MEDIA LITERACY IN THE 21ST CENTURY - INTERNATIONAL BASICS AND CITIZENSHIP PRACTICES[i]

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Abstract:
Media is becoming very strategic and dynamic as if it's a different world. Taking its roots from the cultural and technological changes and demands, on one hand media is developing, making up new channels, concepts, fashions, designs and constructions reaching each and every individual in the world and on the other hand, it changes the lives of the people and societies, presenting the facts in a different way, concentrating on the attitudes and life styles and representing them partially, triggering the expectations. This partial or whole change of media finds new ways of producing materials, creating new presentation and representation styles, providing new products, making it all different from the past. Not only the content but also the context and channels are changing rapidly; thematic, individualized and a highly liquid media is flowing all around the world. However, all the change of media sounds nonsense if it cannot create a media literate and civic society. This study aims to question the media literacy providing media and citizenship examples that makes it possible as a civic practice. As in the new media age, the individuals and society seem to be more than ready to make sacrifices for concepts like democracy and citizenship. This type of new media and new media literacy types bring up the new intergenerational, interdependent and global citizenship issues covering each and every individual, providing them new identities and new independency areas. Thus new media is mostly interpreted as a tool of democracy and freedom implementing ways of the voicing the voiceless and increasing the choices, doubling the number of the media channels, changing rules of media ownership, changing the rules and opportunities of accessibility and providing multiple identities to the participants of this new and rich world. Thus, everyday people are now not only labeled as the audiences but also become a part of the public opinion, contributing to the media as the producers, managers, distributers, disseminating the information in hand, etc. However, it's just time to think about the media literacy and different type of media literacies.

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Keywords: literacy, media literacy, citizenship

Özet:

Medya, sanki farklı bir dünya gibi, çok stratejik ve dinamik bir hale geliyor. Köklerini kültürel ve teknolojik değişimlerden ve taleplerden alarak, bir yandan medya gelişiyor, yeni kanallar, kavramlar, modalar, tasarımlar ve dünyadaki her bireye ulaşan yapılar oluşturuyor ve diğer yandan ise gerçekleri farklı bir biçimde sunan, tutum ve yaşam tarzlarına odaklanan ve onları kısmen temsil eden, beklentileri tetikleyen şekilde bireylerin, toplumların hayatlarını değiştiriyor. Bu kısmi ya da genel medya değişimi, materyal üretmenin, yeni sunum ve sunum biçimlerini yaratmanın, yeni ürünler sunmanın, geçmişten farklı kılmanın yeni yollarını bulmakta. Yalnızca içerik değil, içerik ve kanallar ve mecra da hızla değişmekte; tüm dünyada tematik, bireyselleştirilmiş ve oldukça akışkan bir medya dolaşımda. Ancak, medya okuryazarlığı ve sivil toplum oluşturamadığında, medyanın tüm bu değişimi anlamsız olacak. Bu çalışma, medya okuryazarlığı ile sivil vatandaşlık uygulamalarını mümkün kılan vatandaşlık örnekleri sunan medya okuryazarlığını sorgulamayı amaçlamaktadır. Yeni medya çağında olmanın verdiği güçle, bireyler ve toplum, demokrasi ve vatandaşlık gibi kavramlar için fedakarlık yapmaya hazır görünüyor. Bu tür yeni medya ve yeni medya okuryazarlığı türleri, her bir bireyi kapsayan yeni nesiller arası, birbirine bağımlı ve küresel vatandaşlık konularını gündeme getirmekte ve onlara yeni kimlikler ve yeni bağımsızlık alanları sağlamaktadır. Bu nedenle yeni medya çoğunlukla, sesi olmayanların sesi olan ve seçimleri zenginleştiren, medya kanalı sayılarını arttıran, medya sahipliği kurallarını değiştiren, erişilebilirlik kurallarını ve olanaklarını değiştirebilen ve bu yeni ve zengin dünyanın katılımcılarına çoklu kimlikler sunabilen bir demokrasi ve özgürlük aracı olarak yorumlanmaktadır. Bu yüzden, günümüzde insanlar artık sadece izleyici kitlesi olarak etiketlenmiyor, medyaya yapımcılar, yöneticiler, dağıtıcılar olarak katkıda bulunup, ellerindeki bilgiyi dağıtıma sunarak aynı zamanda kamuoyunun bir parçası haline geliyorlar. Bununla birlikte, medya okuryazarlığı ve farklı medya okuryazarlıkları hakkında düşünmenin tam zamanı.

Anahtar Sözcükler: okuryazarlık, medya okuryazarlığı, vatandaşlık

1. Introduction

From the beginning of the history, people needed the 'forms' and 'signs' as well as 'a system' before 'reading' or 'writing'. The cave paintings, the objects used in daily life in the old ages, the primitive calendars and the historical, architectural sites are all require a kind of literacy both for their time of creation and now for interpretation. All these are the products of the media literacy however, the media used in those times not the media in its modern sense. For example, the roots of civilization dated back to the Neolithic age, and Göbeklitepe, Urfa, Turkey with its estimated BC 12.000 years age stands for a a

prominent zero point of time.[iii] Yet, it proves much more than we thought in the name of literacy.

When communication started to be interpreted as the sending and receiving messages, the first models of media literacy appeared. Getting the message was first considered to be an individual ability, but later on as a public participation and not limited to a certain part of life or being qualified for a certain type of job, etc. It is surprising to see how the simple, humble structure of the concept of literacy had changed and valued many different dynamics in the society to cover the expectations of different cultures and different times. The literacy of those times were knowing about the rituals, being aware of the limitations and possibilities, estimating the facilities and changes in the nature. Those were believed to be the first and basic literacy skills of surviving. Yet, still, we may talk about the Maya Culture or Aztec Culture[iv] as well as Aboriginal literacy[v] having a distinct, culturally appropriate holistic perspective reflecting their distinct world views. The refusal of the modern literacy skills, their cultures were valuing only the memories, rituals and inner self rather than the written forms.

1.1 Literacy Was Limited to Reading

The concept of literacy of the old ages was associated with the reading skills. But in the 21st century literacy is not only limited to knowing a language or being effective in oral or symbolic communication. Whereas the concept was only limited to the sounds and the production of the sounds in its ultimate form to be able to speak in that language, when it comes to the written form, there were no limits of writing perfection. Thus the oldest form of the writings was still in their silent and giant forms of book rather than the papyrus of the previous ages, mainly produced in leather pages with special type of ink and meticulously and even colorfully designed. However, it could also be argued that the painting was still accepted as the primitive written form of the language, if not of the vocabulary, that of a story or myth. Thus, the drawings mean more than the signs, unless you know the story behind. Literacy thus involves more than the sign itself covering all the knowledge of the past, history, traditions, culture and functional knowledge of all possible languages throughout the world. It covers not only the four language skills but beyond that a civic participation as well as being able to establish networks in the society. However, at the beginning, literacy is referred to the individual competencies such as reading and reading aloud using the perfect pronunciation. Understanding the system by individuals, resulted in 'writing' in the forms of inscriptions first, to make it concrete and available to the others first who could decipher it – a limited part of the society – but later to a wider circle known as public. The skill of reading was also limited to reading and understanding the signs but not vocalizing them.

[iii] Ramesh, S. (2018). Pre-History: Emergence and Palaeolithic to Bronze Age—10,000 BC to 800 BC. In The Rise of Empires (pp. 49-88). Palgrave Macmillan, Cham.

[iv] Smith, M. E. (2006). Aztec culture: an overview. Tempe: Arizona State University.

[v] Antone, E. (2003). Culturally framing Aboriginal literacy and learning. Canadian Journal of Native Education, 27(1), 7.

1.2 Literacy Was Limited to Understanding Numeracy

Even if we may go back as early as 8000 BC for the first literacy types, the first known and widely used alphabet occurred about 7000 years ago and the first written official texts appeared within the first thousand years. Literacy in those ages was regarded as numeracy rather than reading and understanding the text messages. But then, the script was crucially important due to the economic, social and cultural reasons. According to Stephen Chrisomalis, independent script development occurred at four times in human history in Mesopotamia, Egypt, Lowland Mesoamerica, and China.[vi] Irving Finkel of London British Museum states that the first writings appeared in Lower Mesopotamia just for economical purposes whereas Denise Schmandt-Besserat argues that writing systems in Mesopotamia first emerged from a recording system in which people used impressed token markings to manage trade and agricultural production.[vii] The items produced to be sold counted and listed due to control reasons as well as economic benefits. The action of literacy was counting and marking only. This was done only by drawing the picture of the thing and numbering it beside. That might show us that arts and literacy were hands in hands from the very beginning of civilization and civic society. For centuries, people worked on practical solutions as to make literacy easier for everyone especially for the public which means ordinary citizens. Yet, there were also the higher class of people who wouldn't like the ordinary people reaching to their level of competency, otherwise they would be losing their prominent positions in the higher steps of the management ladder. That means, the literacy rates were almost seen as a sign of class and status in the society.

1.3 Literacy Was Related to Individuals Rather than Public

In the antique Roman times, for example was considering citizenship as secured individual rights, even privileges. With time, Roman citizenship became a highly desirable institution, especially attractive to those who were conquered.[viii] It was possible if only the person has at least basic level of reading and understanding skills and he has the signature to sign the necessary documents. According to Webster[ix] the term literacy refers to familiarity with literature and to a basic level of education obtained through the written word. At the beginning, literacy was seen as an individual competency rather than a public proficiency level or performance level. Only the chosen or capable individuals are allowed to be literate thus the knowledge brought a social status as well as an economical status with it. According to Chrisomalis, proto-cuneiform texts exhibit


[vi] Chrisomalis, S. (2009). The origins and coevolution of literacy and numeracy. The Cambridge handbook of literacy, 59.

[vii] Schmandt-Besserat, D. (1978). "The earliest precursor of writing", Scientific American, 238(6), 38-47.

