asked students to analyze a piece of media locating stereotypes and/or investigating the ways in which the piece contributed to either dominant ideology or counter-representations. The second group presentation asked students to present information about the micro-financing organization KIVA, providing commentary and critique based on information they found on the internet. For the final individual presentation students were allowed to select any topic, as long as it: was related to globalization, presented new information, incorporated media and attempted to use a critical orientation.

In addition to presentations students were also asked to take part in 2 formal debates which they prepared for outside of class. The first addressed the issue of whether or not governments should have any kind of control over the internet. The second debate had a consensus/deliberation element to it. Students were offered a scenario in which they were members of an international aid organization that would be awarding a specific amount of money to two groups. Students were given specific roles (environmentalist, politician, educator) and asked to explain why their cause was the most imperative. After presentation and a period of questioning and answering students were given a time limit during which they were required to decide as a group how to split the money. For all presentations students were asked to design a Powerpoint presentation that incorporated media clips and that was effectively designed to convey main points and attract audience attention. The objective

behind this was to help students develop skills that are necessary for constructing narratives that might be heard in the global public sphere.

Throughout the course students engaged in activities such as role plays (see **Table 10** for examples) and hypothetical problem solving activities based on the topics. These provided opportunities for greater vocabulary practice, and also for more in-depth thinking and discussion about a topic.

Table 10. Example Role Plays for the Topic Corporate Greed

<p>Child labor: Role A You are the CEO of a well-known company. Your company has many locations around the world and you have recently been criticized because some of your factories hire children. You don't feel that this is a big problem.</p> <p>You have a news interview today. The reporter will ask you about your company, its product and its locations. Then she/he will surprise you by asking you why you hire children. Be prepared to discuss this issue and defend yourself. <u>Think of at least two reasons why you are not prepared to stop this.</u></p>	<p>Child labor: Role B You are a news reporter. You will be interviewing a well-known CEO today. You will begin the interview by asking her/him about the company and its locations. This is a big interview because you just found out that it will soon be exposed that the company allows overseas factories to hire children to work. This is a big chance for you to get a breaking story. <u>You must ask tough questions. (You do not have to be objective.) Ask the CEO at least 5 questions in total.</u></p>
<p>Disguising side effects: Role A You are the CEO of Pharmex, a medicine company. Your company has created an amazing new weight loss product that really does work. Anyone can lose 10 pounds in one week. You hope to market this product in developing countries worldwide. One problem is that there are a number of possible side effects including projectile vomiting, non-stop diarrhea, sexual dysfunction, suicidal thoughts and possible death.</p> <p>You are meeting with the advertising agency today to discuss how to go about marketing the product. <u>Describe the product to the advertiser and explain the side effects. Discuss who your target customers might be and how you hope the product to be perceived.</u></p>	<p>Disguising side effects: Role B You are a member of an advertising agency and you are meeting with a big client, Pharmex (a medicine company). The company has just come out with an innovative new weight loss pill that really does work. Anyone can lose 10 pounds in one week. You must help them come up with a new campaign. The company hopes to sell this worldwide.</p> <p><u>You must ask the CEO about the product and you must also find out whether or not it has any side effects. Also ask the CEO who his target clients are and the image that he is looking for. Offer two suggestions related to either ad campaigns or packaging design. Note: The side effects must be printed somewhere on the package and must be included/said in any ads or commercials.</u></p>

All presentations and debates were recorded with a MD recorder, mainly so that I could give comprehensive student feedback. Participants were given the option of opting out of recording and were told that the material may be used as part of my research, though the student's identity would be persevered. I also kept a secure folder of the Powerpoints and presentation files of each student. Finally, after each class I went to my office and made notes regarding that day's lesson, noting aspects such as: student response, existing student knowledge of issues, difficulties that I had with lesson implementation and advice for revision. These were all used to inform the discussion of results.

Out of class assignments

Facebook

In order to develop digital literacy, I felt it essential to incorporate some type of social media component for the course. Although I was encouraged to use the existing school moodle, I thought that Facebook offered a better option as it could be open to a larger public and allowed for easier sharing of news articles and media. In addition, the Facebook format was not available in Korean language at the time and it would force students to navigate an English-based site.

Facebook (www.Facebook.com), founded in 2004, is a social networking site that is made up of more than 800 million active users worldwide. With more than 75% of users outside of the United States, Facebook is offered in over 70 languages. Their website explains:

Facebook, the product, is made up of core site functions and applications. Fundamental features to the experience on Facebook are a person's Home page and Profile. The Home page includes News Feed, a personalized feed of his or her friends updates. The Profile displays information about the individual he or she has chosen to share, including interests, education and work background and contact information. Facebook also includes core applications – Photos, Events, Videos, Groups, and Pages – that let people connect and share in rich and engaging ways. Additionally, people can communicate with one another through Chat,

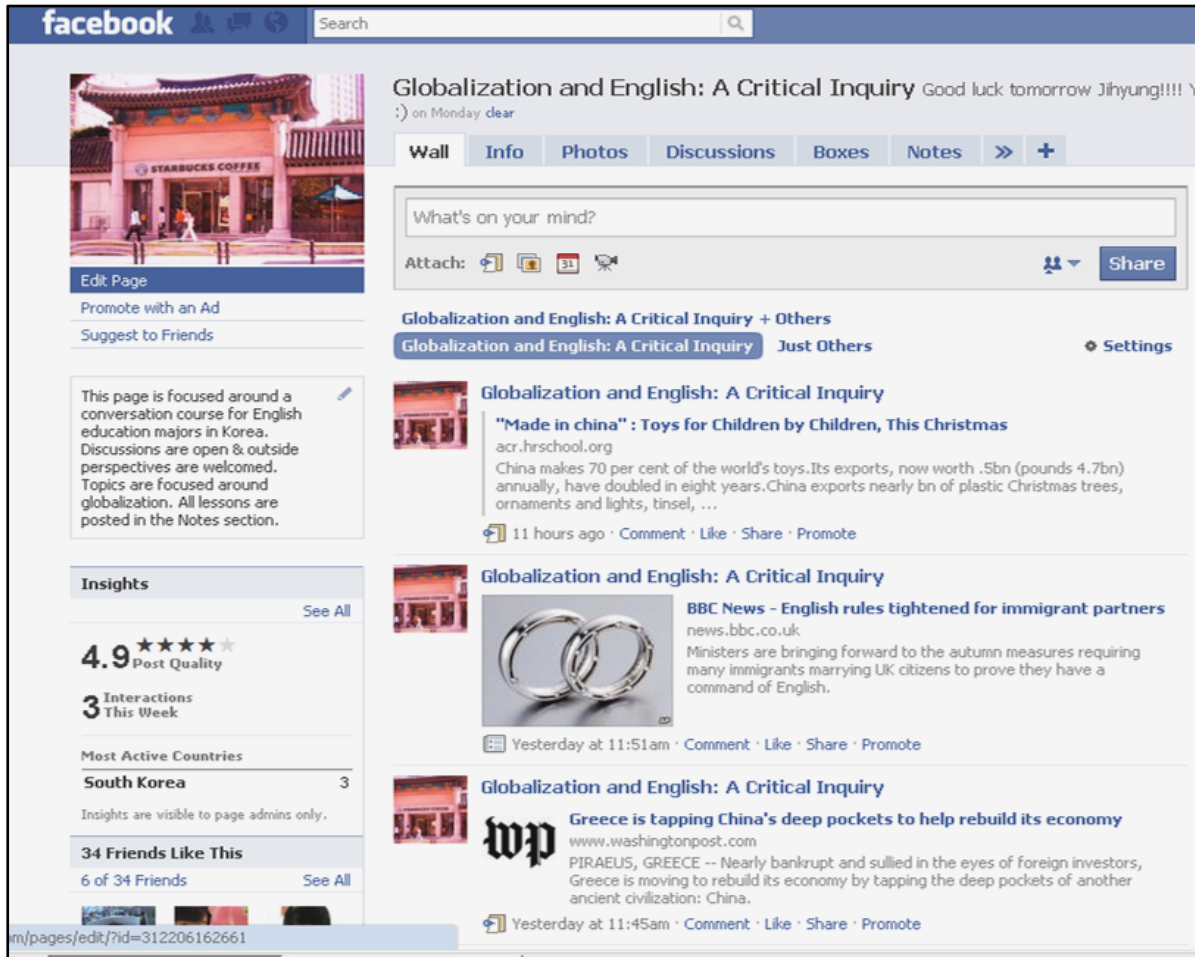
personal messages, Wall posts, Pokes, or Status Updates. (www.Facebook.com)

At the time of this dissertation Facebook was certainly the foremost social networking site (SNS). In fact a 2011 Pew report found that 92% of SNS users are on Facebook; this percentage far exceeds that of its nearest competitor, MySpace. Their report also stated that Facebook users as a whole are more trusting, had closer relationships and were more politically engaged. These reasons convinced me even further that Facebook would be an ideal platform for class discussion. Additionally, Wesch (2009) points out that “participatory technologies” such as social media force students to engage in the classroom. He adds that, “we use social media in the classroom not because our students use it, but because we are afraid that social media might be *using them*- that they are using social media blindly, without recognition of the new challenges and opportunities they might create” (2009). By using Facebook as a class component, I hoped to encourage my students to imagine new ways of using social media (counter to what many have noted as solipsistic and narcissistic employs), in this case as a way of disseminating and sharing information and news and discussing events. As future teachers, also, they might be presented with a new model for using social media in the classroom.

At the time Facebook offered two page options: Group or Fan Page. I had considerable difficulty when choosing between these two, however in the end I selected the latter as it allowed for public discussion. In addition, Facebook Fan Pages have a “Notes” section which allowed me to post a complete review of each lesson, with handouts and links; this way, in the spirit of Open education, I hoped that those followers not enrolled in the university might be able to participate and benefit. Since the time of this research Facebook has changed the features for both its Pages and Groups, and I have had a much harder time effectively using it

in subsequent classes.

Figure 3. Course Facebook Fan Page



One of the main requirements for the course was participation on the class Facebook Fan Page (see **Figure 3**). At the beginning of the term students were asked to register for Facebook. Security and privacy issues were explained in detail and they were encouraged to use pseudonyms and keep the information on their personal Page minimal for comfort purposes. Interestingly, all of the students chose to use their real names. Only 7 out of 30 students already had a Facebook account. During the second lesson students were given a ten

minute tour of the class Facebook Page that introduced them to the specific sections that were going to be used during the course and explaining the ways in which they might post to them. All of this information was written on a handout that was provided to students at the end of class.

Students were required to post at least once each week on Facebook. They were given a variety of choices when it came to ways of contributing (see **Table 11** for descriptions).

Table 11. Descriptions of Facebook Sections Used in the Course

<p>Wall- this is the welcoming page of most Facebook accounts. Here you can post interesting news/videos/photos. When you visit other’s Facebook pages you can post to their walls. For this class if you find an interesting article, photo or video, post the link to the wall of our class page. If you find something in Korean you may want to post it to the wall of your personal page.</p>
<p>Notes- This is a place where you can post reflections/notes from class. I encourage you to use the Notes tab on your personal page for making notes about vocab./lang. points. On our class page I will post short reviews of what we covered in class and when possible I will upload all materials. You may want to subscribe to our class notes page.</p>
<p>Discussions- For our class page I will post discussion topics prior to each class. You can comment on topics before we discuss them in class, as a way to get ideas/sort out thoughts before coming to class, or you can discuss after class. Your choice. You can contribute to the topics that interest you. Please let me know if there are any discussion topics that you want me to start.</p>

First, they could post a comment in the Discussions section. I made a point to continually add new topics so that students could choose from several. In this way they would be more likely to find a topic that might interest them, or about which they might have more knowledge or experience. Next, they could post a news story, media clip, photo or comment related to the current topic on the Page Wall. Finally, they could ask a question or make a comment in the Notes section; this was normally related to vocabulary or language learning.

I hoped that the majority of activity would take place in the Discussions section (see **Figure 4**). For overall design I drew inspiration from the social sharing site, reddit

(www.reddit.com). Reddit users submit news stories, articles, photos etc. and members of the

Figure 4. Course Facebook Page: Discussions Section

The screenshot shows the Facebook interface for a page titled "Globalization and English: A Critical Inquiry". The page has a profile picture of a building and a cover photo. The navigation tabs include Wall, Info, Photos, Discussions (selected), Boxes, Notes, and a plus sign. A search bar is visible at the top. The Discussions section is active, displaying a list of topics. A "+ Start New Topic" button is located in the top right of the discussion area. The topics listed are:

Topic	Number of Posts	Created On	Latest Post By	Posted On
Future Power	1 post	June 9, 2010 at 6:04am	Globalization and English: A Critical Inquiry	June 9, 2010 at 6:04am
For Practice Teachers	45 posts	May 2, 2010 at 5:29am	Jeon Min Young	June 8, 2010 at 9:48pm
Language Practice	3 posts	May 26, 2010 at 3:15am	Globalization and English: A Critical Inquiry	June 7, 2010 at 6:46pm
Hybridity vs. Homogenization	8 posts	May 26, 2010 at 3:08am	Globalization and English: A Critical Inquiry	June 7, 2010 at 6:41pm
Final Presentations	1 post	June 3, 2010 at 1:45am	Globalization and English: A Critical Inquiry	June 3, 2010 at 1:45am
Worst company in the world?	8 posts	May 3, 2010 at 7:14pm	Minyoung Jeong	May 30, 2010 at 7:57am
World Problems: Which should be solved first?	24 posts	April 23, 2010 at 1:52am	Globalization and English: A Critical Inquiry	May 26, 2010 at 5:21am
Presentation exercise	3 posts	May 24, 2010 at 5:47am	Globalization and English: A Critical Inquiry	May 25, 2010 at 7:40pm

community may upvote or downvote the story. Stories with the most upvotes appear at the top of the page. As a reddit member, I find the model of discussion on the website as near an ideal of democratic discussion as might be found on the internet. The community seems committed to in-depth, open-minded debate. The site possesses its own set of rules, known as

“reddiquette”, which demands tolerance of differing viewpoints, constructive criticism and submission of original sources. If a poster submits a comment that is offensive, particularly in regard to race or gender, they are often publicly called out and downvoted. The community is intolerant when it comes to lack of proper citation, holding posters highly accountable for the information that they submit. Hyperlinked sources are normally included in comments. Of course there are occasions of departure, however based on my personal experience the discussions that take place on this site are often akin, if not superior, to those that transpire in university classrooms in the United States.

I listed myself as the moderator of the course Fan Page, however anyone around the world over the age of 18 with a Facebook account was allowed to view and post information. I monitored the site closely for inappropriate language or messages, or anything that I thought might injure my students; fortunately, this never happened. In order to motivate and encourage students I also took part, posting in all three sections. I checked and posted to the class page on a daily basis in different capacities, with my number of posts far outweighing the number of student posts. To begin with, for each course unit I started a number of threads. Below (see **Table 12**) are some of the threads I posted for the unit on new media.

I monitored discussions, and commented and asked questions whenever I felt that the conversation needed a little jolt or whenever students began repeating the same thing. In addition, after each class I uploaded all lesson materials and posted a review of the lesson, with a focus on new vocabulary and language learned. Examples of news stories and web pages that included new vocabulary and phrases were hyperlinked so that students could see authentic, real-time examples. This was placed in the Notes section. Students occasionally asked questions about language here and I responded to each one. Finally, I often posted links

to related news articles or short video clips in the Wall section. I always commented on student contributions to the Wall.

Table 12. *Example Threads from the Unit on New Media*

Introduction to New Media:

So, from next week we will begin a new topic- New media. We will talk about things like PcBangs and Internet Addiction, as well as the uses of social media and possibilities of new technology. Korea is a leader in this area now so you should have a lot to say. For now I want to ask you what you think about the internet- is it good or bad? Some people say that nowadays the internet is the most powerful teacher. I wonder if you agree. Use this space to share your opinions/ideas. You can talk about your personal experiences- which kinds of sites you visit, how much time you spend on them..... You can talk about how the internet is used in Korea in daily life and/or for solving social problems. You can talk about any current issues related to the internet in Korea. You are free to raise any questions or bring up any issues.

