

TRANSLITERACY AS THE NEW RESEARCH HORIZON FOR MEDIA AND INFORMATION LITERACY

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ABSTRACT *Media and information literacy is a concept that is valid yet at the same time obsolete. It refers back to the modernist era, with its very specific linear view of media. In the cyberist era, characterized by the primacy of online exchanges over offline exchanges, the rise of user-aggregated contents and an increase in strategies between broadcast media and broadband media, literate activities are more complicated and so are the relevant competences expected of users and learners. This article considers the notion of 'transliteracy' as a means to harness the potential advantages and mitigate the risks of the so-called 'Information society'. The new context for media and information literacy is first examined, then a tentative definition of transliteracy is proposed. Lastly, the research questions and areas of exploration are passed in review along with a few proposals.*

KEY WORDS

INFORMATION LITERACY, INFORMATION SOCIETY, MEDIA LITERACY, TRANSLITERACY

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During the modernist era, from mid-19th century, the West moved from an economy of production to an economy of consumption via the use of culture and the expansion of linear and analogical broadcast media. In our times, the dawn of the 21st century heralds the advent of the 'cyberist era' which focuses on the connections between energy and information to produce knowledge. It also ushers in the master narrative of the 'Information Society' where most interactions for work and leisure begin online and may or may not have consequences offline (Frau-Meigs, 2011b). The West has moved from the economy of consumption to an economy of participation, this time via use of culture that is new and promoted by non-linear, broadband networks of ICT-driven media. Participation however cannot be reduced to the liberal-technical mantra of self-expression that promotes individual impulse over shared construction of culture. Culture as a construct still consists of our human efforts in quest of a coherent set of answers to our predicaments and longings in real life. This culture is increasingly arbitrated by a broad range of media. It is a transformative situation which heightens the need to develop practices that provide meaning and that also help form a new mindset together with a new identity structure that are not inherited from the 19th century (self-discipline, rationality and restraint).

MEDIA AND INFORMATION LITERACY IN CONTEXT

Moving from the economy of consumption to the economy of participation is possible only through media. This move is not spawned by an exclusively rational view of mankind but by a cognitive view that associates emotions, actions, reasons and values to form a new sensibility that modifies the social structure. A drastic change of attitude already seems to be coming about as virtual spectacles and services begin to dominate in the social sphere of work, leisure and school. The post-modernist tendency to refuse delayed gratification and the discipline of frugality seems to have extended over to the cyberist era. A curious inversion is taking place as leisure activities are turned into participatory labour in the world of the so-called creative industries. Media propel personal experience and hedonism, exploration of creativity under all forms (including the destructive) and the elimination of physical and psychic distance in favour of immediacy and simultaneity, expressivity and reflexivity. How to find social norms and values for conduct in this creatively constructed incoherence? How to establish the boundaries for participatory behaviour, in economics as well as in culture? What will societies led by the information paradigm actually live? How to build knowledge societies on foundation of this information?

This paradigm change requires researchers to revisit the territories of the 'Information Society' for they are now much more closely related to computation (computer literacy) and communication (media literacy), areas where the term 'information' gathers added meanings and uses. This move implies a new concept of 'transliteracy' which has a double definition in today's context of convergence:

1. the ability to embrace the full layout of multimedia which encompasses skills for reading, writing and calculating with all the available tools (from paper to image, from book to wiki);

2. the capacity to navigate through multiple domains, which entails the ability to search, evaluate, test, validate and modify information according to its relevant contexts of use (as code, news and document).

If husbanded properly, information can hopefully be expected to yield knowledge. Yet this prospect is not so certain, and information may well lead to nothing but itself if data-mining follows its own economic logic. Adding knowledge to the equation brings cultural and social dimensions to information but with no guarantee of a harmonious realization. One cultural contradiction of the 'Information Society' is indeed the potential hiatus between information and knowledge: the gap between them must be bridged by the cultures of media and information; the gap between education and the cultures of media and information also needs to be narrowed.