[viii] Gross, F. (1999). Citizenship and ethnicity: the growth and development of a democratic multiethnic institution (No. 128). Greenwood Publishing Group.

[ix] http://www.merriam-webster.com/dictionary/literacy

not only numerical signs, but also ideograms depicting the objects being counted.[x] Egyptian hieroglyphs having the first phonetic values, emerged by 3300-3100 BC and depicted royal iconography that emphasized power amongst other elites. This was the first time, literacy is associated with phonemes, reading aloud and sounding the signs. Yet, it was also the time when the literacy is counted as a prestigious set of skills available to only the knowledgeable and important people of a certain class. In those years, 'knowledge' seemed to be so important that only a certain class of people could handle it. The earliest examples not only of Lowland Mesoamerica (using a kind of glyphic writing and bar-and-dot numerical notation systems for purposes related to royal iconography and calendar systems) but also the examples of China (containing the inscriptions on bones as records of sacrifices made) both indicate that early acts of literacy were closely tied to power and chiefly used for management practices. As time passed, the higher status of the literate people gave them more power not only in the old days but also in close history: For example, in 1964 in Brazil, Paulo Freire was arrested and exiled for teaching peasants to read. However, the rates of the literacy all around the world were so low that only the 17% of the world citizens have literacy the rest were classified as illiterate just in 1700. Unless the other people surrounding were literate enough, even if you had something to read and write, it was almost not possible to communicate.
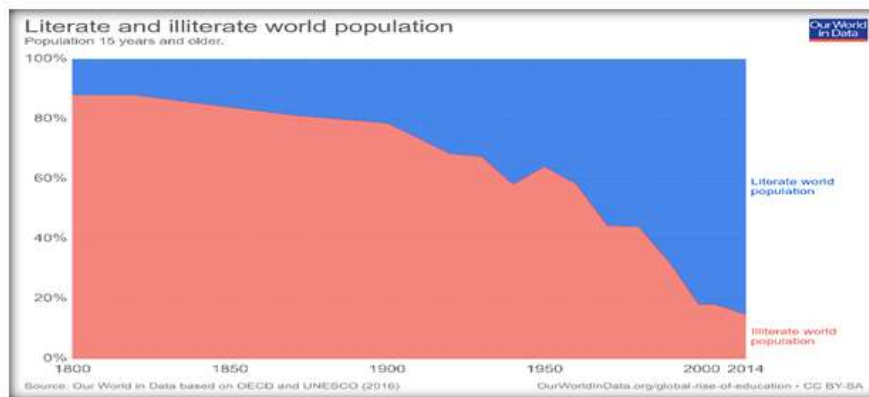
Figure 1: Literate and Illiterate World Population 1800-2004

This was a kind of a two-fold dilemma: On one hand literacy was not possible for those in the lower classes of the society, on the other hand, the higher classes were having certain limitations providing literacy to the other classes. Regarding the slavery of those old times, it seems to be interesting to see how they quickly increased the rates literacy due to the practical purposes since most of the people having higher positions in the society were handing the boring part of their duties to their helpers. So, first, these slaves should be educated to read, read aloud, to write and improve their writing skills

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[x] Chrisomalis, Stephen (2009), "The Origins and Coevolution of Literacy and Numeracy", in Olsen, D. & Torrance, N. (Eds.), The Cambridge Handbook of Literacy (pp. 59-74). Cambridge: Cambridge University Press

artistically. Actually, how literacy is associated with the social classes at the beginning is not very certain. However, some specific events could be mentioned as to refer to the importance of literacy throughout history in different societies. For example, when the Western Roman Empire fell apart literacy became a distinguishing mark of the elite, and communications skills were politically important. Another striking example stated in the history is that in 1686 church law (kyrkolagen) of the Kingdom of Sweden (which at the time included all of modern Sweden, Finland, Latvia and Estonia) enforcing literacy on the people, and by 1800 the ability to read was close to 100%. However the situation in England or Wales was %50 lower that the men or women couldn't sign their marriage certificates due to the illiteracy.

1.4 World History Had an Impact on the Concept of Literacy

Literacy was associated with the religion and religious rituals as well. Being able to read and recite the holly words of any belief system gave an enormous precious value to the individual or to the class of people. In ancient civilizations such as those of the Sumerians and Babylonians, literacy was the province of an elite group of scholars and priests. Though more prevalent in classical Greece and Rome, it was often limited to members of the upper classes. As in the Indian culture, educating the Veda priests in BC 2000 how to sound perfectly during the celebrations, even in modern cultures for many centuries literacy was associated with the reading, reciting and understanding the holly book in Latin. The people who could be able to read it were adored and respected and the people who could write were given high priorities and salaries. This was not the case only in Eastern cultures but also in Europe.

Later on, literacy is associated with the competency of not only Latin but also one's own language and the other languages. Throughout the discoveries and inventions period, people and the governments gave more importance to literacy since it meant more development and money as well as a high prestige in the society. However, sometimes literacy was dangerous due to the long time devoted to it, for example, the little children spending their time in boarding schools away from their families created a generation gap and loss of local and indigenous languages since they do not use the same language on their return. Or, the migrations to the other lands brought different dialects and even different languages, so the people's only connection with their roots was their old written language which lost its importance a few decades later. Due to the migrations, many literate people became illiterate in the other lands they try to survive or the children suffered from the lack of schooling due to the formalities or length of their journeys. Those days of mobility brought a different type of literacy to the communities.

The spread of literacy in Europe in the Middle Ages was evidenced by the use of writing for functions once conducted orally, such as the indenture of servants and the notation of evidence at trials. One other tradition followed for centuries was the internship system which had helped people to get the grasp of the language related to a specific field through the experience of apprenticeship training system in real time, real life. Thus the young participants were not blamed to be steeling the working hours for

their educational purposes and this meant specialization on a specific field or topic, a practical literacy of the real world.

During the long colonization period, many societies changed their places as well as their language systems, learned new languages or were forced to use other languages. Famine and migration also caused the people to move in different countries or continents causing literacy problems at the end. Mostly the indigenous people being quite literate in their own languages considered to be illiterate when the language, culture and evaluation systems change. Becoming more mobile but also more settled, people developed education systems and improved criteria for becoming 'a citizen'.

The rise of literacy in Europe was closely tied to great social transformations, notably the Protestant Reformation, which brought individual study of the Bible, and the development of modern science. The spread of literacy during the Reformation and the Renaissance was greatly facilitated by the development of printing from movable type and by the adoption of vernacular languages instead of Latin. Compulsory schooling, established in Britain, Europe, and the U.S. in the 19th century, has led to high rates of literacy in the modern industrialized and civilized world. Yet, for example, palm trees were perhaps more important than the human beings, thus, even if we lack an appropriate number of the civilians we have the numbers and positions of the palm trees due to their importance to find directions and draw maps. This refers to a different type of media literacy.

Up to a certain time, literacy rates were limited to books of few pages and the chapters from the holly book and only the very rich ones could afford it. With the masses leaving their towns and villages to live in the big cities with the hope of a job changed the concept of reading and understanding since their access to the books and mass media was easier with the rapid publication techniques. Also, they were rich enough to afford new and better books and did not need manuscripts of the old. At schools, the rate of the literacy was assessed through the reading and reading aloud competitions whereas we know today that these have nothing to do with understanding.

Perhaps, just after the industrial revolution, a slight change in the concept of literacy occurred. A basic literacy standard in many places is defined as the ability to read the newspaper. Thus, literacy is associated with the concept of media and mass media. This means that literacy had a new evaluation tool: Newspapers as a widespread form of media. Especially after the industrial revolution as the individuals are forced not to spend 'individual' times, instead individual and more collective productivity gained more importance. That means, an average worker of the industrial age is the individual who could smell where the work is through frequently reading newspapers, especially the little printed yellow pages showing the possible working opportunities and wages.

Later on, these individuals who were working under pressure of time in unfavorable conditions began to learn more about their rights and started to fight against the low wages or bad working conditions. That means they required more of literacy demanded in the past decades. Yet, especially low literacy rates of women and children

caused more injustice on their part. However, many laws included them as the fair part of the society.

After a few decades, we may see more in prosperity even in average families, having radios, television sets at home and reading more than one daily newspaper and at least one magazine of their choice. That means, people devoted more time to media and developed more types of literacies throughout their lives and more media is developed for the individuals such as men, women and children as well as public. In the meantime, whereas the man associated their literacy more with the technical subjects such as economics, business, sports or automobiles, etc., the women had enough time to be exposed to the advertisements as to buy their preferred products and children went to school to get more information and become more literate for future. Many different subjects were included into the general curriculum of the school that these new topics required a different literacy that their parents had in the past. Thus the generation gaps occurred due to these different literacy types.

With the steam and electricity, a sudden increase in the number of the newspapers, magazines and books brought the concept of literacy a new aspect. The working class, now having more money and some time left for pleasure began to concentrate more on arts and literature as well as education in their spare time. This brought the idea of museums for old and new collections, visits to the museums, reading the new books, the bestsellers and spending time for arts. With the reproductions, the works and yielding of the best artists were now publicly known and shared. The new concept of serialized novel in the corner of the newspapers helped to increase the attention to art as well as the literacy rates. Thus, the stars of literature of the period, Charles Dickens, the Brontë sisters, George Eliot, William Makepeace Thackeray now became classics, contemporary writers have placed in the best corners of the individual libraries as well as the town libraries.

The governmental role of guiding public knowledge through the Akta Diurna, the hand written papyrus and public announcements left its place to the daily newspapers circulated widely especially in the 1700's and led the first magazines for men and women. Looking at those days one may even think about different literacy rates for different clusters of the society. The best newspapers of the Europe in 1870 for example were circulating 595.000 newspapers in those days. Yet, the literacy rate of the world was still around 20%. The improvements in the mass media helped the newspapers develop columns for the oppositions, better examples for laymen and women to understand the governmental issues and developed 'opinion journalism'. The ideas reached to masses with the developing publication techniques by 1814 with the use of steam and literacy became more visualized with the publication of the first photographs on newspapers by 1826 in France. This brought the idea of 'reading between the lines' improving the skill of understanding what is not written instead of the written ones.