Government Censorship/monitoring:

This is a big issue these days in many countries around the world. Do you think that the government should be allowed to censor sites or certain pieces of information? I know that in S. Korea, for example, you are not allowed to view N. Korean sites. Explain your opinion. Also, do you think the government should be allowed to monitor the searches/internet use of citizens? If so, in which cases? Are there any examples that you can think of related to this issue?

Open Knowledge/Information:

Some people argue that all information should be open and available- that is what makes a better society and that is what encourages creativity. They say that the internet offers exciting new ways to share knowledge that, if used ethically, can allow people of diverse backgrounds to have access to information that they might not have had before. Other people are less willing to share their information and see copyright as an important issue. They point to movie downloading or "pirating", and say that people who use other people's work should have to pay for the right to use it. So, if an artist wants to make a low budget documentary they may still have to pay a large amount of money for a clip of music. Or, someone with their own blog might receive legal action if they use a photo that is copyrighted.

What do you think of this issue? Should information be "free"? Should we be able to share whatever information we want? What kinds of restrictions, is any, should there be? What kind of punishment should there be? Do you know of any Open sites?

Privacy & the Internet:

So how much are you willing to let out about yourself on the internet? Facebook is one example of a social site that allows us to share personal information on the net. We have discussed this a little in class.

Let me introduce you to another site called "23 and me" <https://www.23andme.com/> This site performs genetic analysis to test ancestry, health problems and even predict likely causes of death. You submit a spit sample through mail :<https://www.23andme.com/howitworks/> and your results are posted. You can create a Facebook type account that allows you to share your results with people you choose- people with the same problems etc. can have their own communities. This company was named Time magazine's Invention of the Year in 2008.

What is your opinion of this? What can be the positive points and what can be the dangers? Think about it from the point of view of scientists and users. You can also address perspectives from business and government.

OLPC:

This is the last thread that I will post under the topic of the Internet and New Media. I planned to talk about this in class, but didn't have the time.

Are you familiar with OLPC (one laptop per child)?

<http://www.youtube.com/watch?v=rpRRivQgpic&feature=related>

This is an inexpensive laptop (about \$100) that is super durable and has wireless access and very low power consumption. It also teaches the basics of computer code. Some people say that this is amazing- that this is one step in helping the "developing world" get a leg up...enabling richer educational opportunities. Others say that this is a form of imperialism, where richer nations are trying to push their software/ideas and ways of thinking (their views of education- since many of the materials on the web are from the West) onto these young children. Inevitably, they say, this will turn these young children into consumers of Western/Northern culture and material goods.

There are additional concerns as well. Some say that other issues are much more important to such nations, such as clean air and schools- that money could be better spent. There are also concerns regarding health and environmental issues due to the materials found in the computers.http://en.wikipedia.org/wiki/One_Laptop_per_Child#Criticism The list goes on.

So, what do you think of this initiative. Good or bad? Do you think the makers of these computers are totally motivated by philanthropy or are they out for something else? If we give children computers will this automatically enhance their educational opportunities...Please feel free to comment, provide other critiques that you find, or to bring up some similar examples/comparisons...

Pedagogical goals

There were two primary course goals. First and foremost, by the end of the course students should feel comfortable engaging in critical discussions and debates on advanced topics at an academic level. Toward this end significant attention was given to presentation and argumentation skills. In debate and presentation assignments students were graded on aspects that included: effectiveness of organization, usage of examples, analogies and “facts” for support, citation of sources, and aesthetic and emotional reception. In terms of language development, emphasis was placed on vocabulary development, with the effort of making students more aware of the importance of word choice and the politics connected with it.

Second, the course was to provide a multidisciplinary overview of globalization that might allow learners to better understand and engage with the processes taking place around them. The information and vocabulary learned would, ideally, help them in discussing issues,

and when necessary assist in providing compelling counterarguments, as part of the global public sphere. In addition, as educators a heightened understanding of globalization might result in better understanding of changes occurring at policy, organizational and curricular level. Lastly, such knowledge might also allow educators to more clearly articulate their teaching philosophies, and more meaningfully connect their lessons with what is happening beyond school walls.

By the end of the course students were expected to see improvement in all four language skill areas. First, students were given a variety of opportunities to improve their oral language through discussion, debates, presentations and pair and group work during class time. Next, students were asked to engage in focused listening of video clips during the class. Worksheets accompanied each listening piece and consisted of both cloze exercises along with more open ended comprehension questions that had students listen for information including: the gist of a lecture, the meaning of a vocabulary word, the choice of vocabulary used, specific arguments made, examples and analogies provided and general organization patterns. Writing took place mainly on the class Facebook Page, where students presented their opinions, provided new examples or information on a topic discussed in class and/or engaged in debate. Finally, reading development occurred both through optional supplemental readings provided in class and on Facebook while students read the posts of other students, instructor's comments and/or followed links to articles or blog posts linked by posters. See **Table 13** for more specific activity goals.

Table 13. Activity Goals

Activity	Goals
Class time	dialogue (reciprocity); critical inquiry/questioning; language development & use; analysis of language & presentation styles/methods; critical thinking; personalizing/localizing
Presentations	find & evaluate information, accountability for opinions, referencing sources, deliberation, awareness of language, organizing arguments, critical analysis, presentation esthetics and impact
Debates	find & evaluate information, accountability for opinions, referencing sources, providing support, awareness of language, organizing arguments, deliberation
Facebook	finding and sharing information, writing opinions, sustained critical thinking (written responses/arguments), reciprocity/dialogue, accountability for opinions, referencing & providing examples (hyperlinking)

Instruments

Questionnaire

At the end of the course I distributed a questionnaire (see Appendix C) that asked students for their reactions to the course content, as well as their experiences with the Facebook medium. In addition, I asked them for their own opinions about the literacies that are important in the context of globalization. The survey consisted of both closed and open-ended questions. I believed that the inclusion of open-ended questions was essential since, as Neuman (2000) notes, they allow participants the chance to respond within their own cultural and social frameworks instead of the confines set by the researcher. In addition, semi-closed question were also used. Cresswell (2005) writes that these have the advantage of both open-ended and closed types because they allow for additional responses in instances where the closed one does not fit the participant's feeling or experience.

The questionnaire included a cover letter that included the three major elements cited as imperative by Cresswell (2005). These were: 1. the importance of participation, 2. the purpose and intent of the research and 3. a guarantee of confidentiality. Surveys were distributed during the last week of classes. Students were asked to return the questionnaire by sliding it under my door before the end of the term. They were told not to write their names on the top for privacy purposes. Responses were received from 22 females and 8 males.

Researcher/ Instructor Journal

O'Reilly (2009) advises researchers to keep two journals, one for observations and the other for intellectual development. Following this, during the duration of the course I kept one journal with sections for each of these areas. To begin with, after each lesson I wrote a short recap of the class, noting the topic, discussion points and activities. Then, I spent time recording events that I found particularly interesting. I tried to list unexpected reactions or questions. I also included regrets in terms of lesson planning (topic, activity) and ideas for future revision. This served as a mini analysis. Next, I spent time trying to engage what had just transpired in the classroom with the theories discussed in the literature review. The effort here was to attempt to discover what global literacies would entail particularly for this target group.

Facebook Discussions

At the end of the course I analyzed all Facebook postings and discussions to explore whether or not the platform allowed for development of global literacies. Informal mid-term and final student interviews and course evaluations are used to supplement findings.

E. Results & Discussion

Questionnaire

At the end of the course a questionnaire consisting of four sections was distributed to students in all four class sections. All but one student returned the questionnaire. Questionnaires were returned anonymously and voluntarily, with students sliding them under my office door upon completion. A total of 30 questionnaires were received. Pseudonyms will be used in all cases to discuss results and student language will be presented without correction, inclusive of language variations and misspellings.

Background information

The first section of the questionnaire consisted of background information, including gender, future career plans, and overseas experience. Respondents were also asked about participation in practicum. In total 15 students completed their practicum requirement during the period of my course. This means that these students were absent from class for 8 weeks, about half of the course. Students were encouraged to stay connected to the class via Facebook postings, however this was not a requirement. Fifteen students were present for the entire 15 week period. Because of this limitation results will be discussed in a more qualitative manner.

At the bottom of the first page of the questionnaire, following the section asking for background information, was a list of course topics and lesson titles that students could use as a reference when answering the questions that followed. This was meant to help with recall since course topics were numerous and titles may not easily come to mind.

The second part of the questionnaire was labeled “Course Content” and consisted of

four questions. The aim of this section was to explore which topics and issues were of most interest and why. I also hoped to see whether or not students were able to connect what was discussed inside my classroom with what was going on outside or at the very least in other classes. In addition, I wanted to see whether or not students were sharing some of the information they heard in my class with others.

Response to topics

The first question in this section asked which of the topics was of most interest and why. It was an open ended question, so students were free to respond in any way that they saw fit. They were also provided the option of writing “NONE”. Eleven students simply listed topics of interest, while the remaining 19 responses ranged in length from one to five sentences. The number of times each topic was mentioned was calculated in order to determine rank of interest. Since half of the class was away for practicum during the second part of the course percentages were determined accordingly. Every topic was mentioned at least once and 3 students wrote “all topics”.

About half of the class, a total of 14 out of 30 students, wrote that the unit on microfinancing and alternative ways of aid giving was one of the most informative. Using a *Nightline* documentary, students were introduced to KIVA, an online microfinancing community. They watched interviews with people and communities that had received the loans. Students were also asked to read critiques of the practice. Finally, they were provided with a number of related information sources and asked to create a presentation that introduced the organization to a wider audience. They were given guidelines concerning strategies, types of support and word choice that were required. Additionally, they were asked

to incorporate original support and examples through their own research. Most of these students had never before heard of the concept of microfinancing and were unaware that such organizations existed, particularly on a global scale. One student wrote:

Before the class I thought we can help the developing countries' people by giving money or stuff. But after the class we can help them to earn some money to grow their countries' economy. As a result, we can make them live their own life."

While another commented:

I had a will to help others in other countries, however I didn't have information about the way to help them. Because of the topic 'KIVA', I learned one of the ways to help others. I could reconsider about the real meaning of 'helping others' by the topic 'KIVA'.

Others replied in the same manner, echoing the novelty of the concept and also stating that they were forced to question their former conceptions of donating.

The lesson on overfishing was the second most mentioned, with 6 out of 15 students selecting it. This issue was framed as a clash between global environmental concern and cultural rights. Students watched a news clip that announced the defeat of a UN ban on bluefin tuna, which some Japanese claim would have been devastating to their sushi business and would represent an attack on their culture. In addition, they were shown clips from the documentary *The Cove*, highlighting the massacre of dolphins that takes place in Taiji, Japan. Discussion and debate concerning the definition of culture and the boundary separating cultural practices from issues of human and animal rights and ethics was a large focus of the lesson. In *The Cove* the documentarians use the issue of mercury contamination and its related health impacts as a reason for stopping the consumption of dolphin meat. This is presented as a skillful narrative, using health rather than cultural ethics as a basis for argument. Students were asked to take note of this strategy. The problem of mercury contamination in sushi and fish was introduced also in a more general and localized manner via a news article. Many students were unaware of this issue and a large number of them

admitted to being fans of sushi. Only a few students commented as to why they liked this lesson, and those who did wrote that it was “new”.

The next most noted topic was media analysis, with 33% of the class choosing this. Content included a short documentary by the Media Education Foundation (MEF) on gender and race representations in Disney cartoons, clips from the movies *Gran Torino* and *Iron Man*, and an article on stereotypes of Asians in Hollywood films. It should be noted that this unit was considerably longer than the others, as it included a formal presentation in which students were asked to critique a piece of media looking at issues such as class, gender, sexuality, hometown region, and race. One noted:

This topic let me think again about the effects of media such as TV programs, commercials and movies. I have never tried to look at Disney animations in a critical way. I just thought they were fun and educational. However, they are affecting many people around the world many times in a negative way. I learned we should keep that in mind and try to be critical when we contact the media.

Most students wrote that analyzing the media allowed them to reflect on common stereotypes and “escape” from them. One student chose this topic combined with the lesson on Asian stereotypes, saying that prior to these classes she/he had never thought about or questioned the depiction of Asians in Hollywood film.

It seems like the most liked topics were those that presented new information that students might immediately use or connect with. The microfinancing lesson, for example, offered students a model and means of donation which they could take part in; small amounts of money could be given to the people that they selected in a relatively easy manner. I am not sure if any of the students ever decided to donate, however one student told me the following day that he had registered to the site immediately after the lesson. The lesson on overfishing was one that many students responded to because of the fact that almost every one of them has eaten bluefin tuna and some of them consider themselves “sushi lovers”. The new clip

highlighting the possible extinction of the fish, along with its dangerous levels of mercury may have caused them to reflect on their own eating habits. Finally, based on oral comments, the lesson on the media interested students due to the fact that it allowed them to analyze artifacts of their everyday life, be it their favorite video or TV show. A number of them stated that they never realized the stereotypes and “lessons” built into them.

The topics that received the least mention included the lessons on Corporate Greed and Homogenization/Hybridity. These received only one mention each. The fact that these were the last two units of the course might have some bearing on this, as only half of the students were present for these and many of the students who did remain were in the midst of final projects and exams. In addition, the base material for the latter was a short academic article, and this was the only lesson that did not include multimedia. Finally, in comparison with other topics, relatively little time was spent on the two of these; perhaps students enjoyed extended thinking and discussion about topics using multiple sources.

Utilization of Information

Questions number 2 and 3 dealt with application and new awareness of what was discussed during class. I wanted to examine whether or not classroom discussion would result in greater saliency of issues. For example, normally students might hear a news blip about overfishing and not think about it much. I wanted to see if what was talked about in class would cause them to notice the issues more in other venues. I was also interested in whether or not they would share this information in other classes or with friends and families.

Twenty nine out of 30 students responded that they did notice the topics discussed in class in other mediums and places. In regard to sharing and talking about the topics with

other people, 25 students checked “yes”, 2 students checked “no” and 3 students checked “not sure”. One student explained:

I became very angry about the evil companies that we talked about in class. Oh, about a week ago I saw a placard advertising a concert or something. It was supported by BAYER! I talked about Bayer to my friend who was walking with me. If I had not taken your class, I have not known about the company at all or I might have believed that Bayer is a good company.

Another student wrote that after the lesson on sushi they told their friend about the dangerous mercury levels.

In addition, based on the comments it appears that the course content was successful in making students grapple with some issues that they had previously taken as not debatable.

Students wrote⁷²:

1. The lesson on copyright issues changed my opinion a lot. Before this class I think not protecting copyright and downloading files is just illegal and should be stopped. However, I understand that I should respect information as a trait in itself and it is not that simple a question...My difficulty in solving the problem is keeping going. I appreciate the opportunity to think about it in a different way.
2. Water is a cheap and common resource so I didn't think about it as a social problem. I regarded it 'natural' to pay for the water that I use. I think water privatization can be a new topic to the person who lives in a free economical system.”
4. When I first watched the movie *Avatar* I just thought it was an amazing Hollywood movie with unbelievable computer graphics. However, after I participated in this course I came to think of it in a different view.”

All of the above commented in some way that after the lesson their ideas had changed.

Student 1 mentions that her thoughts and opinions regarding copyright are still not firm and acknowledges that this is an issue with which she will continue to struggle. Similarly, another student wrote that the role of Disney in promoting stereotypes in their cartoons left him with “a complicated thought”.

⁷²The underlined portions are my emphasis.

On midterm and final course evaluations, as well as in informal interviews, students reported a high degree of overall satisfaction with the course content. In fact, I was told by the Department Head that this was the first instance he had seen such a high degree of course satisfaction. Students told me that the topics covered were unlike any of their other conversation courses, which by their own accounts normally consisted of topics such as weekend plans, dating and the weather. One student stated that through the class she gained interest in new subject areas, namely economics. Finally, one student said that she learned more during my course than she did in any course during her entire time in the university. I am sure that this was due to the wide scope of issues and perspectives covered. Students also noted that the selection of media clips shown throughout the course were useful in developing their listening skills and vocabulary.