The advent of new scientific paradigms also coincides with the cyberist moment, when cognition and its social and bio-cultural extrapolations provide new complex interpretations of human nature and culture. However, this may not solve the tensions and contradictions but merely displace them; trend and counter-trend will continue to coexist and create contrastive ways of life and mindsets. Mind theory is a key in cyberspace, with its focus on the knower instead of what is known and on the constructs the knower can elaborate in multiple perspectives, including simulated ones. The means to know grew uncertain in postmodernism and this heritage has been passed on to the new cyberist perspective of open cognition, with its own referent (postmodernism referred too much to modernism), its own alternative value system, and so on. Cyberism is less negative and dissipating than postmodernism and tries to distinguish itself from it. Cyberism recognizes the need for foundation and transmission. It is not based on acquisitiveness and consumerism, although it recognizes the need for exchange and the market, yet with non-proprietary spaces, common goods and relational exchanges. It acknowledges that limits can be set to permissible behaviour, and that morality derives from the ethics of everyday life. "In this ethics of everyday life, some distinctions have to be elided, as not valid anymore, so as to reach a new standpoint that allows the co-presence of distance and proximity, privacy and publicity, identity and difference" (Frau-Meigs, 2011b: 13).

Therefore, when dealing with these transformative changes, how to infuse this cyberist perspective with a humanist dimension that responds to the demands of people for social justice? How to establish - in a cyberist system that is transborder and global by nature - a new social contract where all the actors share the same vision and accept to be accountable for it?

This balancing act calls for a theory of culture - beyond just economics or politics- which also contains within it a theory of media. Taking communicative agency at the core, and using social cognition to build a model for the transmission of ideas based on the transmission of neural networks, such a theory applies mind theory to draw parallels between the social reproduction of culture and the biological reproduction of our cells.

The information paradigm in this equation adds the idea that media mimic these mechanisms in the reproduction of data in the digital age; media are constructed as externalizations of neural networks and internalization of ecological signals, the brain being in co-evolution with the environment, to find the right scale of human interaction (Frau-Meigs, 2011a: 43).

All media are cognitive artefacts, unified by our human capacity for representation to enable us to monitor the environment and process information, our two main cognitive needs for problem solving and that which ultimately justify and legitimate our constant generation of media. Internet arrives at the current moment of the evolutionary chain of media to fulfil the cyberist need to understand the global scale of our interactions with nature. This is not to deny the earlier radical changes or specific contributions each media, all of which are still present and dynamic, but to remind us that they obey social and cultural uses; they are not ruled merely by our economy or our technology. The issues of human interest remain fundamental to our understanding, and they are open-ended and generative. They do not discard our embodiment in nature, even when they take a detour through virtual reality.

Such a theory of media in culture must be based on a vision of humanity that resembles a set of nested dolls or an onion skin, with multiple scales of life, from the global sphere to the local community, offline and online, linear and non-linear, where our dynamic self engages with our basic desires for identity and justice. This theory can not accept the idea that capitalism as a mode of production generates culture as an epiphenomenon of its consumer activities. Just as the recent failures of the liberal economy are reminders that politics are necessary, not just to establish order but also to provide thrust and trust, the economy would fail if ideas and art did not circulate in spite of the market.

Media cultures have come to dominate the cyberist moment, as they encourage the socialization of young people on digital networks. The current challenge in order to ensure wellbeing and self-fulfilment online and offline is to find the right scale of interaction that binds people together, beyond the contractual nature of economic exchanges. While the market works on niches and fragmented productions which, at best, compile a series of roles into a self, culture ensures that identity emerges from the fluid integration of dignity and privacy, to ensure a correct fit to the viable nesting of the multiple scales of self.

These rapid changes bring with them the realization that education is a social and cultural construction and that media are taking an ever larger portion of the time for such construction. Media education and information literacy both came together in the late 1990s as a means to deal with the basic needs to understand critically such media contents and uses. With a history dating back to linear media, it focused on understanding advertising and representations, at best with a cultural studies background that allowed media to be understood as 'texts' and the audience as 'readers' (Hall, 1973: 128-138). As such, media and information literacy still hails from the modernist era, with expectations related to the linear transmission of the 19th century school system (Frau-Meigs, 2006).