For many years, press was considered the only way of getting and distributing the information. Yet, after the success of the first telegraphy in 1844 and overseas cables between the continent and Europe by 1858 mass circulation improved in better and safer

routes. Requiring the skill of understanding the codes rather than the words, telegraphy increased curiosity rather than literacy. The people invented colloquial usages such as 'heard it by the grapevine'. After the introduction of radio in 1873 and the first telephone conversation by 1876 the news circulation developed through the audio instruments including the wireless by 1895. Thus, in a way, this was getting back to the old days where spoken language was more important and understanding the implications, tones of voice, pitch, etc. gained more importance.

The most important improvement occurred through the introduction of moving images by 1900's. The first television programs and films affected the masses for a longer and deeper way. Whereas lacking the audio and colour at the beginning these moving images contributed to masses in the cinemas, television channels up to the first half of the century. Adding of the audio by 1926 and color by 1954 their 'audiences' reached to millions. However, NYU - Professor Arnold Baskin of Tisch School Of Arts in Cinema states that the reason for the development of cinema in America is the low literacy rate and the lack of bonds that connect people, that is, being a foreigner! People who know each other talk. If they do not have a common language and cannot read or write, there is no choice but to watch, thus, visual literacy is the result of despair. Similarly, Batmaz also emphasizes the importance of ideology in the process of the production of the visuals, putting the low literacy into lower boxes as the consumer only and the higher the literacy the higher the potential of managing the media and visuals occur.[xi] He also states the relationship between the written symbol and its possible vocalization that could be called as 'representation/mimesis'. These concept leaded the deeper studies regarding the concern crucial to the sciences and the arts alike[xii] as well as how reality and arts, literature is combined.[xiii] The literacy brings limitations only. Apart from the content of arts, the literacy is downgraded to somewhat selling-buying experience only or consuming the news. Whereas the literacy rates were so low even in the age of space, it is ironical to expect the newspapers to be accepted 'global' publishers unless their mass circulation in three continents reach up to at least 50,000. One of the main dynamics of such a great power is economic and cultural as well as ideological in its core sense. That means in the last decade 392 million newspapers are sold per day in the world and the global circulation figures, the number of newspaper readers around the world shows that exceeds 1 billion. Yet, how about the literacy rates? The higher the literacy rates mean the higher circulations in that country, but it circulation might not be equal to getting, understanding and interpreting the message in the right way.

[xi] Batmaz, V., "Medya Okuryazarlığı için Epistemolojik Bir Yaklaşım: İdeolojiyi Anlamak ve Çözmek", in Medya Okuryazarlığı Üzerine, 2019, Eğitim Yayınevi.
[xii] Frigg, R., & Hunter, M. (Eds.). (2010). Beyond mimesis and convention: Representation in art and science (Vol. 262). Dordrecht: Springer.
[xiii] Auerbach, E., & Said, E. W. (2013). Mimesis: The Representation of Reality in Western Literature-New and Expanded Edition (Vol. 1). Princeton University Press.

1.5 The Changing Content of the Media and the Aims of Media Literacy

In the first half of the 18th century, for the first time, books were published, other than an educational or religious agenda, especially for young children. This brought a new approach as to arrange the content for different audiences since children were a new segment for the publishers and the uneducated families were ready to save for children's learning. For example, only 12% of people in the world could read and write in the 1820s and of all the Europe, England had the highest literacy rates with 19.63% of the population over the age of 15. Yet, in 1905, for example, there was only a 1.77% increase in the literacy rate[xiv]. However, this was something bringing a new understanding to media literacy, the entertainment and fun part of it was really important, it was including more of the cultural content, the songs, rhymes and riddles. The publications like 'The Definition of Three Hundred Animals' (1730), 'Gigantick Histories' (1740-43), 'Tommy Thumb's Pretty Song Book' (1744), 'Bah Bah, bah, black sheep ',' Hickory dickory docks', including the first versions of well-known classics, including 'Mary Rond,' 'London Bridge is falling' and 'Sixpence' other books had followed. It was important that John Locke spread his educational approaches with Newbery books. These clean printed, brightly colored paper printed books, including riddles, games and various stories, played an important role both in the importance of education and the adoption of books as educational material and brought the concept of visual literacy for the first time. 'The History of Little Goody Two-Shoes' (1765) became a famous book about the Cinderella-like story of a poor orphan named Margery. According to Ruth Richardson, the existence of such real stories has changed people's reading habits and spread the perception that something can be learned from books.[xv] In the UK from the 17th century to the 19th century, the bestseller and Chapbooks (chap means old and second hand: formerly used by street vendors, later on attributed to all commonly used fun books with various stories, rhymes and narratives) published topics ranging from fairy tales and ghost stories to politics, crime or disaster news, and small and affordable publications sold on the streets in pocket book format. Apart from the educational system, these books were aimed to help at least children to infer and internalize the concepts of right and wrong, preparing them to be the citizenship.

1.6 A Wider Perspective to Literacy by UNESCO

After discussion of challenging topics, such as slavery and experiencing the two world wars as well as their wide impact on societies, with the emancipation of rights, people gave more importance to literacy in its civic sense and literacy became the right to be provided by the governments and local bodies. Thus, a more citizenship based approach came into the focus.

[xiv] Pembecioğlu, N & Akgün-Çomak, N., "21. Yüzyılın Göç Tehdidindeki "Küçük Prenses", V. Uluslararası Çocuk ve Gençlik Edebiyatı Sempozyumu, İstanbul, Türkiye, 19-20 Ekim 2018, pp.45-71
[xv] Richardson, R. (2012). Dickens and the workhouse: Oliver Twist and the London poor. Oxford University Press.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines literacy as the "*ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts.[xvi] Literacy involves a continuum of learning in enabling individuals to achieve their goals, to develop their knowledge and potential, and to participate fully in their community and wider society*".

In UNESCO website literacy is defined as a human right and the basis for lifelong learning.[xvii] It empowers individuals, families and communities and improves their quality of life. Because of its "multiplier effect", literacy helps eradicate poverty, reduce child mortality, curb population growth, achieve gender equality and ensure sustainable development, peace and democracy. In today's rapidly-changing, knowledge based societies where social and political participation takes place both physically and virtually, acquisition of basic literacy skills and the advancement and application of such skills throughout life is crucial.

In the modern times, literacy became some assessment criteria to introduce us, a certain reliability and validity point for the communities. Many policy analysts consider literacy rates as a crucial measure of the value of a region's human capital. For example, literate people can be more easily trained than illiterate people - and generally have a higher socioeconomic status.

People begin to give more importance to a kind of global literacy rather than the personal literacy skills. In this case, the list of countries by literacy rate According to the CIA World Factbook, gained more and more importance. Numerous researches are conducted and reports were prepared just to see the literacy rates of the individual countries or countries as a group, such as African countries, European countries, etc. Thus, literacy now is used not only as an assessment value for the individuals showing their quality and social rank but also used as a tool to evaluate the governments, their educational policies and their success as well as the communities and their development rate. Some interesting facts and conclusions can be drawn from these statistics: For example, women represent two-thirds of all illiterate adults globally. Extremely low literacy rates are focused in three regions: South Asia, West Asia and Sub-Saharan Africa. The global literacy rate for all people aged 15 and over is 84.1%. The global literacy rate for all males is 88.6% and the rate for all females is 79.7%.[xviii]

2. Developing Definitions of New Types of Literacies

When concentrated on definitions and meaning of 'Literacy' concept was defined in different ways throughout the history. In its core sense, literacy is described as the ability to read and write[xix] and the inability to do so is called illiteracy or analphabetism.

[xvi] "The Plurality of Literacy and its implications for Policies and Programs". UNESCO Education Sector Position Paper: 13. 2004.
[xvii] http://en.unesco.org/themes/literacy-all
[xviii] "World". CIA Factbook.
[xix] Oxford English Dictionary

Nowadays, literacy is defined as the capacity to communicate using inscribed, printed, or electronic signs or symbols for representing language in Encyclopedia Britannica.[xx] However, most of the researchers associate the concept of literacy with moral and political issues, being aware of the political issues and understanding between the lines.

As dwelled much on reading and speaking skills as in the early days of literacy, today's literacy, is not only specific to the right pronunciation of the speech sounds, spelling or writing, neither it is limited to the knowledge of grammar (syntax) or number of words (lexicology). It is not only fluency in reading or speaking either but rather the accuracy and coherence of communicative competences requiring the ability of understanding not only what is written but also the visual or spoken 'text', yet, understanding the inferred meanings, insights, connotations and colloquial usages.

With the changing conditions and 'reading' habits people tried to define literacy in many different ways as to cover the most important aspects of modern understanding of literacy. Some have asserted that the definition of literacy should include the ability to use tools such as web browsers, word processing programs and text messages. According to Kress, similar expanded skill sets have been called multimedia literacy, computer literacy, information literacy and technological literacy. [xxi] Some scholars such as Selber & Selber propose the idea of multiliteracies which includes Functional Literacy, Critical Literacy, and Rhetorical Literacy.[xxii] As McKenna et al. stated "Arts literacy" programs exist in some places in the United States.[xxiii]

Other genres under study by academia for example Pleasant & Greer include critical literacy, media literacy, ecological literacy and health literacy.[xxiv] With the increasing emphasis on evidence-based decision making, and the use of statistical graphics and information, statistical literacy is becoming a very important aspect of literacy in general. Knoebel argued that literacy includes the cultural aspects[xxv] and Gee emphasized that literacy had political, and historical contexts of the community[xxvi] in which communication takes place and instead of a single type of literacy, modern life requires multiliteracies.