Reactions to Facebook requirement

The third section of the questionnaire dealt with student experience using Facebook as a core course requirement. It was the longest section of the questionnaire. The purpose of this section was to determine success in addressing the global imaginary and in developing global literacies. The goal of the Facebook component was to encourage sustained critical thinking, deliberation and debate, along with associated skills, on the topics presented in the course. Only 7 of the students in the class held Facebook accounts prior to this course and 4 of them had opened their accounts while studying overseas.

Students were asked about their participation on Facebook in regard to both the number of times they visited each week and also the number of times that they posted. The majority of students, 40%, visited the course Page two to three times per week. This was

followed by 23% who visited the Page four to five times each week. One student checked daily and one student never participated. In terms of posting, the majority of students, 67%, posted once a week. One student posted four to five times a week and two students never posted. It is interesting to note that the two students who never posted both had experience living overseas. In general, the students that posted the most often were those who had no overseas experience. For obvious reasons students who took part in the teaching practicum posted less often.

Those students who checked “never” or “1-2 times during the entire course” were asked to skip the rest of this section and to continue to the next part. Three students fit into this category. As a result, the results that follow are based on a total of 27 students.

When asked which section of the course Facebook page was most beneficial for them, an overwhelming 96% chose the Discussions section. The Wall and the Notes section were also each mentioned by four students. The majority of students commented that the Discussions section was beneficial in the several aspects: 1.) previewing topics, 2.) reviewing class material, 3.) deliberation and revision of ideas and 4.) language development, specifically writing. Comments included:

1. Discussion makes me think about many issues. And I can see a lot of opinions of friends and the teacher. Sometimes only seeing Facebook (not posting) helps me know what I should think about this week.
2. (Discussion) made it possible to understand others' thoughts and opinions. By comparing with others I could change my opinion too.
3. I could write my own opinions. Actually it is a lot because for uploading my idea I need to read others' opinions, develop my ideas and express them effectively.
4. By discussing about global problems I had to think deeply and logically, so it helped me to think in a critical perspective. Also, I could review and preview what we studied in class. Besides, it helped me to practice writing English.
5. For posting in the Discussions section I had to research about the topic, think about that, make

my opinion and write the opinion in English. So, I think the process is not only for learning English, but also for knowing diverse issues.

From the above we can see that the Discussions section was useful in a number of ways. First, Student 1 notes that the section assisted him in previewing topics, offering time to think about them and formulate ideas and opinions prior to coming to class. Student 2 writes that Discussions aided in the process of reflection and revision of thought. Next, student 3 highlights the role that the Discussions board played in helping her formulate and clearly write her thoughts. Student 4 notes the board's value as a prompt for critical thinking, and also as a means of reviewing class topics. Lastly, Student 5 explains that in order to contribute to the board it was first necessary to locate supporting information and sources. He notes that it also provided a space for him to practice writing his ideas in English. In addition to these, Two students wrote that the instructor's comments and participation in the Discussions section encouraged them to write more.

While many students appeared more motivated to write in English, two students commented on the “burden” that it presented. One said that the amount of time required to write a post deterred her/him from visiting other sections of the course Facebook page.

Another wrote:

It was very good to read other student's opinions, and they gave me many new perspectives to see a problem even though I did not post many things because of the burden of expressing my thoughts in elaborate language. T.T It, however, gave me the opportunity, at least, to think about the issues, so it was very great.

Only one student wrote about the Notes section, saying that it was useful for improving English since it gave more focused and direct language feedback and instruction. Two students remarked that the Wall was interesting, one noting that it offered a useful index, allowing them to easily recognize newer posts. They also liked the “attractive” format. The

other student said that posts on the Wall were often more interesting than the ones in the Discussions section. He incorrectly thought that Wall posts did not count as class participation for grading. Based on a few other comments, it may be the case that other students had the same misconception and this may explain the preference for the Discussions section. In fact, one student stated that they had no time to visit any other section of the course Facebook page, as it took them so long to post in English in the Discussions section. It seems as though my instructions at the beginning of the course may have been lacking in clarity.

Table 14. Student Responses to Role of Facebook

Statement	Number that agree (out of a total of 27)
It made you aware of issues/news that you had not known about	26
It introduced you to new media/sources/sites	23
It forced you to think critically about issues related to globalization	21
It helped you to formulate opinions about topics in English	16
It was useful for practicing vocabulary learned in class	13
It helped you to prepare for topics <i>before</i> class	24
It helped you to continue to think about issues <i>after</i> class	15
The Notes were useful for reviewing what was covered in class	17
It motivated you to seek more information about a topic	23
It made you feel like you were sharing information and ideas	19
It forced you to read/listen about issues in English	20
It made you feel connected to teacher and other students outside the classroom	12
I read the opinions of other students	21
I followed some of the links posted on Facebook	20

For the next question on the questionnaire students were provided a list of statements about their Facebook experience and were asked to check all that were true. They were also given the option of commenting further. See **Table 14** for complete list and results. The most selected statement was that the Facebook page made students aware of new issues, with 96%

choosing this. Next, 89% of students agreed that the Facebook page helped them to continue to think about issues after class. 85% of students checked that the Facebook page forced them to think critically about issues, was useful in introducing them to new media sources, and made them feel like they were sharing information and ideas. Next, 78% of the students agreed that Facebook helped them to formulate opinions. Seventy eight percent also checked that they read the comments posted by other students. Seventy four percent of the students checked that they followed the links posted on Facebook and the same number said that the Facebook experience made them feel connected to the teacher and other students outside of the class.

In response to the optional open-ended question that asked for additional ways that the Facebook Page may have been useful, students often referred to the amount of information that they were able to learn and share. One student called it a “really fluent sea of information”. In addition, a number of students commented on its impact on their language development. Responses of this nature included:

1. I think that the most helpful part of Facebook is making me formulate opinions about topics in English. Also, later, I could use these expressions including new vocabulary and my words in class.
2. With our Facebook Page I had to write and read lots of texts in English and even when I clicked links, I had to watch many video clips in English. It was somewhat intensive compared to other classes, but it was very helpful to improve my English.
3. As an English major student I always think that I should be exposed to English as much as possible. However, it was not easy. I knew it's just an excuse. Therefore, I was somewhat happy that you made us contribute to Facebook.

Others said that their writing skill in particular improved and one commented that this improvement in English ability assisted them in getting access to more information.

Two students wrote that the Facebook Page was useful in offering more specific

examples related to the topics covered during the course. One explained that being exposed to a greater number of examples, some more closely related to the student's life than others, ignited deeper interest.

When asked if they would have spent as much time thinking about issues covered in class without the Facebook requirement the majority, 52%, said “no”. Eleven students, 41%, replied that they were “not sure” and 2 students said “yes”. Among those who were unsure, 7 were away from the course for the practicum requirement and two posted less than every two weeks. For the two who answered “yes”, one was away for practicum and one posted only once or twice throughout the course. Students were also asked if they shared any of the information from our class Facebook Page with others. Nineteen replied “yes”, and 8 students responded “no”.

The final question for this section was an open-ended one asking students to note any aspects of the Facebook Page that they found frustrating. Most of the students were either satisfied with the Facebook Page design or unwilling to articulate any dissatisfaction. Thirty three percent responded that they were “not sure”, while 26% wrote “nothing”. The remaining responses noted confusion with the format and poor overall organizational design as main complaints. Several students wrote that the amount of text was overwhelming, particularly in the Discussions section. Rather than having to scroll through all postings, they suggested that subject lines would be more efficient and easier to digest. This way they could also be more selective in choosing which posts they read. Students explained:

I think Facebook is not organized well. If users posted a lot then I have to scroll down so much. I think it will be better if there's a list with titles when I click into the topics. Overall, Facebook Pages are not pretty.

and

The Discussion Page is distracting. Many students post opinions then the page is full of too many lines. It would be better if it were composed of lists of subjects which should be clicked to see the full text.

One student was frustrated by the inability to edit their post once their writing was uploaded. He commented that if editing was needed they were forced to copy and paste from the initial posting, edit and then repost. In this case the repost ended up in a different position in the conversation, which affected flow and was disruptive to discussion and debate. Other complaints included the small font size.

In a few instances throughout the course the Page suddenly shut down for unknown reasons. I had to contact Facebook administrators to solve the problem. It was usually fixed within a couple of hours, however some students were posting during these periods. Also, in some cases, after submitting posts a blank screen would appear and the posts became lost in cyberspace. This happened to me on one occasion and one student reported that it happened to him two times. He stated that he spent an hour writing his opinion and it all disappeared in a matter of seconds. As a solution students began composing their responses in MS Word first, then copied them to the Facebook Page. A few other students mentioned Cyworld, the Korean version of Facebook, as being superior in format and easiness of use.

Analysis of Facebook discussion

At the end of the course I analyzed the class Facebook Fan Page in an effort to determine whether or not using a social networking site in the university classroom was a successful supplement for engaging global literacies. The following questions were considered when doing the analysis:

1. Does it seem like students are engaged in a critical, respectful democratic discussion, or are they merely posting discrete replies?

2. Are students thinking about the topic in a way that was not discussed in class? (Are they applying it to their own local and personal contexts? Are they demonstrating prolonged thought, deliberation, about the topic?)
3. Are students exchanging/sharing new information? (involving internet research and the posting of hyperlinks)
4. Is the Page successful for both the purposes of content preview and review? (Are some of the key issues appearing before the course and is mention being made of what was discussed during class?)
5. Are students practicing some of the language (literacy) strategies from the course?

Since the Discussions board was the place where most students chose to post, the bulk of attention was given to analyzing this section. I conducted a content analysis, with the above questions as the focus. There were a total of 42 topic threads, with the number of posts for each ranging between 2 and 37. Threads fell into several functional categories. For each lesson covered during the course there was at least one preview thread and one review thread. The preview thread was meant to prepare students for discussion; in this way they would have more time to think about the topic, would possibly be more prepared with facts and examples and might be better prepared in terms of the language that they needed. Ideally, the preview thread would encourage them to speak more during class since they already had the opportunity to write their opinions before the lesson. The review thread was created in an effort to offer students the opportunity to practice new vocabulary and language patterns and to extend the discussion. In addition to these there also existed language practice threads that were more directly focused on improving language and included grammar and word choice feedback. Finally, there were tangential threads that were related to the topic covered in class, but that somehow differed.

Though all threads were analyzed, for the purposes of this section only the threads

associated with two lessons will be discussed. Before proceeding I will briefly describe the lessons. To begin with, the first unit of the course was an introduction to globalization. As part of this I had students critically analyze the movie *Avatar* in terms of its worldwide success and its themes. The preview thread asked students if the movie was overrated, while the review thread asked students to think more about the concepts included in the movie. There were two language practice threads, one that had students practicing common argument structures learned in class, and the other focused on summarizing skills. During class time students were shown two key clips from the movie. In regard to language practice, focus was given to new words and phrases and emphasis was placed on critical understanding of word choice and use of tone in the clip. Discussion followed, however given the short length of each class time, only 1 hour and 15 minutes, it was often cut short.

The second lesson that will be discussed comes from the middle of the course and was part of a unit on new media. The lesson concerned internet addiction and cyber bullying. The preview thread asked whether or not the internet was good or bad, while the review thread asked students if the internet should be monitored by the government. The language practice was related to paraphrasing. During class time students were shown part of a PBS documentary on internet addiction and other problems. South Korea was highlighted as a main example in the clip. After watching the clip, new language and vocabulary were explained. Students were then asked to critique the way the information was reported and to offer their own account of the Korean context.

Some common patterns can be identified in both sets of threads and answers to the five questions presented above can be surmised. In terms of the first question, students did acknowledge that their posts were part of a wider conversation to varying degrees. Some

stated this directly:

1. May I join the discussion?
2. The discussion about the second question seems to be interesting so I join it. ^^
3. This is a controversial discussion.

While the above students spoke of the public in general terms, many students addressed specific comments and opinions made by their peers, adding their own commentary and/or examples. One student wrote:

As Jiae pointed out *Avatar* is not free from controversy regarding racism. Like Native Americans depicted in a stereotyped way Na'vis' medical treatment and their worship of nature are described as magical or unscientific, without considering that those consists of Navi's knowledge and wisdom that has been accumulated for a long time. Though Na'vis are the good and the people destroying nature (most of them are whites) are the evil in this movie, there are various aspects describing Na'vis as noble savages.

Another stated:

There is also an example similar to EunMee's. It's about Choong-ang university. As you know, Doosan Corp, which is one of the top 10 company in Korea took over Choonang Univ. last year. At first many students welcomed it because they thought the BIG company could make their univ. more rich and comfortable. However, a month ago, some severe incident happened. The HQ of the univ. enforced their school newspaper to stop publishing because the news had criticized their foundation, Doosan Corp., and had reported about problems...

Student 1 agrees with another classmate, Jiae, and then offers her own example and explanation. Student 2 offers an extended, local, alternative example to the one provided by her peer, EunMee. These type of comments revealed that students were indeed reading and thinking about posts made by their peers.

While differing opinions were posted there was seldom any sustained debate. In general students seemed less willing to critique the opinions of their peers and, even when a challenging opinion was posted, few responded. Common post introductions were "I know that this is a controversial issue, but.." and "personally I believe...". Much of this hedging and

indirectness, however, may have to do with user interface limitation and will be discussed later. Some cases in which students replied and, to a certain degree, countered the opinion of their peers included:

I partially agree with Jiae and Minkee that *Avatar* is a well-made commercial film. However, did *Avatar* renew the box office records of the world and win such great success without 3D technology? I think the answer may be “no”....

and

I agree with both Miae and Donglim's opinions that the internet is either good or bad based on how people use it. From my personal experience, though, I think the internet is easily used badly. I usually access the internet to do my homework, but usually surf a lot before I actually start my work. I think this is not only for me, but for many guys, because I heard people complaining a lot that they could not even notice that they are spending time when they are in front of the computers. This is because there are many sensational titles to draw many viewers and visual effects that makes women body look more sexual. Sometimes even many articles are fake as the title is sensational to attract many netizens, but it turns out to be just ordinary news.

Both of the above examples acknowledge classmates' ideas, but gently and respectfully disagree. Such postings, however, were uncommon.

Interestingly, there were a few cases in which students appeared comfortable critiquing or speaking to comments that *I* made in class and/or in the thread prompts.

One student wrote:

I still remember what we discussed in class. I was a little bit against your opinion. Yet, we didn't have enough time to deal with all of it, so I'd like to continue the discussion in this page. Frankly speaking, after the class, I thought much about what you said and I conclude that I agree with your opinion...However, I still believe that science related to the private sector can be pure in some sense. For example, in *Avatar*, I think her research produced a good result.

Overall, students more often responded directly to my comments, both in agreement and in disagreement, than they did to the remarks made by their peers. There may exist a number of reasons for this. First, they may feel less comfortable critiquing their peers, who often also happen to be their friends and academic partners. Alternatively, they may feel that by

addressing my comments they are gaining my attention, which may have an impact on their participation grades. Finally, some students might just wish to “talk” more with their professor, even if virtually; opportunities for this type of informal or extended discussion are not possible within the classroom.

It should be noted that in cases in which students addressed me specifically I made an effort to encourage increased debate, both at the individual student level and as a group. This was done by acknowledging the student's comment, presenting my thoughts and then asking follow-up questions. That said, there were only a handful of instances in which discussion was prolonged.

In terms of the second question, the Facebook Page overall *seemed successful in prompting students to give more in-depth thought to topics discussed in class*. This was demonstrated in a number of ways. First, students chose to reply to posts that were tangential to the lesson topic. For example, in class we discussed some of the general themes of *Avatar* as an introduction to the course theme, globalization, however students were never asked to explore reasons for the film's popularity or to rate its merit. Despite this, 30 students replied to the corresponding post. Active participation was witnessed in almost all of the tangential posts.

Second, students posed questions. Many of these questions were rhetorical. Examples include:

Student 1

...Some people believe that Government censorship will restrict the right to free speech; and as such there should not be any restriction on the internet, but at the same time those people who are totally against the idea of government's censoring would not consider the existing laws in society as suppressing the rights of people. I mean, how is it that much different between the traffic law and the regulation on the internet in terms of protecting citizens? I'm not saying that the government should cut in everything going on the internet as the traffic laws don't indicate every car where to go, but can we be really sure that we don't need any

restriction?