Given that a large part of the benefits of literacy can be obtained by having access to a literate person in the household, some recent literature in economics, starting with the work of Kaushik Basu and James Foster, distinguishes between a "*proximate illiterate*" and an "*isolated illiterate*".[xxvii] The former refers to an illiterate person who lives in a household with literates and the latter to an illiterate who lives in a household of all

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[xx] Encylopedia Brittanica, 2014

[xxi] Kress, Gunther R. (2003). Literacy in the new media age. New York: Routledge

[xxii] Selber, S., & Selber, S. A. (2004). Multiliteracies for a digital age. SIU Press.

[xxiii] McKenna, Michael C.; Richards, Janet C. (2003). Integrating multiple literacies in K-8 classrooms: cases, commentaries, and practical applications. Hillsdale, NJ: L. Erlbaum Associates

[xxiv] Zarcadoolas, C., Pleasant, A., & Greer, D. S. (2009). Advancing health literacy: A framework for understanding and action (Vol. 45). John Wiley & Sons.

[xxv] Knoebel, M. (1999). Everyday literacies: Students, discourse and social practice (Vol. 80). Peter Lang.

[xxvi] Gee, J. P. (1996). Social Linguistics and Literacies: Ideologies in Discourses Philadelphia: Falmer

[xxvii] Basu, K., & Foster, J. E. (1999). On measuring literacy. The World Bank.

illiterates. What is of concern is that many people in poor nations are not just illiterates but isolated illiterates. As Kellner argues Critical Literacy is not an option[xxviii] and as Gainer empahised it should also take place in the middle school curriculum.[xxix] Today most of the academics including Morrell[xxx] aim to classify many different types of 21st century Literacies. Apart from the Basic Literacy and Media Literacy, these might include ethical literacy, 21st century Citizenship Literacy, Information Literacy, Intercultural Literacy and Network Literacy.

2.1 Digital Literacy

Whatever the classifications bring forth, none of the new literacy forms replace the traditional literacy. Yet, even if there is no universally agreed definition of it anyone agrees that Digital Literacy is seen as an essential requirement for 21st Century Citizenship and Citizenship Education as well as Digital Citizens of the future. In this respect perhaps the links between the digital literacy and citizenship should be made clearer. The modern people, are almost 100% is digitalized in its broad sense specifically when we are talking about Industry 4.0 or Society 5.0. In the earlier modernity days, digital literacy was including much more simple efforts, for example when you visit a bank, you need to take a slip of paper from the numerator to show your number and point out the standby time. Thus, you should follow the digital board to see your number blinking to show which one would be your teller to solve your economic problem. When your turn comes, two numbers side by side appear on a screen that you should follow in order to make your request. Even this little example shows us how digital formats gained importance in our new lives. Even these examples sound too much tradition regarding today's IOT and other facilities, robotic type of live, banking etc. In its simple sense, literacy is related with our daily lives in general and how we take our appointments, write something into our mobile or electronic notebook or make a date for the appointed time in our Google calendar. Most people tend to call these abilities as computer literacy. According to Jenkins, from an academic perspective, digital literacy is a part of the computing subject area, alongside computer science and information technology.[xxxi] Digital literacy is distinct from computer literacy and digital skills. Whereas computer literacy only refers to knowledge and skills in using traditional computers, the new digital skills are more than just using the computers but developing practical abilities in using digital devices (such as laptops and smartphones). Digital literacy differs from both of these terms in that it relates to knowledge, skills, attitudes and behaviours in the use of a broad range of digital devices such as wearables, smartphones, tablets, laptops and

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[xxviii] Kellner, D., & Share, J. (2007). Critical media literacy: Crucial policy choices for a twenty-first-century democracy. Policy Futures in Education, 5(1), 59-69.

[xxix] Gainer, J. S. (2010). Critical media literacy in middle school: Exploring the politics of representation. Journal of Adolescent & Adult Literacy, 53(5), 364-373.

[xxx] Morrell, E. (2012). 21st-century literacies, critical media pedagogies, and language arts. The Reading Teacher, 66(4), 300-302.

[xxxi] Jenkins, Henry (2009). Confronting the Challenges of Participatory Culture: Media Education for the 21st Century. Cambridge, MA: The MIT Press.

desktop PCs, all of which are seen as network (rather than computing) devices. The focus today has moved from stand-alone to network devices.

Perhaps questioning would be a better beginning: What do we expect from a digitally literate person? In this case we expect the digital literate people to develop their own goals or policies to make a change in the society and develop their own tools and Networks to make it real. Thus it involves not only efficient use of the tools but also developing strategies, to reach to more advanced treatments, dealing with more sophisticated concepts and skills such as critical thinking, are higher level competencies. According to Selfe in modern times we are facing new literacies expounding upon the new type of literacy in regards to the technological advancements of society.[xxxii] However, as Frechette points out, the societies now come across with a new, 'Layered Literacy' much more stratificational levels than ever, that could describe the way that print and digital overlap, creating intertextuality.[xxxiii] On one hand we may talk about the transliteracy as the ability to read and write across a wide variety of media formats and on the other hand we may need Electracy, as the pedagogical skills necessary for new digital skills. Anyhow, the role and rights of a person within the digital world is summed up with the words: 'Digital Citizen'.[xxxiv] To Livingstone, social practices gain emphasis here and that is the reason why the history of literacy shows a number of contestations over the power and authority to access, interpret and produce printed texts, which have been magnified by the growing role of digital technologies.[xxxv] A digitally literate person will possess a range of digital skills, knowledge of the basic principles of computing devices, skills in using computer networks, an ability to engage in online communities and social networks while adhering to behavioral protocols, be able to find, capture and evaluate information, an understanding of the societal issues raised by digital technologies and possess critical thinking skills. In this respect, we rather expect the young generation to mean themselves through their digital writings, digital blogs or digital newspapers. Rather than the traditional print perspective, digital writing enables students to explore modern technologies and learn how different writing spaces affect the meaning, audience, and readability of text. Digital texts are widely used, available in wider circles and more effective.

[xxxii] Selfe, Cynthia L. (1989). Redefining literacy: The multi-layered grammar of computers. In Gail E. Hawisher & Cynthia L. Selfe (Eds.), Critical perspectives on computers and composition studies (pp. 3–15). New York: Teachers College Press

[xxxiii] Frechette, J. (2016). From print newspapers to social media: News literacy in a networked environment. Studies, 9(4), 545-560.

[xxxiv] Briggs, S. "20 Things Educators Need to Know About Digital Literacy Skills." Innovationexcellence.com, August 12, 2014. Accessed April 15, 2015. http://www.innovationexcellence.com/blog/2014/08/12/20-things-educators-need-to-know-about-digital-literacyskills/?Itemid=92.

[xxxv] Livingstone S (2004) Media literacy and the challenge of new information and communication technologies. Communication Review 7(1): 3–14.

Marc Prensky invented and popularized the terms "digital native" and "digital immigrant".[xxxvi] A digital native, according to Prensky, is one who was born into the digital age.[xxxvii] A digital immigrant refers to one who adopts technology later in life. These terms aid in understanding the issues of teaching digital literacy, however, simply being a digital native does not make one digitally literate.

Digital immigrants, although they adapt to the same technology as natives, possess a sort of "accent" which restricts them from communicating the way natives do. In fact, research shows that, due to the brain's malleable nature, technology has changed the way today's students read, perceive, and process information. This means that today's educators may struggle to find effective teaching methods for digital natives. Digital immigrants might resist teaching digital literacy because they themselves weren't taught that way. Prensky believes this is a problem because today's students are "*a population that speaks an entirely new language"* than the people who educate them.[xxxviii]

In contrast to Marc Prensky, Dave White from the Department for Continuing Education at the University of Oxford has been publicizing his concept of digital visitors and residents.[xxxix] Briefly, the concept is that visitors leave no online social trace whereas residents live a portion of their lives online. These are not two separate categories of people but rather a description of a continuum of behaviors. It is probable that many individuals demonstrate both visitor and residential behaviors in different contexts. White has developed a mapping tool which explores this concept.

Increasingly, communication in commerce and in general requires the ability to use computers and other digital technologies since the 1990's. With the concept of literacy a new perspective appeared as to manage the life skills, not only the individual ones but also the community skills. Media and literacy is seen in between the route of the individual and the community. And literacy is seen as the ability to manage all different angles in concordance and collaboration with each other.

[xxxvi] Prensky, M. (2001). Digital natives, digital immigrants part 2: Do they really think differently?. On the horizon.

[xxxvii] Prensky, Marc. (2001) "Digital Natives, Digital Immigrants", part 1: On the Horizon. MCB University Press, 9 (5),1-6.

[xxxviii] Prensky, M. R. (2012). From digital natives to digital wisdom: Hopeful essays for 21st century learning. Corwin Press.

[xxxix] White, D. D., Youngs, Y. L., Wodrich, J. A., & Borcherding, T. (2006). Visitor experiences and transportation systems in Yosemite National Park. National Park Service.
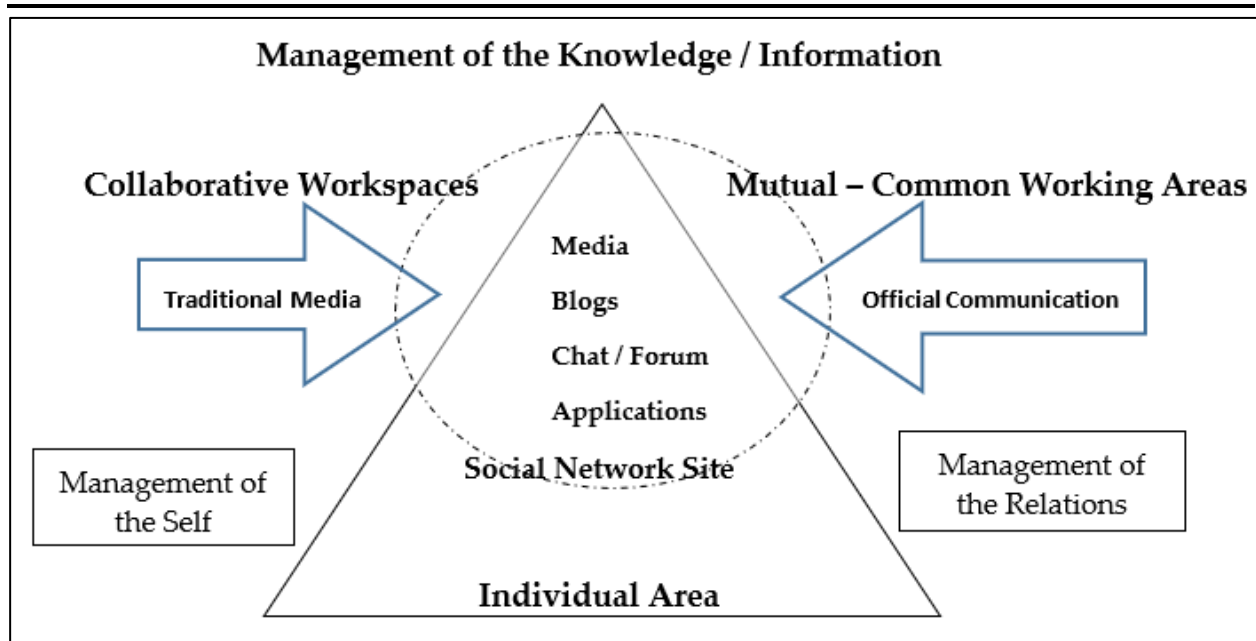
Figure 2: Literacy Areas

Thus, digital literacy in a way is standing between the management of the self and management of the relations leading to the management of knowledge to create better societies and inform the public. Regarding the context and content involved, such a literacy was prominent not only for individuals but management of all kinds including the communication, policy making and citizenship issues

2.2 Visual Literacy

The concept of literacy includes visual, electronic, and digital forms of expression and communication. To Cordes, modern literacy has broadened in scope, as it is tied to technology and culture, and the ability to become and remain literate requires a long term commitment.[xl] Depending upon the specific type of text to be deciphered, the literacy types could differ. For example, depending upon the visuals mainly and understanding how human brain works or how certain cultures understand the same message in different ways we may need to question more about the 'visual literacy'. Visual literacy was included into the concept of literacy starting from the early days of history. Not only the representation and mimesis as in the older times, nowadays, it also includes the ability to understand visual forms of communication such as body language, pictures, maps, and videos. Depending upon the different symbol systems available to a certain culture or community, the same message could be unveiled in different ways at different times of history. Literacy might seem to be very simple and basic however it may require a complex set of abilities to understand and use the dominant symbol systems. Even if this system might be simple in the past centuries, in a technological society the concept of literacy is not only visual or literal but also digital and more sophisticated. With the

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[xl] Cordes S (2009) Broad Horizons: The Role of Multimodal Literacy in 21st Century Library Instruction. Available (consulted July 2009) at: http://www.ifla.org/files/hq/papers/ifla75/94-cordes-en.pdf

media and electronic, technical equipments producing not only the letters of alphabet or numbers on clay tablets but also the electronic texts, holograms and more complicated and abbreviated forms. These new type of texts or codes require deeper analysis of the texts and understanding these texts might require further abilities rather than mere decoding actions. These abilities vary in different social and cultural contexts according to need, demand and education. The codes might be very serious ones or might contain humour, allegory, simile and even distortion requiring decoding the cohesion of the text and cohesive devices required.

The term "visual literacy" is credited to John Debes, co-founder of the International Visual Literacy Association. In 1969 Debes offered a tentative definition of the concept: "Visual literacy refers to a group of vision-competencies a human being can develop by seeing and at the same time having and integrating other sensory experiences."[xli] According to the later definion of IVLA, Visual Literacy refers to a group of vision-competencies a human being can develop by seeing and at the same time having and integrating other sensory experiences. The development of these competencies is fundamental to normal human learning. When developed, they enable a visually literate person to discriminate and interpret the visible actions, objects, symbols, natural or man-made, that he encounters in his environment. Through the creative use of these competencies, he is able to communicate with others. Through the appreciative use of these competencies, he is able to comprehend and enjoy the masterworks of visual communication.[xlii] In its general terms, visual literacy is defined as the ability to interpret, negotiate, and make meaning from information presented in the form of an image, extending the meaning of literacy, which commonly signifies interpretation of a written or printed text. Visual literacy is based on the idea that pictures can be "read" and that meaning can be communicated through a process of reading.

Due to the fact that media produced images more than the texts and the images carried more meanings of multiple layers the literacy of the printing press of the old times turned to be the visual literacy of the millennium. According to Eddy, the notion of visual literacy has been transforming the age of digital learning and reflecting the transformation of datagogies for quite some time. Classical and Medieval theories of memory and learning, for instance, placed a strong emphases on how the visual format of words and lines affected the ordering of information in the mind. During the Enlightenment new emphasis was placed on training the senses through print and graphic technologies in a way that benefitted the rising middle class.[xliii] By the nineteenth century visual literacy was a core component of the national education systems that were emerging in Europe and North America, with educational reformers like Sir John

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[xli] Avgerinou, M. & Ericson, J. (1997). "A review of the concept of visual literacy", British Journal of Educational Technology, 28(4), 280-291.

[xlii] IVLA (International Visual Literacy Association) (2009) What is 'Visual Literacy?' Available (consulted July 2009) at: http://www.ivla.org/org_what_vis_lit.htm

[xliii] Eddy, Matthew Daniel (2013). "The Shape of Knowledge: Children and the Visual Culture of Literacy and Numeracy". Science in Context 26: 215–245.

Lubbock arguing for visual tools like diagrams and models to be used in the classroom.[xliv] This kind of visualizing the information brought a better understanding to the concepts via graphs, colours and moveable images. This also added a new aesthetic dimension to literacy as to appreciate the arts, sculptures and visual messages. The inner city design, locations design and artistic creativity immersing into the lives of the individuals as well as public sphere.
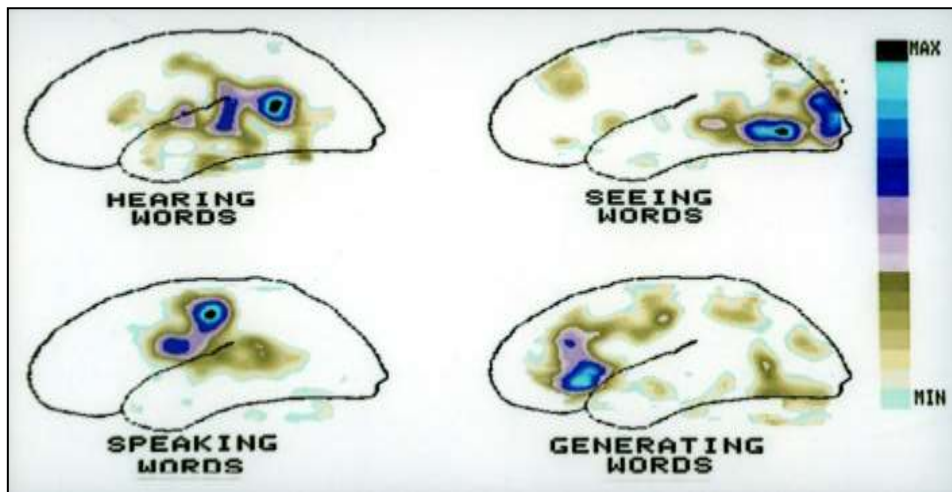

Figure 3: From Raising A Reader[xlv]

As the brain functions deciphered through the improvement of the technology and the centers for different activities were located in different parts of the brain and the understanding of visual literacy gained more importance. The findings prove that the archives collected in the brain had a kind of stock function that none of the visuals seen actually disappear but stored and archived in the brain and even left to the other generations as an important heritage. Thus, the visual literacy became the center of education as well as a life philosophy about how to feed the brain. Visual literacy gained more importance not only in education, aesthetics and arts but also in history, criticism, rhetoric, semiotics, philosophy, information design, graphic design and psychology as well as public relations and advertisements.

2.3 Critical Literacy
In 2007 European Commission defined media literacy as the ability to access the media, to understand and to critically evaluate different aspects of the media and media content and to create communications in a variety of contexts.[xlvi] This means that knowing and understanding the meaning of the message as an individual doesn't mean a lot to the public responsibilities and requirements of the modern life. Values and actions as well as

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[xliv] Owen, J. (2000). The Collecting Activities of Sir John Lubbock (1834-1913) (Doctoral dissertation, Durham University).

[xlv] http://www.lil-miss.com/2013/02/13/raising-a-reader-the-importance-of-reading-to-kids

[xlvi] European Commission (2007) A European Approach to Media Literacy in the Digital Environment. Available (consulted July 2009) at: http://ec.europa.eu/avpolicy/media_literacy/docs/com/en.pdf

the behaviors and underlying interpretation systems are questioned through the critical literacy. Knott (2005) explains, many of our writings involve reflection on written texts, because the thinking and research on the given subject has already been done and it has been published[xlvii], however, it's not we write or read it's the function of the text within the given structure of the society. Thus, without critical literacy, it could be impossible to assess and evaluate the other texts surrounding us. Critical literacy practices grew out of the social justice pedagogy of Brazilian educator and theorist Paulo Freire. Giving importance to literacy Freirean approach was banned and favored in many different circles since 1968. To Freire, critical literacy helps teachers as well as students to explore the relationship between theoretical framework and its practical implications.

The Freirean perspective on critical literacy is strongly represented in critical pedagogy and is conceived as a means of empowering disempowered populations against oppression and coercion, frequently seen as enacted by corporate and/or government entities.[xlviii] Freirean critical literacy starts with the desire to balance social inequities and address societal problems caused by abuse of power. It proceeds from this philosophical basis to examine, analyze, and deconstruct texts.