Student 2

...the movie describes Pandora's people as weak beings. On the other hand, the white people in the movie were strong in every aspect, whether for good or evil. Some people who destroyed the village were white and the other people who saved the village were white too. The natives needed white's help, even though there were only four white people in the whole movie. In conclusion, can the natives of Pandora (or any other country) do nothing to change the world better than before? ...

Both Student 1 and 2 use the above questions to emphasize their arguments, a technique learned during the course. In addition, however, the questions may also serve to assist other students in thinking about these issues in more critical terms. Student 1's analogy, another skill practiced in the class, in my opinion also demonstrates deeper thought on the part of the poster. Some students raised questions that were more reflective of their own unresolved ideas on a topic, as seen in the following example:

It seems that Grace (and her research program) is definitely funded by the company of Selfridge, however, she's showing relatively less interest for getting unobtainium. *Therefore, it looks confusing since I cannot figure out surely who's using whom in this situation. (probably both of them are trying to use each other for achieving their goal?) What is concerned to me is that isn't there really very small chances for science or technology to be developed without such a big hand from company? Since it is quite natural for this relationship to focus only on profitable things or to make target just for market, studying about purely academic fields would be nonattractive so that it could be neglected or eventually disappeared..I hope that there are more support or fundings from the government and attention from people to the areas of pure academic institutions or activities. Yet, is it really possible for the world to have rather non-profitable attitude? Probably I should think about it more tonight..:)*

The student prompted by the relationship between the scientist and the corporation in the film inquires about the dynamics and ethics involved in scientific/academic endeavors backed by business. She then asks the larger question: is there such a thing as a “pure” pursuit of knowledge. She ends by saying that she will think about it more. The series of questions, along with the final statement indicate sustained thought about the topic.

A handful of questions asked had the potential to lead to greater debate and conversation, however, with the exception of one or two instances in the entirety of threads, students did not respond to the queries of their peers. One student, for instance, asked if colonization could be used as a synonym for globalization. Another questioned the meaning of 'freedom' and its importance as related to the internet. Both of these could have lead to rich discussions.

Use of personal examples, as well as references to specific examples also indicate that students were allocating sustained thought to the topic. One of the goals of the course was to respond to bring the outside into the classroom, as mandated by Dewey, Marcuse and Freire. The fact that students brought in real life anecdotes and current headlines shows that they were “connecting the dots”. There were a number of anecdotes related to experiences such as time spent abroad, discussions with friends from different cultural or ethnic backgrounds, and internships. One student commented:

I have developed an interest in this copyright problem these days. I am a member of a club called 'Korean Literature English Translation Organization', whose aim is to provide quality English translations of Korean literary works available online. We are planning to use Creative Commons to enable free access for private and academic purposes but prohibit adjustments. (To understand Creative Commons, check this clip out: <http://www.youtube.com/watch?v=2BESbnMJg9M>). However, we are worried that we might not be able to get the permission to do so from the writers. If we fail, we have to pay a considerable amount of money for every three years, though we are not going to upload the original Korean text!..

Another student wrote about the same problem. One student spoke of her American friend's grandfather's interpretation of *Avatar*, noting his belief that the movie spoke to the guilt that Americans felt over going to war.

At the time that we covered the unit on new media a South Korean navy vessel, the *Cheonan* sank killing 46 people, many of them young men fulfilling their required military

service. Torpedoing by North Korea was suspected and a contentious investigation ensued. Korean citizens in general were frustrated by and disappointed at the investigation process and skepticism over reported findings ran rampant. A number of students referred to this incident and mentioned these feelings within the thread that asked whether the internet was 'good' or 'bad'. One student wrote:

Recently the worst tragedy happened in Korea. The Cheonan ship sunk near the Northern Limit Line, and still there are many missing sailors. As I heard this news, I tried to get any information about the cause of sinking through the internet. There are many opinions about this issue. Some people said that this was caused by North Korea, and others guessed that this is our navy's own fault because they didn't care about the safety of the ship. However, most of them have no reason, and they just insisted on their point of view. I know that these were not persuasive, but some of them brought worries and confusion to me because they seriously explained that the time of beginning war was near. At the time, I felt scary. Now I know that this was absurd and that they were not expert opinions. But I think if many people are affected by such information, it is possible that the nation is in confusion through high-speed internet. There are many opinions and info on the net, but there is no filter to get some refined info. So people should develop their own filter to find useful things....

Though we never discussed the issue during class the general topic of the media with other examples brought it to the surface. The student connected the topic to the local context.

Likewise, In a post concerning cyber-bullying one student mentioned the suicide of the Korean entertainer Choi Jin-Young, which happened the previous day. She commented that malicious remarks and rumors played a role in the “choice of death” for both he and his famous sister, Choi Jin Sil, who committed suicide one year before. The student provided a link to the article. In fact, in almost every thread, a number of links to news stories or video clips were posted. In this respect it was clear that students were 'researching', or at least 'googling', the topics before posting.

The above mentioned links also contributed to an overall feeling of information pooling and sharing. In addition to news stories, students posted links to photos, Youtube and Naver (www.naver.com) video clips. Some students wrote about information learned in other

classes, quoting statistics or introducing special terminology and concepts. For example, one student explained the terms “opportunity cost” and “bandwagon effect” when commenting on the success of *Avatar*. Finally, some students referred to their personal experiences. A number of them introduced websites and media sources. When answering the post that asked if information should be free one student began by introducing the term “copyleft”. He then went on to talk about his own experience making a short video in which background music was essential for full effect. He explained that within the last year there has been increasingly stricter enforcement of copyright laws. As a student he could not afford to pay for the music he used and, as a result, he used the site www.freeborn.net. He explains:

This is a Korean free music sharing site. There are many musicians who are not famous and not a professional, but their music is still very good! If an amateur musician makes music and uploads them on this website, many people can use them without paying for them. The musician cannot make money from them. However, the musician can feel that his/her ability can help others. Users give him/her their appreciation or comments about the musics. All I have to do after using the music is just write a short comment to the songwriter.

Whether or not peers utilized this information or followed all of the links is not clear. There were only a handful of cases in which students made a direct comment about links posted by their peers, the great majority of these were regarding photos that were posted. Again, based on comments made, though it was clear that students followed the links that I posted, they seemed less willing to comment on links posted by their classmates. In this respect, information was shared, but it is difficult to comment on the degree to which it was received.

Next, it does appear that the Facebook Page offered a successful platform for previewing and reviewing ideas. Prior to the lesson on *Avatar*, the introduction to globalization, students were asked to post their opinion of the film's success and messages. The vast majority of responses noted the racism/ethnocentrism displayed. Many described it as a “clichéd white man saves the day” film in the same vein as *The Last Samurai*. One

student wrote that it was standard “Hollywood blockbuster heroism”. In addition, the appeal of the technology itself was noted as a driving factor in its popularity. One student posted:

...After the movie finished, however, I realized the admiration I bore in my mind is only for the 3D technology of *Avatar*, not for the message or story. I could roughly understand what the director was trying to say through the movie, but the things that occupied my whole brain and mind are Cgs. In other words, the message of the movie was overwhelmed by the technology in my mind....The big success of *Avatar* makes me confused. I am afraid that technology becomes the core of movies instead of the messages or the stories someday. Eventually, money which is very closely related to the technology may control the whole movie industry.

Others stated that they were impressed by the graphics and that the innovation should be lauded; for this reason alone, they explained, the film deserved its popular reception. One student wrote that all he got from the film was “a nice car makes a man nicer.” A conversation ensued, with me asking for clarification and his peers guessing at what he meant. One peer surmised that the phrase came from a luxury car ad and that it referred to the power of capitalism in current society. Eventually the original poster explained that once the character Jake is able to steer the large Navi bird successfully he gains respect from the Navi. His interpretation was that society, even one like the Navi's, judges people based on the “car they drive” or their physical ability, not on factors such as “leadership, knowledge or loyalty”. Finally, one student, probably noting the course title, made a reference to globalization saying that, like the world of the Navi's today's world is facing the loss of cultures and languages, “threatened by American culture and English”.She explains that the film gives us a message about preserving the natural world and other cultures, and also “implies the desirable role of influential countries in the world like America..”.

All of the above, plus many more, were posted first as responses to preview threads before being mentioned during class time. That students had to come up with ideas in advance made it easier and offered a solid base to work from. They were able to contribute

actively, yet there still existed a gap which students had to work together toward solving. In the end the following themes from the movie were explored: racism, ethnocentrism, geopolitical dominance, cultural influence, environmental destruction, economic incentives, military power and technological development. Overall, preview threads seemed to act as an effective primer offering students the opportunity to prepare opinions and language prior to class. This was important as, at the end of it all, the course was language focused and grading was based primarily on participation.

The Facebook Page also seemed to provide a review space for students. In posts that followed lessons, students often referred to concepts or opinions mentioned during class time. Sentences such as “as we talked about in class”, or “the video clip in class showed...” were often used as post openers. The very first lesson of the course introduced a TED video clip. In it a business consultant discussed English as a vehicle for success. He talks of 'English mania' and highlights the Chinese context as an example. After the lesson students addressed the content and referred to the speaker by name. One wrote that “like China, many Koreans are indulged in English to become upper level”. Another student posted an article link, explaining “I think that this article supports Jay Walker's assertion well and it is very similar to the Korean situation”. Rather than responding to individual comments made by their peers or refer to conversations had during class, students were more inclined to address statements, ideas and images found in the video clips that they watched.

Finally, the Page seemed successful in prompting some of the students to practice new language, especially vocabulary learned in class. A handful of students made a concentrated effort to incorporate new words or phrases, including globalization related terminology such as privatization and homogenization, within regular discussion posts, however the majority of

students who wished to practice language did so in the specified “Language Practice” threads. These threads were optional and students were given the choice of having my suggestions and/or corrections posted in public or sent to them in private. **Table 15** provides an example of a language practice prompt. This prompt was posted following a lesson that prepared students for argument making and debating. Language practice threads were not as popular as regular Discussions threads, however an average of 8 students posted each time. I originally had not planned these into the curriculum, but felt that they might be useful after the first week of classes. Since a number of students participated and seemed to genuinely solicit advice for improvement, I continued posting these threads about every other week. Admittedly, it took a considerable amount of time to respond to each of these posts.

Table 15. Example Language Practice Thread Prompts

Example #1

Grameen Bank: Banking in the “Developing World”

Listen to the following: <http://www.youtube.com/watch?v=ZkpXEPFPT2o>

First, explain what Grameen bank is. What service does it provide? To whom?

Next, explain why Grameen lends only to women.

After, explain some of the reasons for the bank’s success.

Finally, give your opinion. You may critique the bank or you may explain why you think it offers a good model. You might provide other/ similar examples or analogies. You could also give suggestions or alternatives.

Try to use as much of the new vocabulary as possible.

Example #2

Economic Globalization

Listen to this broadcast by the NPR:

<http://www.npr.org/templates/story/story.php?storyId=124792660&ft=1&f=3>

You may choose to do one **OR** both of the tasks below:

Task One: The broadcast mentioned the term ‘herd behavior’. In a concise paragraph define this term and explain what it means in relation to free markets.

Task Two: In a second paragraph discuss the problems with herd behavior and the reasons why this has caused reconsideration of IMF reforms.

Students also incorporated some of the critical discussion features that we learned from class into their posts. More than a few critiqued the language used in class videos or materials and also by me. Whereas students seemed to stay away from critiques of their classmates, they were less hesitant to gently critique and debate statements made or mentioned by me. For instance students became extremely critical when I asked the following:

Korea is well-known for its advances in technology- it has one of the highest numbers of internet users (proportionally) and it has created a number of unique sites for news and social networking, like Cyworld. I am wondering if these Korean medium sites actually make Korea more insular?..

Those who responded noted the use of the word 'insular'. One stated that the word can have a positive meaning depending on one's perspective and noted the historical reasons why Korea might be more “protective” of itself. Another student came right out and stated, 'I don't like the word 'insular' because of its negative connotations. And then went on to cite a book that he read about the loss of languages around the world to support the idea that Koreans need to embrace and continue developing Korean language based sites. Finally, another student replied by giving the example of Americans using only English-based sites as representative of 'insularity'. Words such as 'freedom' and 'overrated' also received considerable mention from some of the posters who spent a great deal of effort at trying to determine, or at least address the slipperiness of, their definitions.

In addition to asking questions about word choice, students also incorporated some of the discussion strategies that we covered during the course into their posts. The course content included an emphasis on citing sources, providing detailed, specific examples and making analogies as components of effective argument. As the course progressed threads seemed more inclusive of these. For example, while the first few discussion threads were almost void of hyperlinks or noted sources, these became commonplace soon after a lesson

related to these.

Finally, a great deal of language clarification and direct questioning was demonstrated on the Page. In some cases students asked directly if something was correct. One student, for example, wrote:

In Korea, the term 'globalization' is used almost the same as growth development, that kind of things. I think after Korea is confirmed to host the G20 summit this year, crying out for globalization in Korea is much more intensified (Is it correct expression???Professor?)....

In other cases language revision occurred naturally through negotiation of meaning. One student, for example, commented about the increasing trend of Korean universities partnering with large companies. She went on to say that this was natural and that she “sort of understands it”. She ended by asking “Why didn't they do it?”. I said that I was a little confused by the wording and went on to say that I felt that these partnerships between business and the university might be dangerous. In her next post she wrote:

Heather! I am afraid that you misunderstood that I totally agree with the relationship between university and enterprise. TT. I believe it is my fault because I didn't express my opinion well. 'Why didn't they do it?' means that they would do it, but it doesn't mean that it is my opinion or the best choice...

In my reply I acknowledged understanding of her comment and offered her some alternative wordings: “Given that they have everything to gain, why wouldn't they?”. Although the student never produced the “correct” syntax, the process made her aware of the misinterpretation due to language choice, gave her the opportunity to self edit, and then offered her alternatives, which she may or may not apply in the future.

Given the breadth of data, the large number of Discussions posts, an extensive language analysis might have been conducted to better explore whether or not language learning or application of language learned during the course was taking place. However, since the present research is focused more so at the macro level, I did not view such an

endeavor worthwhile and knew that it would be flawed without pre-test measures.

In general student mid-term and final evaluations, in addition to informal interviews, revealed that the Facebook component was met with mixed feelings. While the majority of students admitted that it was useful in helping them to preview and review topics, most of them commented that it was “difficult” and “time-consuming”. This prevented some of the students from fully participating. Not only did they feel burdened by having to read through all of their classmate's postings before responding, they also reported feeling intimidated by having to discuss such complex issues using English. This sentiment echoes Wesch's (2009) statement that university students would prefer less use of social media inside the classroom, as it forces them to participate more fully and demands more work.

There were a handful of Facebook zealots, about 8 students in total, who responded to every thread and multiple times within a single thread. These fans also responded to the language practice threads. They all stated that the Facebook page helped to develop their confidence and dramatically improved their language, particularly writing and vocabulary. In fact, two of the students, stating their increase in confidence, entered a nation-wide speech contest held at another university for students who had never been abroad; they came in first and second place. A number of students appreciated the opportunity to develop argumentative writing, not a usual component of a conversation course.

Teacher Participation

When discussing the effects and potentials of the class Facebook Page I think that it is important to note the degree to which I actively and methodically participated. At the onset my vision for the Page was that it be tolerant and welcoming of differing viewpoints. At the

same time I believed that it was important that I be honest about my own views in order to establish a sincere discussion and also to lay bare my own biases. As a result, when students posted opinions contrary to my own I made every effort to acknowledge their merit. Often rather than direct conflict with them, I would ask questions that might make them notice my counterarguments and may cause them to think about things differently. I also noted my own limitations and thanked students for helping me to see things in new ways. Finally, if I felt a student might simply be trying to agree with me in order to appease me, I replied by reiterating the importance of individual opinions. After one such case, for example, I posted:

...Please don't feel that you ever have to agree with me..Things are never just black and white. Of course there are always good and bad points and we have to accept both and chose based on this- or maybe we can think of alternatives. My views are often completely idealistic (which is probably why I stayed in the university setting and am not working in a company! :))....