In its core, critical literacy is not an individual but an instructional approach, stemming from Marxist critical pedagogy that advocates the adoption of "critical" perspectives toward the text. To Berriz & Wager, critical literacy encourages readers and audiences to actively analyze texts and offers strategies for what proponents describe as uncovering underlying messages.[xlix] This kind of literacy doesn't only approve the ways to access to the message, but also questions the message in as many different ways as possible, thus forcing the literate consumers or audiences to reflect upon the text through positioning the self in different ways regarding the message in multiple perspectives. Thus, the audience, the reader, is also responsible to ask questions to the text to yield the meaning or possible different meanings to articulate different decodings of the same message. It's not only the semiotic codes deciphered but the visuals and interpretive codes, denotations, connotations, etc. Thus, it's not any more just reading the message but being in relation with the message in a deeper sense, engaging the self within the message, reaching to a level of flexibility of seeing different perspectives rather than a fixed label for the text. Involving construction, deconstruction, coding-decoding, paraphrasing, reasoning, etc., critical literacy involves not only the structuralist but also the post-structuralist perspective in it. All these would be meaningful and very valuable regarding the citizenship of the 21st century.

[xlvii] Knott D. (2005). Critical Reading Towards Critical Writing. Available (consulted July 2009) at: http://www.writing.utoronto.ca/advice/reading-and-researching/critical-reading

[xlviii] Peters, M., & Lankshear, C. (1996). Critical literacy and digital texts. Educational theory, 46(1), 51-70.

[xlix] Berriz, B. R., Wager, A. C., & Poey, V. M. (Eds.). (2018). Art as a Way of Talking for Emergent Bilingual Youth: A Foundation for Literacy in PreK-12 Schools. Routledge.

3. The Importance of Media Regarding Citizenship

From the very beginning, the concept of literacy is seen as a set of individual skills for centuries. It was important to sustain and power the individual yet, centuries later, literacy became a tool to educate, warn and activate the citizens in the society. Today, the individuals perfectness, wholeness and competence is still important but more important than that is the equality of the opportunities, creativity and flexibility of the decisions made at either at the individual level or community level.

Today, educating the individual is one of the primary goals of the civic society, since the civic citizen should be knowledgeable and responsive, active and alert. That's why the concept of literacy is not limited to a certain part of life, i.e. school, but in a way scattered through life covering the lifelong learning. The education systems of the modern times also support the idea through technological substructure, providing endless courses, certificates and diplomas via distance learning, networks, teleprensences, activated materials and applications. In this way, the intellectual process of gaining meaning from a certain visual, written or printed text is sustainable, dynamic and multilayered. However, concentrating on this multiple meanings of the same text, we may end up with the semiotic analysis of an 'open text' which is a text that allows multiple or mediated interpretation of the same or different readers. The concept of the open text mainly comes both from Umberto Eco's collection of essays The Role of the Reader[1] and Roland Barthes's The Death of the Author.[li] The new or old messages could be deciphered millions of time as to enrich the level of understanding in its deeper points. The flexibility of the meaning and the changing codes of the time at each level could provide the audience several layers to modify the text at different perspectives.

The main question here is how and why a certain text could be related to media and literacy, what kind of a benefit could be taken from the text as an individual or group of audience? Enriching the learning and understanding environment, we may have a look at the same text at different levels, predicting different outcomes and yielding many different functions. This kind of positioning the message as the idea, the knowledge or the information, we may concentrate on the common ground and maximum benefit of the community.

Reaching to the wider audience circles the media becomes richer in all its complexity. Thus, the media becomes the text to be deciphered by the audience in many different layers to reach to every individual in the society. Thus, it might be possible to send messages to the society to make it unfold in different ways at different layers. In this case, it is the duty of the citizen to maintain the possible meanings of the text, to develop it further for the other type of audiences and/or to deliver the text to the outmost capacities as possible. The media not only causes the individual interaction with the governmental bodies but also the paves the way for communication grounds between

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[1] Eco, U., 1984,The Role of the Reader: Explorations in the Semiotics of Texts, Indiana University Press
[li] Barthes, R., 1977, 'The Death of the Author' in Image-Music-Text, Fontana

individuals, groups and societies as well as the governing and governed bodies. Doing this, the media tends to be approaching everyone equally and sensitively.

Whereas in the traditional times, the media was owned and managed by certain institutions or bodies rather than the citizens themselves. Yet, with the reach of the technology and lowering costs, almost fully equipped citizens appeared to make up their own messages, producing media and disseminating it all along the way. Thus, the role of the media in the modern ages is bringing an enormous responsibility to the news gathering people as much as the audiences. The media aims to provide information on what is going on in this society and in other societies as to make the audience aware of their position in relation to the others. If this information is somewhat unreliable, than the positioning of the individual and the governmental bodies would be wrong. The media has the responsibility as to provide every piece of information considering the ultimate benefit of the audience not the economical or ideological side of it. Thus, Citizenship Literacy is also a crucial part of Media Literacy. There it stands let it be a little sacrifice, a vote, a sort of participation to willingly giving, social responsibility project, altruism or benevolence.

2.4 Communication in Action to Become the Other

Communities are made up of individuals. Thus, we are always surrounded by our own images, representations and reflections as well as those of the others. So, there is an ongoing war between the 'self' and 'the other'. 21st century is full of discussions of being/becoming the "self" and "identity" is one of the basic questions. Even if the social /human rights are supporting the 'self' there is always 'the other' in the middle of a conflict. The self could only become the self, helping the others reach out the similar standards of life. Otherwise, in general, 'The Other' is the disappointed, dismissed and excluded one in the society. Having all these in mind, now we're much more concerned with the human engineering and creation of the self and the other. We do it sometimes unconsciously but mainly very consciously and systematically. The media is shaping us through the images and challenging life styles suggested. When media is considered the reliability of the information is important. The non-transparency of the messages effect the reliability, validity and credibility of the message. This may also create the creativity or cause the differences in perception may it be the source of information, the context or the created agenda up to the world to live in…

In the network-society reality and virtuality are mixed. Post-modern heroes or idols are replacing human beings emotionally in soaps, sports, music or films. The inner life of an individual is emptied and we're getting bored more quickly and easily. A lot of young people are talking-texting mobile with each other about completely nothing. It seems that the purpose of living is just vanishing.

Identity is a result of the interplay between the individual and community, and between a sense of belonging (to a family, religious group, occupational groups, ethnicity etc.) and freedom of choice (of career, religion, nationality, language etc.). Individuals are always looking for groups to belong to, with which they can identify themselves, feel

connected to and thus gain a sense of security within a concrete community. On the other hand, identity also means standing out: being different, a unique individual, depending upon the interpreters. So the search for identity connects and divides at the same time. 'The Multiple Choice Identity'[lii] is a person, who is creating his own identity according to place and time as well as necessities, as a sense-opened, knowledge based, problem-solving, communicative, creative, cooperative and reflective person.

Media can help us to find out more about ourselves or position the self in different ways regarding the same message and how it's been unveiled in different ways. According to Eco and Barthes, everything is a text. In this respect, we could claim that all individuals are texts; texts having different variations, stylistic differences using similar codes and symbols. That means, each individual or each text is a different one, a unique one, having references to different other texts, requiring different readings, emphasizing different points and perspectives. Each text requires a different level of analysis regarding structural, cultural or interpersonal settings. It is possible to find a different unity in each text. Yet, all these texts have something in common that brings us to citizenship literacy. They also stand at a certain point of the society, distinguishing one from another, having similarities and differences. These texts have something common with each other, yet, they are also very different from one another. There is a continuous relationship among all these texts. They are influenced by the others or they refer to the others. Thus, media texts could provide us a second hand information not directly about ourselves but help us change ourselves in the way to the desired or estimated ideals, ideals of the society we live in. The messages are enriched with the contradictions, oppositions as well. In a way, the only way of being a unique text, each should have a unique way of representing the values it has. Each text is an unfinished one having the possibilities of adding more and more elements or new structures. The things added to the text could represent its own structure or these new additions could be the reflections or imitations of the others. In some cases, the text gets richer by the citations or references to the other texts. These intertexual elements make it harder to understand or interpret the text, all these yet add a new perspective to it as well. The texts frequently encounter with another and it is this meeting with 'the other' that makes the text more valuable and dignified. Being an open text, all the texts are influenced by the other texts thus either they are enriched or restructured through the reregulations of what they already have and the new information they get.

Thus encountering with "the other" and reshaping, restructuring, placing 'the self' in relation to 'the other' is inevitable. The reshaped, restructured self has a continuous interaction with the other for future encounters. Each new encounter has an impact on the self. Thus the self grows up bit by bit with the help of the other. The other helps the self to add new circles to its original self. In this sense nobody is unique. The things, qualities, habits etc. are all considered, shaped and placed again regarding the values of the self in contrast to the other. Since all these texts are cyclical, liquid ones rather than

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[lii] Kratsborn, W., Jacott, L., Pembecioğlu, N., 'Identity And Citizenship: Impact Of Borders And Shifts In Boundaries'. CiCe Thematic Network, London Metropolitan Univeristy, 2008.

being linear or static ones, the new information gathered through the new encounters and new texts end up in the self. These new texts are evaluated through the eyes of the self. After this evaluation the new information is either accepted or rejected. What happens to the accepted information? Thus, the self creates himself/herself through the others' images. The self in a way creates a new self with the help of the others. The items, elements, new point of views are all added to the self to make it standing still within the society. Each new perspective adds a new part to the self or to the unique identity. At the end of this interaction, the new text, the self, having different layers is in fact a combination of the self and the others.

Sometimes it becomes so complicated that, it might be so difficult to differentiate between the original part and the additions or the imitations. Thus, the self is a kind of mosaic having different shapes and colours in it rather barrowed from the others, either having things to be shared or having the equipment to fight with the others. It may seem to be 'The Paradoxes of Modernity' and Durkheim claims that human being is a social identity.[liii] To live together means that the individual needs to be under an umbrella of a greater shelter. The multiple society or network society is a form of society increasingly organizing its relationships with and within electronically processed information networks, gradually replacing or complementing the "old" social networks of personal face-to-face communication. In the multiple society linear, cyclical and chaotic developments occur simultaneously in a multilayered way.

3. Media Literacies

Regarding the past, it could be claimed that the messages show/reflect who you were, at present it reflects who you are and in future it'll be whom you'll become. Thus, the changes of the individual as well as the society seem to be in the hands of media, the way it visualizes, labels or reflects them. Media has its own choices regarding what to maximize or what to minimize as no longer neutral media is around. Even if there might be some negating factors, it is almost the same in everywhere in the world. So, depending upon what kind of media you're following and what perspective that media is concentrating on the individual or the society would be benefiting that part of the message. In fact everybody is following the media yet, everyone is exposing the self to a 'known' and probably previously accepted type of media. Unlike in the past times, the media is not registered or programmed flow anymore. That means the audience should be ready to unveil the information. That's why the media, having a single, certain aspect, aim not to dissatisfy or disappoint the audiences. The only way of doing it is just to keep on giving similar perspectives not much causing to activate different types of literacies forcing the audience use similar perspectives to analyze the same text. Yet, falling into this pitfall would create citizens of the same type rather than critically questioning ones. Because, after a certain time of media exposure, the audiences do not attempt to develop

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[liii] Durkheim, Emile [1893]1933 The Division of Labor in Society. George Simpson (trans.). New York: Free Press.

better or different types of literacies to enrich their perspective. Thus, the media in fact creates its own literacy styles and establish their own walls.

That's why one should also think of journalism in 21st century and future of journalism since news gathering is becoming an enormous responsibility and how to position each piece of news is getting more and more important. Possibly, the perspective designed by the media would never be questioned by the audiences or never ever anyone would like to question the information provided by the media for a second time. People in the network age usually gather the information through the digital sources rather than the traditional sources but these sources could be manipulative. That's why especially at this age all sort of media literacy should be thought and accompanied by different skills. In this case, it's not only the governmental but also nongovernmental responsibility to train the audiences to be careful about what they are consuming.

3.1 Communities and Societies

Communities could provide an atmosphere as to share what the media provided for us. The habits of media consumption could be underlined by the communities even if it changes from one community to another, there are similar points at each level. The lower and higher levels of the social scale might benefit from the same message in different ways. Future of media is often considered to be some kind of blurred idea and usually in the pessimistic way. On one hand, the authors, journalism professionals are supporting the reading – viewing based information and taking the 'news' into the center of life. Yet, on the other hand, due to the immense technological developments all over the world, digital information is transmitted widely and more broadly having more impact on individuals and societies. Yet, this could increase the level of manipulation.

In the last decade the societies were more under the influence of one perspective having a deep impact on the traditional media. The concept of 'social media' is used in order to define a new trend or a tendency, principally, the individualized use of digital channels with higher access to multiple sources than the traditional media provided. This use might be extended from the daily use of communication within the society to institutional representations, as well as, from the individuals to the group members and masses. Thus, social media seems to be offering an alternative way of communication and turn-taking, interaction or coordination type as well as the meta production of the anti-globalized and anti-monopolized media by the individuals taking part in it actively and voluntarily.

At the very beginning, covering only few 'advantaged' groups, nowadays the social media seems to be covering most of the disadvantaged ones as well, in almost all countries in the world. Having many examples, such as Yahoo groups, YouTube, Facebook, Linkedin, Google plus, MSN messenger and many other versions, social media is making up its own agenda, having its own rules, dynamics and communication styles, being a more productive, more inclusive and effective tool. It is a general question: What will happen to the concepts such as 'gatekeepers' or 'opinion leaders'? The future of journalism seems to be in the hands of the individuals who become bloggers, youtubers,

internet journalists and news writers all of a sudden. Yet, how this kind of individualized media could reach to masses brings up another problem. Apart from the basic ideologies and pressure groups the social media has more a civil, conscious, confident perspective when compared with the traditional ways of communication. Regarding the new developing tendencies, it is easy to say that more social responsibility projects are carried out through the social media.

More and more institutions are represented in the social media, meetings are held and even the fates of the societies are decided through social media as in the example of Arab Spring. According to Alexa statistics, Starting from the cave paintings, papyrus to the printing press of the 1450s, in 1851, the New York Times and then in 1985, American Online came up. We started receiving our first e-mails in 1998 and Google was founded the same year. In 2001, the first campaigns about the absence of any children who could not go to school at primary and secondary level came up. These were important regarding citizenship literacy and media literacy. Then, starting from 2004 (2003 MySpace and LinkedIn, Facebook in 2004, YouTube in 2005, Twitter in 2006, 2007 Tumblr, 2010, Instagram and Pinterest in 2010) people began to have social media accounts. Today, it is known that 2.5 billion people communicate via these social media accounts. Of all the people's 60% visiting the social media regularly, 85% daily, %93 monthly. Chris Hughes of Facebook declared that each user spends around 19 minutes in 2010. However, in 2019, Turkey is ranking in the top for of social media with three hours and five minutes daily usage whereas the least users, Japan's were spending only 45 minutes. Japan is followed by France and Germany. The posting attitudes change from one generation to another, yet, China seems to be the leading one having around 250 Instagram postings by per teenager in 2018.

Having the individualized postings among the many others aiming to convey a cultural, social, awareness rising function, the messages of the social media are considered to be a kind of means to carry out the concept to further people, developing the skills of critical reading, evaluating and dissemination. Social media is expecting the individuals to position themselves with each piece of new information. This liquid society, this balancing atmosphere has advantages as well as disadvantages. Mostly, the advantages are emphasized but when people get used to such a luxury it becomes impossible to give it up.

In the past, the media was the pool to share the information with the people. Nowadays, media becomes the platform to share the information of the individuals with the society. The individuals gained more importance against the society and individualism become more important than the social itself. However, the social and the individual are the inseparable parts of the same medallion. Just like the individual and society are inseparable from each other.

Regarding the old classifications about the type of communication, such as ordinary and superficial, modern communication is respected as the one lacking interest, more automatic, sometimes inconvenient or even inappropriate. Apart from anything

else, human to human communication is respected more even if sometimes it is also regarded as old fashioned.

With the new technological developments, time and place of the communication became perhaps more important than the communication itself. Face to face communication facilities provided more means to the concept of communication. The distance communication / education facilities helped the society to cope up with the changes. However, it is the media having such an impact on the society that the individual has to arrange the pace and participation degree in order to prevent any kind of alienation. On one hand the bombardment of the messages is a huge load but on the other hand, especially social alienation has a great impact on the individuals. Thus, social media covers the gap even if it's not full of real friends or at least with the virtual ones. Media in this case is a means to an Estrangement or Escape.

Living in a society requires building up relationships and it is only possible within the limits of the 'media' in nowadays. In real relationships, the first meeting is very important. However, a process is required for the involvement of the personalities. This process would yield 'feelings' such as 'empathy' requiring putting the self into another person's place and 'sympathy' making sacrifices for the other people in need. Only after passing these processes, any coincidence could be named as a 'relationship' or 'friendship'. However, the 'modern' has no time to spare for the 'others' in the society. Mostly the egocentric tendencies guide the people to develop their own circles within the society and these circles has high barriers to keep the 'others' out. Thus, media also becomes the floor of facing the others in the society. Media becomes a means of both reflecting the self and meeting the others, coping up with the different reflections of the self..

All these changing and new concepts of communication bring new aspects to the individual and the society. The real communication is mostly replaced by the superficial or pseudo communication. Regarding the speed and the technological infrastructure the internet and social networks are sometimes blamed to have disadvantages because these are far from face to face interaction. However, these have advantages as well. Firstly, these boundaries and bridges provide the individuals opportunities to "Be Individuals" as well as they provide opportunities to "Be With The Others". In a way, here and there, the network helps the individuals to 'Position The Self Among The Others'. This requires a new concept of sustainability for critical thinking, questioning and evaluating for questioning the self and the others.

Shapior and Hughes points out a different type of literacy that is worth a mention. It is called emerging technology literacy and is defined as follows: Emerging Technology Literacy, or the ability to ongoingly adapt to, understand, evaluate and make use of the continually emerging innovations in information technology so as not to be a prisoner of prior tools and resources, and to make intelligent decisions about the adoption of new

ones. Clearly this includes understanding of the human, organizational and social context of technologies as well as criteria for their evaluation.[liv]

Decision making, is becoming an art in the 21st century. Most of the people are taking courses on how to make effective decisions. Decision making is seen as a part of the leadership. Most of the decision making processes are stemming primarily from 'knowledge' and 'persuasion'. During the decision making process, the new idea is either rejected or accepted. However, decision making is not an end to the process because it also requires the implementation and confirmation processes.

In this respect, perhaps it is not the information itself but the way, the channel you get it through. The applications used to get the information might mean more than the information itself. The specialists argue that different mechanisms of communicating using conversational tools may bubble up to the top in popularity for a time, but the fundamental concepts behind how we use these products to communicate are the same throughout each network. To Brown, these engagement applications are here to stay. Of course, the actual applications themselves will morph into something else, applications for mobile phones will come to prominence, and new technologies that use social media to connect will appear. Old and poorly designed applications will fade into obscurity.[lv]

4. Individual Practices and Collective Actions

To be able to put the theory into concrete actions, it was necessary to put some practices as examples of effective use of social media and create arts and citizenship applications. The ones mentioned here are the mobile ones and just a few among many others. It was nice to see many examples giving importance to media literacy, arts and civic engagement.