I viewed my role as an active facilitator and I devoted between 1-3 hours each day to posting links, uploading materials, providing language feedback and engaging in discussion. In truth some might say I became addicted to checking the course page. A lot of the links I posted, however, were garnered serendipitously; while I engaged in my own daily internet surfing I would often come across articles or videos related to the course. During the beginning of the course I found myself posting most often in the Discussions section. Students were relatively slow out of the gate so I would often have to encourage them to participate by commenting on individual student posts and by adding additional questions so they might have more to talk about and would not merely repeat statements made by other students. I felt that students would be more motivated if they knew that I was reading and making note of their comments. By the end of the course my number of posts decreased, however I continued to respond individually to student comments.

It is difficult to judge how effective in terms of participation and language and idea development the Page might be without such a large degree of instructor participation. It might be unrealistic to expect such effort from an instructor, particularly if they are juggling a number of courses.

Co-construction of Global Literacies

The final section of the questionnaire explored student understanding of globalization. Students were provided with a list of descriptors and asked to check all that applied. Next, they were asked to write their own definition of the term. Finally, and most importantly, the questionnaire asked which skills Korean students needed to learn in the context of globalization. This was an open-ended question.

At the beginning of the course students were asked to post definitions of globalization in the Discussions section of the Facebook Page. The majority defined globalization as something positive and something that had to be accepted. Their understanding at the end of the course changed somewhat. Twenty nine students selected the descriptor “globalization is both positive and negative”. Twenty five students also agreed that “globalization is a reality” that “brings new forms of culture”. Just over two thirds felt that “individuals can make a difference” in the context of globalization, and just under two thirds believed that globalization is “helping Korea”. Half of the students viewed globalization as “scary”. In their new definitions of globalization all of the respondents noted both positive and negative aspects of globalization. Typical examples include:

Globalization is a reality. We have to face the fact that it is happening and there is no way to avoid it. Globalization cannot be defined as good or bad because it has both sides and what we should do it to find a solution to cope with the problems from globalization and adopt the good aspects of globalization after careful consideration.

and

Globalization is an important trend that we need to accept and be prepared for. It helps us to know about other countries' situations and help people from suffering, disease, disasters, financial problems and so on. However, at the same time it can be dangerous, as it threatens the culture of minority races or classes. We need to be careful to protect cultural identity. I don't think globalization is something that an individual person can influence but it is something that can be turned into a positive.

In addition to the above, many students added that they are still working toward understanding globalization and developing their own ideas in relation to it.

The next question was open-ended and asked which skills Korean students might need to learn in order to survive and/or be successful in the context of globalization. Comments were examined and coded according to key words and themes. Seven literacy areas were identified. First, eighteen students mentioned the importance of **foreign language learning**, English in particular. The main reason for this impetus, they wrote, was to be able to access a wide pool of information. One student commented:

Korean students should have decent English proficiency in order to get information from the sources written and recorded in English. If we can read and listen to English freely then we can get more information on the internet. Through the classes which required me to research issues on the internet, I strongly felt the importance of English.

Others mentioned that since English is the defacto "Global Language", proficiency in it would allow for greater connections between people from other countries and would offer them a further reaching voice when it came to issues that were of importance to them.

The second major category mentioned was **communication skills**. Here students listed the ability to present, debate and discuss effectively as a necessity. Some stated that students need to have a greater awareness of the language that others use. One student mentioned the importance of learning how to persuade others. Next, students identified **cross-cultural understanding** as essential. One student wrote that "we need to know and respect other

cultures”. Three students used the phrase “open-mindedness.”

The fourth theme mentioned was the need for more **critical thinking**. Although 9 students wrote this exact phrase none of them expanded on it. As a result, I feel that they may have been influenced by my mention of this during the course. In the unit on media literacy we examined the need for critical thinking and explored what the term meant. I am not sure how much of this is them talking and not me. This was the only literacy that I explicitly mentioned as being, in my opinion, important in the present context.

Many students discussed their fears concerning globalization, the biggest being the negative impact it might have on Korean culture and society. Perhaps because of this a number of them mentioned the need to make students aware and protective of their own culture and language (**cultural and linguistic preservation**).

Three remaining literacies were mentioned. First, what might be called **humanistic literacy** was mentioned by three students. The key words here included compassion, empathy and justice. One student wrote that this sensibility needed to extend beyond the family and nation to incorporate a “worldview”. Second, two students mentioned the need for greater **knowledge of world events**, “current news”. One expanded this by stating that this would involve the ability to access “global information”. Another wrote that students currently have “little interest in social and global problems because they are pressed at studying for going to university and being employed”. **Work skills** were the final category of literacies mentioned. According to one student this would encompass many of the above literacies in addition to the ability to take on multiple tasks and roles. This also includes ability to use new technologies.

F. Teacher Journal and Observations

As recommended I kept a daily journal of class observations. Some of the main insights not already mentioned will be noted here. It is important to state that I viewed this as a place for personal reflection. Here I recorded my own reactions to the material and curriculum, as well as my perceptions of the ways in which students responded to them.

First, in regard to the topics I was, overall, content with my choices. What I liked most was that I was easily able to incorporate same day, and in some instances same hour, examples from the news. Students, too, made mention of this. At one point students were asked to formally debate whether or not the government should have the right to monitor or censor information. They were given the following scenario:

One side (Pro) of the Korean government is proposing to enforce stricter laws concerning internet use to combat what is seen as an alarming rate of internet addiction and concerns over the effects that the internet is having on youth and society in general. They are proposing the following:

- 1. A curfew on the internet-Anyone under 21 will only be able to use the internet for one hour a day between the hours 9am to 9pm.**
- 2. Sites will be restricted. Anyone under 21 will only be able to access sites deemed educational by the government. PC bangs will be closed.**

The other side (Con) of the government is against this plan.

Pro side: Think about these suggestions- make sure that you can explain them and support them. Use personal or secondhand examples and make analogies. You may adapt the plan if you like, however make your changes known before the debate begins. You also may want to suggest additions to these.

Con side: Think about each suggestion and how to critique it. You must be prepared to give specific reasons, provide analogies, make comparisons.

Half of the students were asked to argue the position of the government, while the other half represented the opposition. Students were asked to use specific examples, figures and facts, as well as to make analogies to support their positions. Two days after the debate it was announced that the Korean government was establishing an internet curfew for teenagers. This was the first thing that students talked about when they entered class the next day. One

student told me that she and some of the other students wondered if I was a spy or had some secret government connection. I laughed and replied that once people understand the processes and trajectories of globalization then they can easily predict such happenings. I added that making connections between these anger processes and the local was the key. I assured her that she too would soon have this power.

The topics often created much room for debate and students often had strong opinions about them. That said, I often found it difficult not to argue my position. I was transparent in my own ideology from the beginning and I often made my opinions about issues known, usually on the Discussions board, however I tried my utmost to create what I thought was an atmosphere in which students felt comfortable sharing all points of view. I knew that my intrusion in the class discussion might shape the way they responded. At one point, however, I lapsed. Students were shown parts of *The Cove*, a documentary that exposes the mass killing of dolphins in Taiji, Japan. I had a very strong opinion about this practice, and when one student defended it I began speaking to his comments. I presented a series of questions and we engaged in a very brief mini-debate. I don't think it lasted more than 3 minutes, however it was long enough that I became aware that I was: 1. singling this student out, 2. disengaged from the other students, and 3. trying to push my opinion on others. I wrote about this after in my journal because I felt guilty and hoped that my comments wouldn't prevent this student or any others from presenting opposing opinions. I wrote the student an e-mail explaining that I felt quite strongly about the topic and that I hope that he didn't view the interaction as a personal attack. Fortunately, the student replied that he enjoyed the debate. He continued to be one of the most outspoken figures throughout the rest of the course. Immediately after this lesson he posted a video clip from a Korean documentary that showed

the cruel methods of killing chickens before they go to the supermarket.

The Facebook component of the course made me feel more connected to my students. It allowed me to learn much more about them at both academic and personal levels. For a number of reasons I think that students wrote personal anecdotes, examples and opinions that they might not have shared during regular class time. First, I believe that the forum offered students more time to digest topics discussed in class. It gave them a chance to formulate their opinions and even to find supporting information. Also, I think that Facebook provided more reserved students a different venue of participation; they might have felt more comfortable writing their opinions rather than speaking them. In addition, I feel that the Facebook Page offered a successful space for language practice. Throughout the course I noticed that students recycled vocabulary and phrases learned from class and also used some of the language and strategies from the TED lecture videos. Two students informed me that they gained increased confidence in writing due to this requirement. Overall, I believe that a number of students enjoyed this aspect of the course as much as any other. Many of the students who were enrolled in this course took my writing course the following semester. On the first day of that course one of them exclaimed, “Yeah! We are back to our Facebook life!”

In terms of ease of use, Facebook had both pluses and minuses. To begin with, I loved the ease of sharing news stories, video clips and blogs. I loved that I could post any related links that I came across during my personal internet browsing time. This is something that would not have been possible if I had used the university moodle. I had more difficulty, however, sharing word documents. In the spirit of Openness I hoped to post all of my materials on the Page, as resources for other learners and educators. There was no way to upload Word or Office files, so I ended up publishing materials through Google Docs, which

provides a hyperlink that can be posted on the Facebook Page. It was slightly more time consuming, but not unreasonable.

Like my students, one thing that annoyed me and that may be cause for not using this format in the future, is the reply feature in the Discussions section. It was impossible to reply to an individual post. Instead members were allowed only to reply to the entire thread. If, for example, I posted a question and three students wrote a response before I had the chance to check again, I was forced to write my reply for all below the third response. It would have been much more convenient if I could have replied to each post individually. Instead I ended up posting one monster response to all of the students. I am not sure of the overall impact of this. It might have prevented in depth discussion as it was harder for students to reply to specific posts. Alternatively, it might have forced students to read through the posts of their peers.

At the end of my journal I wrote about my regrets for the course. The primary regret was not including some kind of action or production component. I had thought about this when designing the course, but was told that time may be an obstacle given the fact that a large number of students would be gone for a 4 week period. During the course I mentioned that I had engaged in a mini documentary project in one of my own classes during graduate school. Three students on separate occasions commented that they would have liked to do this or a similar type of outreach project.

Another minor regret is the fact that I did not actively try to invite a greater number of classroom outsiders to the Facebook Page. As it stood, only 5 people not enrolled in the course posted, although by the end of the course there were 62 Page followers. Only two outside members posted comments, one the owner of a blog to which I linked. Ideally, having

a greater diversity of perspectives would help students to increase their confidence when it comes to discussing controversial, difficult issues with people around the world. It would have also provided for the development of multicultural literacy. Negatively, it might have prevented some of the students from participating, as they might feel reluctant to speak their mind or share personal thoughts and examples in front of “strangers”.

Finally, I wish that I had asked students to critically research and analyze the Facebook platform itself, evaluating its pros and cons as a source of social networking and as an instructional tool. Given recent controversies, I think it would have been beneficial for them to interrogate issues such as privacy and the repercussions of exposing oneself publicly at the hands of a now publicly traded company.

I have to admit that I was very enthusiastic and perhaps overly idealistic when I first vetted the course to my colleagues. Initially there was some hesitance about me developing a new course curriculum. Normally two instructors teach the course, each with two assigned sections. Because my material and general purpose were different from the existing material and because there were concerns that students in certain sections might complain, it was decided that I would teach all four sections. In addition, one of the three other language instructors expressed her doubts. After hearing my pitch she commented that the topics and materials might be too “serious” (theoretical) and boring for college students.

During the period that I taught this course I invited the other language instructors to join our Facebook Page so that they could get a better idea of what I was doing and, perhaps, offer suggestions. One of the instructors later joined and expressed interest in using a similar type of material during the next semester. While my colleagues at the time thought it best to teach “practical” English, which often included business and casual conversation, my

intention was to arm students with the skills and the language to persuasively argue and defend their ideas. In addition, I hoped that students would see that issues that seemed “global” and distant in proximity were connected to their everyday lives. I wanted them to realize that they had the right and even the duty to make their voices heard in this context. By analyzing wider trends, often found in the language of globalization, then they might be able to predict the course of changes in Korea and work toward preventing or encouraging them, depending on their positions. Quite simply, I wanted to infuse the existing curriculum with the global imaginary and the literacies necessary for this horizon. Unfortunately, given the short class periods and course duration, I was unable to address all of the components of global literacies. I have presented what I believe were the strengths and weaknesses of my course design with the hope that, reflecting the goals of action research, not only will it help me to advance my own teaching practices, but that it might also offer some insights for current practitioners.

Chapter 8: Conclusion & Limitations

A. Introduction

The present dissertation, set against the backdrop of a new global imaginary and its contestations of the imaginations, attempts to provide an articulation of the literacies necessary to read and write one's world in the current context. It takes seriously the imperatives of Critical Theory and is, therefore, dedicated to social transformation through normative and practical inquiry. It begins with an analysis of the main currents of globalization and then moves to the philosophies of Dewey, Marcuse and Freire as a basis for approaching theoretical discussion. As a springboard to global literacies it examines the established field of critical media literacy, offering some additional suggestions for pedagogical considerations related to new digital technologies. After presenting a starting framework for global literacies, via action research I investigate how it might be applied in the university classroom.

B. Border Perspectives

With the understanding that my perspective is biased and constrained by my own experiences as a white, North American female, I sought to revise my global literacies by involving my Korean students, also future educators, in the process. In this way I hoped to reflect the ways in which literacies might reflect and work toward promoting “globalization from below” (Kellner, 2002b). I examined student questionnaire responses and reflected on comments made throughout the course and on the class Facebook Page, seeking to identify new insights and departures. As a result of this I identified one key concern for the Korean

context that, perhaps due to my positionality, I had overlooked.

Overall, throughout the course, my students expressed feelings of vulnerability when it came to discussing global processes, particularly as they related to economics (i.e. future employment) and cultural disintegration. They were excited about the reach and popularity of Korean made electronics and they delighted over the widely reported spread of *Hallyu*, particularly to regions outside of Asia; however, they also emphasized concerns over preserving Korean traditions and language. Some of their protectionism might be seen as a reaction against the premium placed on English, which they as English education majors found questionable and, as stated by some, conflicted by given their future roles. In addition, some of their worries may be viewed as stemming from the changing contours of Korea itself, as an increasingly multicultural nation faced with reviewing and revising its national identity. Finally, noting the historical politics, the uneasiness that was noted may be a result of Korea's intermediary positioning when it comes to globalization; though the nation has been invited to the figurative table, it still may be viewed as more or less forced to accept the menu. As described elsewhere in this dissertation, some see globalization in Korea as synonymous with US occupation, neocolonialism. Of course, the above reasons are up for speculation and perhaps fruitful ground for other research.

Given the ambivalence described I would like to suggest that we might view such contexts from the positionality of Anzaldua's (1999) *Borderlands*. Anzaldua discusses borderlands as the spaces where two or more cultures meet and interact, causing contradictions and mutations. The fence that separates one side from the other is both literal and also embedded in personal understandings and identities. The border is a site of oppressive power, bloodshed and sorrow; yet, it also offers transformative possibilities, an

exercising of agency that can result in pleasure. For Anzaldua, this awakening begins with recognition of and acceptance of one's many facets of identity. Rather than global literacies, then, we might instead talk of Border literacies, for these contexts. Border literacies would perhaps be more successful in emphasizing the threats to culture identity formation, the contradictions of culture in a given contexts, and the new articulations of identity and culture in the wake of these. Border literacies might also provide a more enhanced platform from which to view the complex cultural, political, historical, social and personal interactions and world makings of the global city.

C. Limitations and Suggestions for Further Research

There are some obvious limitations to the present inquiry. To begin with, as already stated, since the goal of action research is normally professional and course development related to a specific context, the results are not generalizeable. In addition, given the length of time it takes to complete action research questions and insights may be dated by the time the study is finished. Finally, the present focuses on large urban centers, global cities, and as such its framework and suggestions are specific to these environments. I understand that for rural and more remote areas goals and needs may differ. In light of this, my discussion of global literacies may already be skewed and working toward deepened power divisions, with the focus on urban cosmopolitans. That said, I hope that the following dissertation might be useful to graduate students and teaching professionals in the following respects.