4.1 The First Example
The first example is from the Far East corner of the country, the city called Kars. Vedat Akçayöz who has been in a photographer family almost for a century had the old photos of the city. [lvi] The project was to establish groups of students from the local schools and provide them free training them as the future photographers of the area. They were all provided the cameras and took the brand new pictures of the city. Thus, not only they had the chance of making it known by the others who had no chance of visiting it yet, but also had the opportunity to observe how the city has changed throughout time and to question what caused these changes. The book they publish involves the old scenes of the city, black and white as well as the colorful new ones, side by side. Thus the project

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[liv] Shapiro JJ and Hughes SK (1996) Information Literacy as a Liberal Art: Enlightenment Proposals for a New Curriculum. Educom Review 31(2).
http://net.educause.edu/apps/er/review/reviewArticles/31231.html
[lv] Brown, E. (2010), Working the Crowd Social media marketing for business, Swindon, United Kingdom: British Informatics Society Limited.
[lvi] http://vedat.akcayoz.net/index.php/videolar-60/79-karsfotograflari2

involves arts not only as a product but as an awareness to the city and to the youngsters individuals living in it, providing them opportunities to practice arts and question the citizenship issues such as how a better city could be established or how the history could be kept under sustainable development. The participants of the project were around 60 secondary school students learned the everyday life from a different perspective through the project, asked questions to themselves, to the neighborhood and to the governmental bodies about the history, about environment, about the past, present and future.

4.2 The Second Example

The second project is about the eastern and southern part of Turkey as well. This is another project called as the "Pinhole Photographs by 33 young photographers" run by Nuri Gürdil. As a member of the Adana Photograph Amateurs Association (AFAD), photograph instructor and the teacher of Tepebag High School he based his project on 'pinhole technique' with Camera Obscura which was designed by students from Adana's ten different schools aging between 10 and 21 since 2006. (www.adanapinhole.com) The main idea of the project, supported by EU Youth Funds in 2007-2008, is the thesis that 'photography requires sacrifice and creativity, not expensive machines.' The principal aim of this project is to help the students gain a certain level of self-consciousness for our cultural heritage, protect them from bad habits like alcohol, drugs and social environment that can give harm to their lives. Some of the photographs of the monumental / historical structures in Adana, Mersin, Hatay and Istanbul was exhibited in Cyprus Near East University 4th International Photography Days (2007) , Istanbul International Photography Festival (2007), and Istanbul Museum of Modern Art (www.istanbulmodern.org). These projects and photographs were introduced to educators and teachers through oral presentations and workshops in Good Examples In Education Conference conducted in Sabancı University in 2009-2010, workshops were held and various events have been carried out nationwide (www.egitimdeiyiornekler.org/). All these activities evoked the Pinhole Technique which goes back to 160 years and helped the prevalence of it in today's 'technology- addicted photography world'. Since then, Pinhole Workshops/ Groups were established in various schools and photography clubs. Throughout the project 75 photographs were exhibited nationwide and with the new studies it has risen up to 120. The project aimed to emphasize the historical heritage sense and strengthen the intercultural dialogue by introducing the historical richness when exhibiting our photographs. It was a way of contributing to the prevalence of photography among children and rising awareness for their cultural, historical awareness.

4.3 The Third Example

The next example is from Istanbul. The project is called as the 'Playing Games In My Dreams' and run by the photographer and director Berkant Çolak. Believing that play has an important impact on childhood and the development of children, he also took many documentaries and films for TRT (Turkish Radio Television) and mainly

concentrated on children. In this project, focusing on the local area of the city, called Balat, a very cosmopolitan and mixed nationality part of the old city, he photographed the children in their daily atmosphere. Insisting on the importance of 'learning to play' and 'playing with the others' Çolak had around 200 photographs of children and also took their reflections with their handwritings. Later on, a child development psychologists made some analysis on the photos. Thus, with this project, Berkant Çolak was very successful in putting the media in the form of a language, a tool of expressing the self and reflecting on the reflections. A photo is used as a tool to talk about the child, to himself/herself reflecting the image. Berkant Çolak not only made the children fell important but also made them all valuable. The photographs are exhibited in prestigious arts galleries book is published by OMO in 2012. It was the isolated and left alone part of the city, it was the isolated, undervalued, disadvantaged and excluded people but he made them all famous.

4.4 The Fourth Example

The next example is about The Bosphorus University Peace Education Application and Research Center. The center, had many interesting projects regarding, arts, media and citizenship issues. One of the projects is 'Persona Dolls' created by the Mardin women and the BUPERC in collaboration with Çanakkale Onsekiz Mart University with the leadership of Ebru Aktan. This was the design and creation of several different types of dolls made of wooden spoons and representing different parts of Turkey locally and emphasizing their local identities. A similar approach was used in England by Babette Brown by 2000, in South Africa by Carol Smith by 2003 and in Australia and many European countries. The main aim is to provide settings and objects for the kindergarten kids to understand different cultural identities as well as to mean themselves, to reflect upon their feelings and knowledge on different identities, religions and to be able to express their feelings, to understand other people's feelings. Persona Dolls became powerful tools as to modify different identities and rise awareness regarding the concepts like race, gender, skin color at the early ages. They were also very powerful tools teaching children about showing respect for people with disability; questioning equality, justice, enabling issues to be sensitive such as privacy and security; in the fight against prejudice and discrimination. The news about the project could be followed through the following news links. (http://www.haberler.com/mardin-de-kimlikli-bebekler-projesi-2752974-haberi/, http://www.nethabercilik.com/haber/mardinde-kimlikli-bebekler-projesi-faaliyete-gecirildi.htm, http://www.haberx.com/Default.aspx?p=17&n=10685571&fn=1)

As another project of BUPERC Prof. George Emilio Sanchez who is a writer, performer and director and a professor at CUNY-College of Staten Island, has created and facilitated diversity workshops utilizing the arts and has worked in the not-for-profit and corporate worlds with this training. Then, the participants had reflections on the possible images and media messages.

Anoher BUPERC project was in collaboration with Istanbul University. The project is supported with the Istanbul Municipality in 2012 and participants had a year full of

arts and media experiences for all ages. One of the yieldings was that three groups of arts students were working separately to make up a sculpture meaning 'peace'. As The Bosphorus University Peace Education Application and Research Center the participants were looking for the possible meaningful images of peace since there are some many representatives of war yet, not many for peace. One younger group of students coming from all over the country reaching to about 100 students went into the ceramics workshop creating the 'peace images' as many as they can. With their products a Peace Path is established in Istanbul University Beyazıt Campus. The project was run by Nur Mardin, Nilüfer Pembecioğlu and Aydan Birdevrim.

Figure 4: Peace Path made of children made ceramics

Under the project title "Istanbul The River Of Culture" the peace road now welcomes the old and young, local and foreigner many visitors from all over the country and the world reflects the thoughts, ideas and emotions of the little kids about the Peace. The project was publicized in many different ways and the producers, the collaborators joining the project were very proud of their work at the end.

4.5 The Fifth Example

The so called "Egnatia Road" from Albania to Istanbul has been used by the crusaders, Romans, the Byzantines and the Ottomans in the old times. The route is short enough to walk, safe and enjoyable in nowadays with the villages having unique cultural heritage in each. The old days of full of war is past now and the main idea of refreshing the history again is to establish the idea of peace alongside the road, visiting the villagers, old towns with peaceful wishes this time. With the donkeys and musicians it was even fun. They sang the old and new songs altogether, played street games. The leader of the group Hugo Strötbaum, stated that they also established a foundation and would like to walk the way several times more. During each stop they made the village children wrote and drown pictures on a very long cloth and it was exhibited in many different arts galleries in Istanbul showing the Italian, Slovakian, Greek, Dutch, English, Turkish and Albanian children's drawings. (https://www.youtube.com/watch?v=HjpO46rf9Is&list=UUH2DqGSpQt4ZuOQxw4hiUNw&index=5)

4.6 The Sixth Example

The last project is from Adana a southeastern city of Turkey called "Re-Creating The `Self Using Music Bands And Appropriate Communication Strategies". The therapeutic effects of music on the soul are widely accepted and this study concentrates on the case study regarding the musical talents and creative side of the street children of the disadvantaged regions in Turkey. Most of the street children are under the danger of becoming gangs or a part of the illegal groups since they need to prove and reflex themselves as 'somebody'. The police department of the Adana – İmamoğlu municipality in collaboration with the other governmental and non-governmental bodies developed a project to suggesting 30 street children a different identity as a solution to maintain peace. During the project, the children were provided free music and folklore courses as well as instruments; they were provided food and shelter as well. Practicing enough and motivated by the local artists, the group took stage several times during local occasions and gained high success. The media provided support and had challenging headlines as to make the event publicly known. Not only the local ones but also the famous musicians and artists gave support to the band and the police. This local example was highly acclaimed and had a great success. The citizenship issues couldn't be moved to the forefront better than this.

5. Conclusion

In conclusion it could be stated that literacy is one of the most important concepts of the millennium. It is not only necessary to acquire the basics and new types of literacies but also to make use of the set of skills in the best possible way.

Media is another concept to be taken care of. The main question could be "How to cope up with media literacy in the 21st century." Because as Potter stated, "The media spin reality to make it appear more exciting and thus attract people away from their real lives."[lvii] According to Potter, we all live in two worlds: the real world and the media world. Attaining higher levels of media literacy does not mean avoiding the media world. Instead, it means being able to tell the two worlds apart as they merge together under pressures from newer message formats and newer technologies that seem to make the boundary lines between the two worlds very fuzzy.

We are continually getting into the media world to get experiences and information we cannot get very well in our real lives. We want to be in the media world to expand our real world experience and to help us understand the real world better. But the experiences of the media world are second hand ones are crucially different from the real world. Thus, media, citizenship and arts education are all hands in hands and could not be separated from each other. The new media systems may prefer the audiences having a single hat and sitting under that hat all the time. Yet, we, as educators, activists, citizens, must have more hats to wear, to consider the surrounding through multiple

[lvii] Potter, W. J. (2018). Media literacy. Sage Publications.

glasses, question the reality in different disciplines. As the ones working on citizenship issues one should emphasize the importance of wearing different hats to change our perspectives and prevent ourselves from the negative impact of media through improving different types of literacies.

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