First, I hope that it might encourage others in university schools and departments of education to pursue both theoretical inquiry and action research as methods for their thesis or dissertation requirements. It is my opinion that these types of exploration have been ignored

and/or unfairly labeled as less rigorous. In the present technocratic climate students are more often encouraged to pursue quantitative research. Though this may be important, I also believe that education departments should be affirming the important pursuit of *praxis*, emphasizing continual transformation of theory and practice. Second, I hope that, given the level of thick description I have used to describe my course, as well as my incorporation of sample materials, practitioners may be able to locate some instructional or curricular ideas that might be applied to their own contexts.

Furthermore, I hope that this dissertation highlights possibilities for the inclusion of digital media in the classroom. As discussed in the literature review, the internet and social media platforms in particular, allow for new potentials of global communication, information exchange, and learning which are challenging traditional educational orientations and practices. Open Education initiatives such as Udacity (<http://www.udacity.com>) are providing promising models for innovative critical learning that, in many ways, threaten to make classroom based learning obsolete. Though the present embraces such models, it is also motivated by the conviction that place-based, classroom learning is important. It is rooted in the reclamation of Marcuse's imagination and his call for reschooling (Marcuse, 2009a), rather than deschooling⁷³. As such, it offers an example of employing social media as a core course component, rather than an additive to a lecture, that attempts to provide a scaffold for critical thinking, multicultural democratic communication, collaborative knowledge making and action in the context of the global imaginary. It falls short, however, in two ways that may serve as starting points for further inquiry. To begin with, there needs to be further discussion and evidence that classroom based learning which intrinsically utilizes digital

⁷³ Illich, I. (1971). *Deschooling Society*. New York: Harper and Row

media is superior to the types of open online schooling initiatives listed above. Second, researchers need to further interrogate ways of employing digital media in the curriculum with the end goal of communicating and action beyond the classroom.

I would like to add that writing within the context of globalization was extremely challenging given that tremendous changes occurred during the two years it took for completion. I found myself having to constantly revise and add updated examples, and it seemed like I was always left behind. This was frustrating but important at the same time as it made me viscerally aware of the rapid speed so often mentioned as a component of globalization. Unfortunately, by the time that this is filed many of the events mentioned as examples will have lost their impact as even more immediate and relevant examples are being realized.

Finally, I want to acknowledge that my proposal for global literacies may be too broad. Certainly there are some points that need to be refined. My purpose was to engage in a dialogue with Kellner's (1988; 1998; 2002a; 2005b; 2006c) discussion of multiple literacies. Like Kellner's articulation, my vision is comprehensive and some might say that by including too many components of global literacies I am negating it of meaning; everything might as well be part of global literacies. I view this as a continuation piece that is still "in the process of becoming (Freire, 1998, p. 73)". It is my hope that others might find strands within my conceptualization that can be refined and developed...to imagine new possibilities

Appendices

Appendix A, Course Description

English Communication 3 : Globalization and English

Course Overview: In order to interrogate our roles and to strengthen our teaching philosophies in the field of English Education it is imperative that we understand the global and societal changes that have necessitated such an enormous demand for English in Korea. We must critically examine the way that we teach and the materials that we use in light of this context. For this reason this course aims to develop advanced communication skills using globalization as a thematic frame. Throughout the course students will be asked to evaluate and debate aspects of globalization including global media, technological development, economics and multiculturalism, uncovering their connection to the English language classroom.

Course Goals:

This course has two primary goals as listed below.

- I. By the end of the course students should feel comfortable engaging in critical discussions and debates on advanced topics at an academic level. Significant attention will be given to presentation skills; students will be taught how to effectively organize presentations, and will be shown the importance of providing elaborated examples, making analogies, and personalizing. Vocabulary development will constitute another area of focus.
- II. This course will assist in preparing students in articulating their own teaching philosophies. Together we will explore the reasons for learning/teaching English in Korea and our responsibilities as future educators. What are the goals of our teaching and why is it so important to frame them in the context of globalization? What are our responsibilities and how can we ensure that we meet them? Ultimately, by the end of the course, students will be able to confidently and successfully engage in formal job interviews related to English teaching.

Course Materials:

Materials will come from a variety of sources including television and movies, online news sites, magazines and books (excerpted), and online broadcasts/podcasts.

Course Requirements:

Facebook page: Each student will be required to open a Facebook account. You will use this account to access our class Fan page, where we can share information (links, videos, observations) connected to the themes discussed in the course. This will be an open forum where you may ask questions/discuss issues outside of class. All lessons will be posted here.

Debates: There will be 2-3 formal small group debates during the course. You will be provided topics and assigned sides in advance. You must research specific examples and find data to support their arguments.

Mid-term meeting: During the middle of the term I will meet individually with each student to discuss your progress and to gain feedback. In addition, you will be asked to present your topics/ideas for your final presentations. This is mandatory.

Class Participation: Since much of the success of this course hinges on active discussion and debate, class participation will constitute a large part of the grade. Given that conversation topics will be known prior to the class, students should come prepared with specific examples and some general opinions.

Final Presentation: Students will be asked to give a formal presentation toward the end of the term using Powerpoint.

Appendix B, Questionnaire

Directions: This is an **optional** questionnaire meant to help me reflect on the course. It will assist with my research and your honest responses are appreciated. Once completed, please slide the completed survey under my office door. **Do not** write your name on the survey.

Please Note that there are four (IV) sections. Depending on your responses this should take you somewhere between 10-20 minutes to complete.

Thank you in advance for your assistance!

Part I. Background Information

1. What is your gender? **(Put an X in the appropriate response)**

Male _____
Female _____

2. What are your career plans after graduation? **(Put an X in the appropriate response)**

English Teacher _____
Other Teacher _____
Public Official _____
Graduate Student in an Education related field _____
Business person _____
Lawyer _____
Undecided _____
Other _____

3. Did you participate in peer/practice teaching **this term**? **(Put an X in the appropriate response).**

Yes _____
No _____

4. Have you lived or studied abroad/overseas (in any other country/countries)? **(Put an X in the appropriate response)**

Yes _____
No _____

6. If you answered **yes** to #4, for how long did you study or live overseas? **(Put an X in the appropriate response)**

_____ months _____ years

3. While taking the course, **without actively searching for it** did you notice anything on the news, television, internet, radio or any other form of media that related to topics that we discussed in the class? **(Put an X in the appropriate response)**

Yes _____

No _____

Not sure _____

4. **If you are planning to become a teacher after graduation**, what are some of the topics discussed and/or methods used during the course that you might also use or adapt? Be specific. **(Use the space below). If you would use nothing, write "NONE".**

Part III. Facebook

I. Did you have a Facebook account **before** the course began? (Put an X in the appropriate response).

Yes _____

No _____

II. Approximately how often did you **check/visit** our course page (“Globalization and English”) on Facebook? (Put an X in the appropriate response).

Daily _____

4-5 times per week _____

2-3 times per week _____

Once a week _____

Once every 2 weeks _____

Once every 3 weeks _____

Once a month _____

1-2 times during the entire course _____

Never _____

Other _____

***If you put a in X “1-2 times during the entire course” or “Never” then Stop here and continue to Part IV (page 6).**

III. Approximately how often did you **post** something on Facebook? (Put an X in the appropriate response).

Daily _____

4-5 times per week _____

2-3 times per week _____

Once a week _____

Once every 2 weeks _____

Once every 3 weeks _____

Once a month _____

1-2 times during the entire course _____

Never _____

Other _____

IV. Which section(s) of Facebook did you find most useful/beneficial? **(Put an X next to all that apply).**

The Wall _____

Discussion _____

Notes _____

Photos _____

Not sure _____

Nothing _____

Other _____

Please explain your answer/ give some specific reasons below:

V. Which of the following would you say was **true about your experience** with our Facebook page? **(Put an X next to all that you agree with).**

It made you aware of issues/news that you had not known about _____

It introduced you to new sources/media/sites _____

It forced you to think critically and in depth about issues related to globalization _____

It helped you to formulate opinions about topics **in English** _____

It helped you to practice vocabulary from class _____

It helped to prepare you for topics **before** class _____

It helped you continue to think about issues **after** class _____

The **Notes** were useful for reviewing what was covered in class _____

It motivated you to seek more information on a topic _____

It made you feel like you were sharing information/ideas _____

It forced you to read/listen about issues in English _____

I felt connected to students/teacher outside of the classroom _____

I read the opinions of other students _____

I followed some of the links posted on Facebook _____

(Optional) Please comment on any of the above or discuss any ways in which our Facebook page may have affected you/been useful.

VI. Without the Facebook assignment do you think you would you have spent as much time thinking about the topics that we covered in the classroom? **(Put an X in the appropriate response).**

Yes _____

No _____

Not sure _____

VII. Did you share any of the information that you found on our Facebook page with friends, family or did you use it in classes? **(Put an X in the appropriate response).**

Yes _____

No _____

Not sure _____

VIII. What, if anything, did you find frustrating about the format (design, method of posting etc.) of Facebook? How would you want to change the format? **(Use the space below). If nothing (everything was ok), write “Nothing”. If not sure, write “Not Sure”.**

Part IV. Globalization, Korea and Education

1. After the course, what is your view of globalization as it relates to Korea? ((Put an X next to all that you agree with).

- It is something positive that should be embraced. _____**
- It is something that is negative and should be avoided. _____**
- It has both positive and negative aspects. _____**
- Koreans have no choice but to accept all aspects of globalization. _____**
- Globalization is a reality. _____**
- Globalization can help Korea become successful. _____**
- Koreans must protest negative aspects of globalization. _____**
- Individuals can make a difference in the context of globalization. _____**
- Globalization threatens cultural identity. _____**
- Globalization presents people with new forms of culture. _____**
- Globalization can be scary. _____**
- The word “globalization” is meaningless. _____**

Complete this sentence. (You may expand/explain if you’d like):

Through this course I learned that globalization is

2. What skills do you think are necessary for Korean students to learn in order to survive and/or to be successful in the context of globalization? (Please list all that you feel are important).

3. Do you think that this course had an influence/impact on the way that you answered question # 3 above? (Put an X in the appropriate response).

- Yes _____**
- No _____**
- Not sure _____**

Appendix C, Sample lessons

* Please note that the original handouts included graphics, mainly from television and film

Sample #1

Unit 2: Globalization Overview, Lesson 1: *Avatar*

AVATAR

Part 1: Watch and Listen for main ideas

There are four primary characters shown in the beginning of the film. Look at each on carefully. What do they look like? How do they speak? (listen to their vocabulary and choice of words). Which ideologies do they represent? (i.e. how do they speak about the Na'vi, why did they come to Pandora?). Use the boxes below to help you take notes and try to catch specific phrases.

	Jake Sully	Quarich	Grace	Selfridge
Appearance				
Vocabulary, word choice, way that they speak to others				
What do they say about the Na'vi? How do they view the Na'vi?				
What views do they represent?				

1. Why did Jake get chosen for the program? Who is happy about this decision and why? Who is upset about the choice and why?
2. What do these people want from the Na'vi and how do they plan to get it? What have they tried in the past that has not worked?
3. Summarize what has happened so far in no more than 5 sentences.

Clearly there are a number of themes to this movie, some more obvious than others. Let's look at a few more excerpts then make a list of some of the main points that the film tries to make.

Part 2: Focused Listening

Listen and try to fill in the blanks with the words that you hear.

JAKE: Yeah, Doc -- and you are not going to believe where I am.

GRACE :The last thing we see is this Marine's ass disappearing into the brush with a Sanrithanator coming after him.—

(that's not something you can teach)

1. _____, the *Omaticaya* have chosen you. God help us all.

QUARITCH: Jarhead clan? 2. _____?

JAKE: Yeah. I'm practically family. Their gonna to study me. I have to learn to be one of them.

QUARITCH: That's called 3. _____, son. I wish I had ten more like you.

SELFRIDGE: Look, Sully -- find out what the 4. _____ want. We try to give them medicine, Education uh... Roads! But no -- they like mud. And that wouldn't bother me ..it's just that --

SELFRIDGE: Their damn village happens to be resting on the richest unobtainium deposit
5. _____. I mean look at all that cheddar.

JAKE: Well, who gets um to move?

QUARITCH: Guess.

JAKE: What if they won't go?

QUARITCH: 6. _____.

SELFRIDGE: Look...Killing the indigenous looks bad, but there's
7. _____. I didn't make up the rules so just find me a carrot that will get them to move, otherwise it's going to have to be 8. _____. OK

QUARITCH: You got three months. That's when 9. _____ get there.

JAKE: Well we're wasting time.

SELFRIDGE: I like this guy.

GRACE: Ok. Let's run through them again

JAKE: Mo'at. Dragon Lady. Eytukan.

GRACE: Eytukan. He's the clan leader ---- but she's the spiritual leader. Like a shaman.

JAKE: Got it. Tsute.

GRACE: Tsute. He'll be the next clan leader.

JAKE: NEytiri.

GRACE: She'll be the next Zahik. They become a mated pair.

JAKE: So who's this Eywa?

NORM: Who's Eywa? 10. _____ . Their goddess made up of all living things. Everything they know. You'd know this if you had any training whatsoever.

JAKE: Who's got a date with the chief's daughter?

GRACE: 11. Knock it off. Jesus, it's like kindergarten around here.

Exercises:

1. Paraphrase 1. , 3. , 7. , 8. & 11.
2. In 1., what is Grace really trying to say about Jake?
3. Quarich's statement, though simple always carry a sub context. Look at 2. & 6. (and even 3.) How does he say these (tone). What is he saying really and what does this say about his character?
4. What is Jake's position at this point? What do the other characters think about him and what are his thoughts about the project?

Part 3: Language Focus/ Practice

In small groups look through this section. Many of the characters never really directly say what they mean. I want you to try to translate this as much as possible into what their words really mean. I will help you in small groups. Then, I will ask for one group to volunteer to read their changes. You don't have to "translate" everything- just what you think can be changed.

QUARITCH: 1. You let me down, son. So what you find yourself some local tail and you just completely forget what team you're playing for.

GRACE: Parker, there is 2. time to salvage the situation –

QUARITCH: 3. Shut your pie hole!

GRACE: Or what, Ranger Rick? You gonna shoot me?

QUARITCH: I can do that.

GRACE: 4. You need to muzzle your dog!

SELFRIDGE: 5. Can we just take this down a couple notches, please.

JAKE: You say you want to keep your people alive. Start by listening to her.

GRACE: Those trees were sacred to the *Omaticaya* in a way you can't imagine.

SELFRIDGE: You know what? You throw a stick in the air around here it's gonna land on some sacred fern for Christ's sake.

GRACE: I'm not talking about some kind of pagan voodoo here -- I'm talking about something real, something measurable in the biology of the forest.

SELFRIDGE: Which is what exactly?

GRACE: 6. What we think we know --is that there's some kind of electrochemical communication between the roots of the trees. Like the synapses between neurons. Each tree has ten to the fourth connections to the trees around it, and there are ten to the twelfth trees on Pandora --

SELFRIDGE: Which is a lot I'm guessing.

GRACE: It's more connections than the human brain. You get it? It's a network -- a global network. And the Na'vi can access it -- they can upload and download data -- memories -- at sites like the one you destroyed.

SELFRIDGE: 7. What the hell have you people been smoking out there? They're just Goddamn Trees.

GRACE: You need to wake up, Parker.

JAKE: No, you need to wake up.

GRACE: The wealth of this world isn't in the ground -- it's all around us. The Na'vi know that, and they're fighting to defend it. If you want to share this world with them, you need to understand them.

QUARITCH: I'd say we understand them just fine. Thanks to Jake here. Hey Doc, come take a look.

JAKE (RECORDED): *They're not going to give up their home --they're not gonna make a deal. For what? Lite beer? Some blue jeans? There's nothing that we have that they want. Everything that they sent me out here to do was a waste of time. They're never going to leave Hometree.*

QUARITCH: So since a deal can't be made -- I guess things get real simple. Jake, thanks. I'm getting all emotional. I might just give you a big wet kiss.

QUARITCH: 8. I'll do it with minimal casualties to the indigenous. I'll drive them out with gas first. It'll be humane. More or less.

SELFRIDGE: Alright, let's pull the trigger.

NORM: C'mon people. Let's pack it up. Let's go.

JAKE: 9. Yup. This is how it's done. When people are sitting on shit you want, you make them your enemy. Then you're justified in taking it.

1. What is the clearest part of this section?
2. Why do you think the characters avoid stating what they directly mean (especially Quarich & Selfridge)?
3. Quarich asks Jake if he forgot which team he was playing for. This is a common expression in English and can mean different things in different contexts. (In my opinion) this statement makes it clear the perspective that this film is told from. Which team is Jake supposed to be playing for?
4. "Take things down a couple of notches" is also a common expression. Can you think of any other examples of instances when this could be used?
5. Can you make any other insights about this clip?
6. What are some of the ways that the Na'vi have been portrayed as the enemy (or the "Other") in the language used by the characters throughout the clips you have seen. Think of some exact phrases.

Application

So why was this movie so popular? Why did it have such global appeal? Make a list of all the themes that you are aware of. What did Koreans say about this film? (What was reported as the main theme by Korean critics?) How did you feel watching the film? (especially the visual shift from "real-life" shots to CGI?)

What does this have to do with globalization???

H.W. Please post on the discussion board and/or post some articles/clips/things of interest. For surfing sites I recommend Youtube, Google video/images/news, Wikipedia might be useful, social news sites...

Optional : Ask the people around you-friends, professors, family- what they understand when people say "globalization". What are their feelings toward it, if any.

Avatar Discussion Questions:

1. Why do you think *Avatar* was so popular worldwide? What do you think Korean audiences saw in it? Can you think of any Korean movies with similar themes?
2. What do you think was the main theme? Explain in detail your reasons for choosing this.
3. Think about the topic of globalization. List all the features of globalization that you can think of- how the world is being affected by globalization. Which parts of the film highlight these?
4. Think about the four characters and what they represent, the questions that they raise. Can you give examples of how they might mirror some of the things presently happening in Korea and/or society today?
5. Critique some things about the film- even if you only saw the first 15 minutes. I want you to think of some other features of the film: the issue of race, the race of the main characters, the issue of gender, the issue of class/intelligence. If you were a director how would you remake this film? What would you change about it? What would you add to it?

Sample # 2

Unit 3: The Internet and New Media, Lesson 1: Introduction

Things to think about:

1. What is the connection of New Media to globalization?
2. How would you describe your own internet/new media practices. Could you live without a computer/cellphone? What are your main uses of the internet? Do you often just surf the internet? What is the longest that you have used the internet for at one sitting?
3. Do you use the same id all the time online? Do you feel that you can say things online that you might not be able to offline because your identity is hidden?
4. Do you or have you ever had a blog or internet page? Do you belong to any online groups and/or do you take part in discussions.
5. What sites (specific) do you go to the most?
6. What are some common internet abbreviations (ex. LOL) that you know? What other words may be useful when talking about the internet and new media?

Internet Addiction in Korea: Problem and Solutions?

I will play a piece of a documentary that ran a couple of months ago on a PBS show called Frontline. One entire segment is devoted to the subject of internet addiction in Korea. The piece should be quite easy to understand, as the vocabulary is relatively simple and the speed is slow. In addition, a good chunk of it is in Korea. Listen and watch the first 6 minutes. I will play it a second time for more focused listening practice- to bring up/discuss key words.

DOUGLAS RUSHKOFF: It's hard to follow the story of Asia's _____ without somehow ending up in South Korea. South Korea's digital culture isn't characterized by the home computer so much as its _____ Internet cafes, known as "PC bangs," which _____ of every major city here. There are thousands of them in Seoul alone, offering cheap _____ high-speed Internet access to the tens of thousands of kids who want to play video games all day, or even all night.

[*on camera*] Do you ever stay overnight, all night?

PC BANG BOYS: [*subtitles*] Sometimes. We like this better than studying.

DOUGLAS RUSHKOFF: [*voice-over*] It's here in the PC bangs, people say, that the Korean gaming craze has _____, and it was sobering to see row after row of kids _____ these screens, expressionless. As it turns out, a few people have actually died in PC bangs after gaming marathons where they played 50 hours or more with little food or water.

[*on camera*] We read the newspaper about Korea. They say gaming is a problem now, that people are addicted to the games, addicted to the Internet. And they're not getting their studies done. Do you feel- is there a problem for you?

PC BANG BOYS: [*subtitles*] We don't play like we're addicted. Just once in a while for fun. But there are many who are addicted.

Dr. AHN DONG-HYUN, Psychiatrist: *[through interpreter]* There's an argument about whether it's a real disease or just a _____, but we think that it's definitely an addiction.

DOUGLAS RUSHKOFF: *[voice-over]* The Korean government _____ this psychiatrist, Dr. Ahn Dong-Hyun, to conduct a three-year study on the question of Internet addiction. His findings helped Korea become one of the first countries to treat it as a psychiatric disorder.

Dr. AHN DONG-HYUN: *[through interpreter]* About 90 percent of Korean children use the Internet in their daily life. Of those, about 10 to 15 percent are in the _____ group.

DOUGLAS RUSHKOFF: What's now a public health crisis began with the _____. Ten years ago, this country emerged from economic crisis by _____ its culture and commerce around digital technology. Its embrace of the on-line world was broad and deep, and it's not altogether surprising that South Korea has become one of the first countries to confront _____ of the digital revolution.

We met 15-year-old year old Chung Young-il in a city south of Seoul. 3:15

CHUNG YOUNG-IL, Rescue School Participant: *[through interpreter]* It's pretty extreme. I play 7 or 8 hours a day. Then on weekends, I stay up all night on the computer.

Mrs. SHIM SONG-JA: *[subtitles]* What are you doing?

CHUNG YOUNG-IL: *[subtitles]* Computer games.

Mrs. SHIM SONG-JA: *[through interpreter]* When Young-Il starts a game, he doesn't know when to stop and he just plays for hours.

DOUGLAS RUSHKOFF: Over the last year, Young-il has dropped from the top half of his class to the bottom. His mother thinks it's because of the computer.

Mrs. SHIM SONG-JA: *[through interpreter]* I'm not sure, but I think he mostly uses the computer to play some type of fighting game. I wish those games didn't exist.

[subtitles] You have to help Mom, OK? You're going to help, right?

[through interpreter] That inability to communicate with me, his own mother, makes me so sad.

CHUNG YOUNG-IL: *[subtitles]* Thanks for the food.

Mrs. SHIM SONG-JA: *[through interpreter]* I think if I can't control him right now, I may lose my son. This is an addiction. Only an addict could act this way.

ADMINISTRATOR: *[subtitles]* The Internet Rescue School is a two-week treatment camp.

DOUGLAS RUSHKOFF: In an effort to help kids like Young-il, the Korean government has opened free "Internet rescue camps" throughout the country.

ADMINISTRATOR: *[subtitles]* We will be taking the cell phones away from the students.

DOUGLAS RUSHKOFF: At the recommendation of a teacher, Young-il's mother will be leaving him here for two weeks.

GROUP LEADER: *[subtitles]* The reason you all are here, it's because you want to decrease the time you spend on the Internet.

DOUGLAS RUSHKOFF: The day starts with a group counseling session.

GROUP LEADER: *[subtitles]* "Because of the Internet, my health has gotten worse and there is no longer structure to my life." Who has checked that box? Everyone has checked that box? You did, too?

DOUGLAS RUSHKOFF: Most of the kids here say they've had to seek medical treatment for health problems that result from overusing the computer-

GROUP LEADER: *[subtitles]* Because of your eyes?

DOUGLAS RUSHKOFF: -like eyestrain and ear complications.

GROUP LEADER: *[subtitles]* Your ears?

CHUNG YOUNG-IL: I feel awkward.

DOUGLAS RUSHKOFF: The kids' treatment regimen, surprisingly low-tech, seemed designed mainly to recapture a childhood lost to the computer.

[on camera] When you go home, will you start using computer again, or will it be different?

CHUNG YOUNG-IL: *[through interpreter]* Honestly, I don't expect a lot. Not using the computer for 10 days was hard. I just kept thinking about the games or about getting out of the camp and going home. 6:30

Review Questions

1. Does this describe the Korean situation accurately? Do you feel that addiction is a problem? Have you heard about these special camps? Do you think that they are effective? How would you report Korean new media use to others?
2. In the second part the narrator visits a Korean school and sees a bunch of signs. They are given in translated English, however the English is pretty bad. Try to paraphrase them- make them sound more natural.

A. Slanderous comment on Internet hurts my friend.

B. Constantly playing computer games shrinks your capacity to think

C. Our ancestors were known as the politest Eastern state. Now we are the kingdom of internet etiquette.

What is your reaction to these? The teacher in the program says that teaching internet ethics is the first step. Is this effective? In your opinion how do we deal with issues like addiction and cyber-bullying?

1. As a teacher, would you use the internet in class? If so, how would you use it?
2. Is the internet changing the way that Korean children write? Are they using a lot of abbreviations?
3. Make a list of the positive aspects of the internet and all of the negative aspects.

Quick role play:

A (Teacher) You believe that using the internet/new media in the classroom and for homework is important. Your head teacher doesn't like the idea. Try to convince the teacher by giving specific examples of activities and explaining how they might be beneficial.

B (Head Teacher) You do not think that the internet should play a role in children's studies and you are skeptical about possible uses during class. A teacher comes to you and wants to add internet/new media as a new class component. Explain your concerns/fear. Listen to his/her ideas and ask questions.

Language Focus: Analogies

Analogies prove nothing that is true, but they can make one feel more at home.- Sigmund Freud

An analogy is a comparison between things which are basically not alike but which share some kind of striking similarity.

Example:

Students and Oysters

Students are more like oysters than sausages. The job of teaching is not to stuff them and then seal them up, but to help them open and reveal the riches within. There are pearls in each of us, if only we knew how to cultivate them with ardor and persistence.

(from Sydney J. Harris in an article entitled "What True Education Should Do" (1964). <http://www.how-to-write-a-novel.net/analogy.html>)

Practice

Examples

- A. Listen to these short clips of Congressmen Ron Paul & Ric Keller. What analogies do they make about the Iraq war?
- B. In debates politicians make comparisons and use personal anecdotes. (Listen to one example.)
- C. Your Turn: In groups make analogies for the following:
 1. Teaching English
 2. Entering university
 3. Finding a good girlfriend/boyfriend
 4. The internet

5. Riding the subway at rush hour

What are some other strategies used to convince people in debate?

Debate: We will prepare for a short debate. One side (Pro) of the Korean government is proposing to enforce stricter laws concerning internet use to combat what is seen as an alarming rate of internet addiction and concerns over the effects that the internet is having on youth and society in general. They are proposing the following:

1. A curfew on the internet-Anyone under 21 will only be able to use the internet for one hour a day between the hours 9am to 9pm.
2. Sites will be restricted. Anyone under 21 will only be able to access sites deemed educational by the government.
3. PC bangs will be closed.

The other side (Con) of the government is against this plan.

Pro side: Think about these suggestions- make sure that you can explain them and support them. Use personal or secondhand examples and make analogies. You may adapt the plan if you like, however make you changes known before the debate begins. You also may want to suggest additions to these.

Con side: Think about each suggestion and how to critique it. You must be prepared to give specific reasons, provide analogies, make comparisons.

In Larger sections there will be a second debate:

The teacher's association is made up of two groups: one (Pro) who wants to use the internet in new and exciting ways in class and for assignments and the other (Con) who feels that the use of the internet in school is a waste of time and will distract students from the main purpose.

Pro side: Think of the ways that you want to use the internet in classes. Be able to give specific examples, use personal anecdotes, make analogies and comparisons.

Con side: Make a list of possible reasons (dangers, problems) that the internet should not be used in the classroom. Be able to support these with examples from the news, personal stories, statistics if possible, and by making analogies and comparisons.

For reference;

Analogies made during Iraq war debate

http://www.usatoday.com/news/washington/2007-02-16-iraq-analogies_x.htm

Here are some of the analogies made in the House of Representatives as they debated President Bush's decision to send more troops into battle..

•The overgrown lawn, Rep. Ric Keller, R-Fla.

"Imagine your next-door neighbor refuses to mow his lawn and the weeds are all the way up to his waist. You decide you are going to mow his lawn for him every single week. The neighbor never says thank you, he hates you, and sometimes he takes out a gun and shoots at you. Under these circumstances, do you keep mowing his lawn forever? Do you send even more of your family members over to mow his lawn? Or do you say to that neighbor, you better step it up and mow your own lawn, or there are going to be serious consequences for you? Mr. Speaker, sending more young American troops now into the middle of Iraqi civil war violence is not the answer.

Keller voted against the troop increase on Friday.

•Second-guessing the coach, Rep. Jim Marshall, D-Ga.

"The anti-surge resolution is akin to sitting on the sidelines and booing in the middle of our own team's play because we don't like the coach's call. I cannot join midplay naysaying that might discourage even one of those engaged in this current military effort in Baghdad."

Marshall voted for the increase.

•Land mine, Rep. John Shadegg, R-Ariz.

"The best analogy I heard was one that said, 'This is like stepping on a land mine, where you put your foot on it, but you know that if you lift your foot off it will blow up.' We have put our foot on a land mine in Iraq. But if we lift our foot off before the Iraqi government can defend itself, it will blow us up, and it will blow them up."

Shadegg voted for the increase.

•Visit to the doctor, Rep. Ron Paul, R-Texas.

"A wrong diagnosis was made at the beginning of the war and the wrong treatment was prescribed. Refusing to reassess our mistakes and insisting on just more and more of a failed remedy is destined to kill the patient. In this case, the casualties will be our liberties and prosperity, here at home, and peace abroad."

Paul voted against the increase.

Debate Format:

Pro Side: 3 minutes to present your viewpoint

Con Side: 3 minutes to present Your viewpoint

(3 minutes for each side to prepare questions/counterarguments.)

Pro Side: Ask 3 questions to the Con Side (Con side answer)

Con Side: Ask 3 questions to the Pro Side (Pro Side Answer)

Wrap-up

Sample #3

Unit 3: The Internet and New Media, Lesson 3: Censorship, Piracy and Openness

Debate

vs.

Your Real Opinion:

I am going to have you work in pairs to discuss the following issues. With your partner discuss your opinion and be able to support it with detailed specific examples (personal or secondhand/news), analogies, facts or quotes. I will give you 10 minutes to prepare and then I will call on some of you to give your responses.

1. Do you think that the government should ever have a role in censoring information or sites from the internet? (Explain) Should the internet be under the jurisdiction of a national government?
2. Do you think that people should be able to share whatever information that they want to on the internet? For example, do you think that it would be ok for me to buy a book, scan some chapters and file share them with others? How about a movie?
3. What do you think of the following real situation:

A 12-year-old girl in Toledo, Ohio, receives an email from her internet provider regarding a subpoena. She doesn't understand it, so she ignores it. She found the files on a site that was free to access, but there were no warning signs that the bands didn't authorize the site. She's a huge fan of these bands – she owns all of their CDs and just wanted to hear the new songs. One year later, her family is formally served with a lawsuit naming her mom as a defendant. The suit alleges that the mother, who was the ISP account holder, illegally downloaded 10 copyrighted music files from a file-sharing network and seeks damages for each song. The plaintiff record companies offer to settle for \$6,000.

Are there any similar cases? Who are the stakeholders in this case? Who would you say is right? What, if any, do you think that the punishments for these types of copyright infringements should be?

Listening/Extended thinking about this issue
“Steal This Film”

13:00-15:00

Copying

Before listening: Is copying good or bad? Why?

Vocabulary: fundamental urge, bit torrent, absolutist political system can totally suppress, repression, capacity, at the heart of existence, imitate

1. Do the speakers say copying is good or bad? What are the reasons and examples that they give? What is a synonym that they use for copying?
2. What can be the result of restrictions on copying? What's your opinion about this???

21:50-25:50

Economics?

Before listening: Why do we have to pay for information? What kinds of information should we have to pay for?

Vocabulary: battleground, to what extent is it possible, to exclude, access, barbed wire, transmit across barriers, leaks over the internet, artificial, indignantly

1. How do the speakers and the cartoon discuss the way in which information becomes property?
2. Can this economic model be successful in terms of the internet (according to the speakers)? Why or why not?
3. What do the kids in the video say about downloading?
Is there an alternative economic model? Should we begin thinking about one??

31-37:00

A New Model

Before Listening: Who has the power/control when it comes to the internet?

Vocabulary: a commodity, panic, lamented, Phantom Menace, imaginary specter, shift in the ways we think of ourselves, proliferation of material, gatekeepers

1. Why are the usual media players afraid of the prospect of sharing?
2. What is meant by “the future has nothing to do with your bank account”?
3. What is the new economic model?
4. Why is the kid interviewed so excited?

Critical Thinking

So is this all a dream? Do you think that this new model exists or will exist? Do you think it will be swept away? If so, how? Can you think of examples both to support the views in this video and to go against them?

Do you think that a piece of media that uses other media to create its story (like mashups) can be called original art?

Think of one question of your own to ask others about this video or a topic related to it.

Sample #4

Unit 5: World Problems, Lesson 4: The Cove

“The Cove”

“The Cove” is a 2009 American documentary film that describes the annual killing of dolphins in a National Park at Taiji, Wakayama, in Japan from an anti-dolphin-hunting campaigner's point of view. The film highlights that the number of dolphins killed in the Taiji dolphin hunting drive is several times greater than the number of whales killed in the Antarctic, and claims that 23,000 dolphins and porpoises are killed in Japan every year in the country's whaling industry. The migrating dolphins are herded into a hidden cove where they are netted and killed by means of spears and knives over the side of small fishing boats. Parts were filmed secretly. (from Wikipedia)

Directions: After showing you a brief clip of the setting, I am going to have you read through the piece below. Underline any words or phrases that you don't understand. With a partner review new phrases and answer the questions beneath the passage.

Video Clip (41:40-49)

It's a relatively small group of people who are doing this. Outside these few remote villages, most of the population doesn't even know this is going on. The fishermen here who do this tell you "This is our tradition. "This is our culture. "You don't understand us. You eat cows. Well, we eat dolphins." Well, the truth is that's the big lie.

How can it be their culture, their tradition, if the Japanese people don't even know about it? 23,000 dolphins are killed for meat every year.

You never heard of it?

People in Osaka, Kyoto, and Tokyo...the reason they don't know about it is because of a media cover-up, a systematic, deliberate cover-up, a media blackout, because the dolphin meat is heavily laced with mercury. Mercury starts in the environment with the smallest of organisms, and every step of the ladder up, it gets magnified about ten times... until the top of the food chain, where you get these incredibly toxic levels. All the fish that we love most to eat...things like striped bass, bluefish, tuna, swordfish, marlin...this is a major source of mercury, and these substances are causing real problems, not just to dolphins, but to people, because people and dolphins feed at the same level of a food chain.

If you looked at bottlenose dolphins...that's Flipper, by the way...you'd discover, in fact, these animals are swimming toxic dump sites.

It's better to refrain from taking those meats...how do I say? Too much. But still dolphin meat contains some valuable nutrients. This is a matter that the consumer affairs and health ministries are looking after, and I can assure you that there is no product on the market that exceeds any of their standards. By their standards.

Almost nobody eats dolphin meat, but 23,000 are slaughtered every year, so that begs the question, Where is all this meat going?

Dolphin meat is generally considered to be a less desirable commodity, and it would sell for far, far less if it was properly labeled. So the meat is distributed much more widely than we recognize.

Scott Baker set up a portable DNA lab at a hotel in downtown Tokyo. We brought him samples, and he analyzed them and found that a lot of the packages that were labeled as expensive meat from larger whales was actually dolphin meat. A consumer may think they're buying healthy meat from whales from the southern hemisphere, and they might be getting a bottlenose dolphin from the coast of Taiji with levels of mercury that are 20 times higher than World Health Organization recommendations.

The fishermen who are eating dolphin are poisoning themselves, but they're also poisoning the people that they're selling it to. And the government knows this, and the government's covering this up.

They had this problem once before in Minamata. That's where mercury poisoning was first discovered. They called it Minamata disease. Japan has a history of this terrible Minamata tragedy, sometimes referred to as Minamata disease. But it's not a disease. It's not caught. It's the result of this toxicity. The most serious health risk of these high levels of mercury is to pregnant women. It's the fetus that's most sensitive to these levels of mercury. The children were starting to be born deformed. And it's going to happen again. Nobody has really looked into the hospitals, looked into the records to see how many people there have mercury poisoning. The symptoms are memory loss, loss of hearing, loss of your eyesight. It doesn't just knock you over dead. It takes a while. And that's happening.

Does he want to know if he's poisoning the bodies of other Japanese that he's selling the meat to? He doesn't want to know. He doesn't want to know about it. Well, in Minamata, the government said they weren't poisoning the people in Minamata, either. Remember that? The Chisso factory? The Chisso factory? Same thing, same problem. You don't think there's a cover-up going on with the amount of mercury in dolphin meat?

I don't think that a similar tragedy would happen because of the dolphin meat. I don't think so.

Ultimately, the dolphin meat is based on supply and demand like any other product, and if that product is poison and they can't sell it in Taiji, then they can't sell it in Iwate, and they can't sell it in Okinawa, and they can't sell it wherever else they're selling it. So you have to stay focused on that one lagoon in Taiji, I think.

Questions: According to the documentary:

1. What is flawed with the argument that this is a cultural practice?
2. What is the reason that Japanese people do not know about this practice?
3. What contributes to high levels of mercury in fish?
4. What is the significance of the underlined sentence: “..there is no product on the market that exceeds any of their standards”? How do you think the speaker might say this?
5. If so many people are unaware of this, then how does the meat get sold?
6. What is Minamata known for? What was the result of the incident there?
7. Why is the documentarian focused on Taiji?

LET'S WATCH THE VIDEO CLIP....

Reaction Questions

1. Who is right and who is wrong? The Japanese government, the fishermen, the activists? Who are the people affected by this practice?
2. The Japanese government has been active in arresting these foreign protestors. Many of the protestors try to intervene in catches and secretly record the capturing process. Do you think this is justified? Are the protestors brave or culturally insensitive?
3. Margaret Mead had said the following:

"Never depend upon institutions or government to solve any problem. All social movements are founded by, guided by, motivated and seen through by the passion of individuals. "

WHAT DO YOU THINK OF THIS STATEMENT? DO YOU AGREE? WHY OR WHY NOT?

ON YOUR OWN/OPTIONAL

BOTH THE JAPANESE GOVT. AND THE PROTESTORS CONTINUE TO CREATE NEW NARRATIVES TO SUPPORT THEIR CAUSES AND TO GIVE THEM LEGITIMACY. THE JAPANESE GOVT. CLAIMS THAT DOLPHINS CONSUME TOO MANY FISH AND ARE THE REASON FOR LACKING SUPPLY; THEREFORE, THERE MUST BE POPULATION CONTROL. THE PROTESTORS HAVE POINTED TO THE FACT THAT MERCURY POISONING IS HURTING THE LOCAL PEOPLE AND THAT THIS SHOULD BE A MAJOR REASON FOR STOPPING. READ THROUGH OR WATCH THE FOLLOWING CLIPS FROM THE FILM AND THINK ABOUT HOW THIS FORMATION OF NARRATIVES IS ESSENTIAL IN THE CONTEXT OF GLOBALIZATION AND THE STRUGGLE BETWEEN NATIONAL SOVEREIGNTY AND GLOBAL CITIZENSHIP.

1:04-1:06

AT THE IWC CONFERENCE

In other words, they're being told by the government that the dolphins are eating too much fish in the ocean.

(JAPANESE REPRESENTATIVE) This is not attempt just to incriminate whales as a bad guy. However, we cannot ignore the fishing effort has been decreasing.

(NARRATOR) It's seriously hard to take that PowerPoint demonstration seriously.

(JAPANESE REPRESENTATIVE) I have to tell you that there is very strong evidence that whales are consuming huge quantities of fish that are also the target of fisheries.

(BRAZILIAN REPRESENTATIVE) The Government of Brazil wants to put on record that to us it certainly amounts to what only can be described as biological nonsense. It is clear that the fisheries of the world are on decline, and the obvious culprit is people, and we don't want to acknowledge that.

NARRATOR

We look at the ocean as a source of infinite quality seafood, and I think we're learning some hard lessons that this isn't true. We're pulling the fish out of the ocean at such a rate and eroding and diminishing our marine ecosystems so bad that the whole thing could collapse.

70% of human beings, seven out of ten people, rely as their principal protein on seafood. If we lose access to fish in the sea, we will be causing the biggest public health problem human beings have ever faced. The Japanese literally control the world marketplace in fish. They have buyers in every major port in the world. They're catching their fish from an ever-depleting supply, and I think they have a real fear that they will run out of food. What more logical thing could they do than catch whales to replace them?

1:09-1:12 (A BIT LONGER THAN THE SCRIPT- BUT WORTH SEEING TO THE END)

I visited Japan earlier this year, and I discovered that there was another peculiar reason for the Japanese position at the IWC. This has not got to do with economics. It hasn't even got to do with politics. It really has to do with the...the remnants of a traditional notion of empire. They had had enough of the West telling them what to do and how to do it and when to do it. "Well, you're not going to make us stop killing whales." There's some kind of misplaced nationalistic pride at work. It's an industry that is massively subsidized by Japanese taxpayers, and when you have those sorts of subsidies in place, you invite corruption. In order to perpetuate this cultural argument, the Taiji dolphin hunters started giving the dolphin meat away free to the school system. They're getting this in a form of propaganda. They're not being told that the free lunchmeat that their children are getting are contaminated with high levels of mercury.

Sample #5

Unit 6: Economics and Global Business, Lesson #2: Privatization

Privatization

1. What is privatization and how can it be linked to globalization? What is the role of the World Bank and IMF in this?
2. What kinds of goods and services that were previously public are currently being privatized in Korea? What do you think of this? Have there been any protests against this?
3. In your personal opinion is privatization good or bad? Explain.
4. The reading and video clip that we will see talk about the commodification of water. Has water become commodified in Korea? Do you drink from the tap or buy bottled water? What are your reasons for doing this?
5. Explain the cartoon above.

Water Water Everywhere But Not A Drop To Drink!

I am going to divide you into pairs and give each pair a section of an article that talks about water privatization. Read your section together. You will have to teach your section to the rest of the class. You must teach at least one language point (excluding grammar) from your reading (ex. new vocabulary or phrase, synonyms or antonyms, description strategy, ways of presenting information etc.). One member should summarize making sure to use the underlined words, and the other will teach the language point. Note: look at the reading comprehension questions and make sure that you include the information that relates to your section. While you are presenting your classmates will listen for the answers and we will see which students can answer all of them!

“World Freshwater Crisis Looms, Activist Says”

Chelsea Lane-Miller, National Geographic News

Blue gold. The essence of life. These phrases reveal the importance many attach to water, the natural resource most fundamental to human survival. Though debate continues over who owns, or should own, water, few dispute that the abundance of fresh water resources on Earth is decreasing. And no one can deny the deep dependence of all life forms on the vital liquid.

Maude Barlow, an activist and chairperson of the Council of Canadians, a consumer non-profit, is one of the most outspoken opponents of the privatization of world water resources. Campaigning to have water declared as a human right, Barlow has written the book *Blue Gold: The Fight to Stop the Corporate Theft of the World's Water*, and has contributed to the essay collection *Whose Water Is It?* published by National Geographic Books. National Geographic News recently spoke with Barlow by telephone from her home in Ottawa, Ontario.

Part A

Question 1: Where are problems of water distribution greatest?

Question 2: You state this quite plainly as a building water crisis. Explain.

Part B

Question 3: As an activist, you work against what you describe as the commodification of water? What does that mean and why does it concern you?

Question 4: There are many cases where public provision of these water services is inadequate. In fact, the large inefficiencies associated with governments are a main reason proponents favor private sector participation.

Part C

Question 5: Do you see any benefits in private sector participation? Is there a role for these companies?

Question 6: How can people and governments be more efficient in their use of water?

Part D

What are some of the dangerous “ingredients” found in tap water and what are the effects?

After reading

1. What is your reaction to the reading? Is any of the information new or surprising? What questions do you have that you would still like answered?
2. What do you know about bottled water vs. tap water in Korea? Are both safe?
3. Make a list of pros and cons related to drinking bottled water vs. water from the tap.

Flow: For Love of Water

Sequencing task: I am going to give each of you 1-2 sentences from a description of the documentary that we are about to see. As a team I want you to try to find the correct/suggested order. I will give you 10 minutes max for this task. Let's see how close you can come to the original!

Listening and Comprehension Questions

Part 1 (18-26)

This clip focuses on water privatization in South Africa. Questions are presented in the order that they appear in the clip.

1. Listen to what David Hemson says and try to fill in the blanks: “Cross-recovery is a new Bible that we have in South Africa and that means everybody must pay for whatever service you get. And for rich people that’s obviously not a problem, but when it comes to the really poor you wouldn’t believe it but 5 RAND which is less than a dollar is a lot of money for a _____ so you find that the poorest of the poor they’re only taking one bucket but if you work out how much they paid for that bucket it’s actually more than a richer person would have paid in an _____ for that water and it’s _____.

He believes in water privatization: T or F?

2. Listen to the Michel Camdessus and fill in the blanks: “If you’ve no water, forget about reducing poverty cause bad water is today the source of the major diseases. It kills _____, _____ . We are all committed to reduce by half the _____ of people with no access to clean water. The challenge is of such a _____. We must put at the

disposal of the common good the _____ of the private sector.
He believes in privatization: T or F?

Maude Barlow runs into people from Suez (water co.)

3. Listen to Maude Barlow and fill in the blanks: At first when these private companies went into developing countries they were welcomed by the people because they were going to bring water and they were going to bring investments. Of course, what people didn't understand was that they are not bringing new investments. It's paid for by _____, by the World Bank. Then they came in and they raised prices and they didn't deliver good quality water and they _____ and they fired public servants and their record was a disaster.

4. What is the "new technology" used to get water? Explain how it works.

5. Fill in this sentence: The consumer needs to pay _____ for the supply of water.

6. What is the problem with this system?

7. Basil Bold, manager of the company that operates this system says (fill in): You've actually changed the thinking, the culture of people to understand that they should pay. We shouldn't have to force them to pay. They _____. What is your opinion of this?

8. Ashwin responds (fill in): "By telling a woman who's got nothing in order to get your water you must put in a card that takes your _____ amount of money. What is she going to do but go to the river and take that dirty water and die of cholera and then you say that people don't know _____."

9. What do Maude Barlow and her friend mean when they say, "They don't have a choice"?

10. The manager of the water operations gets angry with Maude Barlow and finally says: People are to pay regarding what they _____.

Ashwin says: The placards of the post-liberation period said: Free water, free electricity, houses for all. What was actually happening was that many people were having their electricity disconnected, their water disconnected and they've been evicted from these very homes that the government said they would improve conditions. People then started saying that we will reconnect illegally but we will reconnect openly. There are whole townships that are reconnecting people's water.

11. Two of the representatives for the large water companies are interviewed. Both respond in similar ways. What are their main arguments? (see below for script) Do you think that the first speaker makes a good analogy?

"When you hear people saying the water for the people we have no problem. Water should not be a commodity we have no problem. We are just the operator like a hotel operator who operates the system. Because we have a very long-term experience. We sell our knowledge."

"We have the know-how. We have the technology. We know how to organize very big networks"

bringing water to the homes. Today more than 30,000 people are dying every day from water disease. The ideal objective would be to bring clean water to everyone.”

12. How does the former accountant for Veolia describe these companies? According to him, how did they begin and what are their interests? He says that it would be foolish to think of these as _____ organizations.

Part 2 (38:50-42)

This clips highlights the role of the IMF/World Bank and discusses the World Water Council. I will play it two times.

1. What is the World Water Council? Who was at the founding meeting?

2. According to Maude Barlow what was the goal of the WWC? Water as a _____.

3. Jim Schultz says: “How can you keep loaning poor countries money to meet their basic needs? It is completely predictable that what happens is poor countries end up with debts they can’t afford. And that debt becomes the _____ around their neck with which the World Bank and the IMF become the _____.

4. According to Maude Barlow, what kinds of questions need to be asked?

5. Maude Barlow describes this group (the WWC) as a kind of _____ that decided _____.

6. What does Barlow say that we need to compare water with?

7. What is the purpose of the black and white movie clip?

Homework: Come prepared to talk about greedy/ “evil” companies or examples of unethical business practices.

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