THE CASE FOR 'TRANSLITERACY'

In its present connotation, media and information literacy runs the risk of becoming obsolete unless it embraces the cyberist era and its multilinear modalities. In particular, it needs to encompass the "shuttle screen situation" (Frau-Meigs, 2013) whereby what happens on the top surface screen of audiovisual media sources is discussed within the netroots screen of digital social media with feedback to the top surface screen (fanfictions, webseries and newsblogs, but also modified scripts and scenari). Although some uncertainties remain as to the future evolution of the two cyberist era subsystems – TV-based developments and computer-based developments – online television remains a major provider of stories, just as narrative remains a centrepiece of social learning and interaction. The audiovisual networks of broadcast media are still the providers of dominant narratives (news, series, games, cartoons,...), which are then recycled on the digital networks of broadband media. But these narratives are no longer "text". They are 'spectacles': their appeal to audiovisual and kinetic dimensions is more akin to total shows like opera and implies other modes of coding in the brain and on the screen. Transmedia storytelling, as described by Marsha Kinder (1991) and Henry Jenkins (2006), is increasingly associated with alternative inventions of the self and the fulfilment of "life longings" as proposed by Paul Baltes (Scheibe et al., 2007: 778-795). The growth of serial experiencing online is also a strong trend attached to content aggregation and behaviour of online users over a long period of time. Current models of media and information literacy are therefore not very adept at taking on the larger and more complex mediascape of the 21st century in which the foundation of creativity and employability will be the ability to deal with information not only as news and stories but also as code and as data.

The concept of 'transliteracy' emerges within this specific context, where the modernist literacies need to be drastically revamped. The traditional rationale of media literacy had emerged as a means to cope with the rise and massification of the modernist linear broadcast media (Hoggart, 1975; Buckingham, 2000; 2003). As internet developed, some tinkering was done, with the notion of information added in. The functional definition of 'media and information literacy' was first bound in its implementation to the school-library complex and then to the new skills necessary for the labour market. But in the cyberist context this approach runs the risk of becoming a constraint rather than an empowerment. It needs to be extended to take into account a more systemic definition, encompassing the human dimensions of information cultures as they develop their institutional, political, social and educational missions.

A change of paradigm is needed to allow a clearer and larger vision of the issues to emerge: from mere information search to the complexity of 'transliteracy'. The learning shift implicit in such a process must be verbalized and rationalized so that teachers and learners integrate and appropriate its potential for disruption. Focusing on user-generated content reinforces the need for new types of media literacy (about images, codes, games, platforms,...) as the ability to read and write is extending across a range of media platforms and networks, and new cognitive and intellectual tools can thus be made available to learners and teachers.

A rapid review of the state of the art reveals that the definition of 'information' is no longer consensual (and the perception of media boundaries is itself in upheaval). Its contours vary according to the fields under consideration. From the perspective of *information literacy*, a notion that appeared in 1974 in the United States in the context of the American Library Association, it encompasses a mastery over information which is related to the economics of data production and the referencing of documents with a strong stress on their verifiability, with some fall back on the necessary training of users. From the perspective of *media literacy*, it relates to mastery over a series of semiotic resources (text, image, sound,...), with a strong focus on news and their relation to the training of users to develop a critical mind so as to assess truth and trust in the media and to foster civic agency and democratic participation. As for *digital literacy*, it is often seen in contradistinction to computer sciences (focused on programming languages) and it covers a more or less stable set of uses and practices regarding computers and digital tools or platforms, without necessarily understanding their design, functioning and finalities (Serres, 2012; Delamotte, 2012).

Discussions around these three forms of literacy began to converge around societal issues as the internet developed and the risks of digital exclusion appeared. The notion of 'information cultures' started to be used to describe the fact that the digital divide could not be limited to the question of infrastructure and access to technologies but also had to cover their effective uses, their representations in the users' minds and their potential for creativity and empowerment. The discussions however seem to have been stalled by the implementation of certification solutions such as the 'European Computer Driving Licence' (ECDL), heavily related to skills development in e-learning contexts.

At the international level the tensions between these different forms of literacy are also at play, often in disputes over the articulation of computer sciences and ICT training. This is especially seen in the school context where most countries have made the historic choice not to teach computing, except in optional and vocational sections. This has increased the gap between information as a science and information as a culture to the point that the hard sciences (physics, chemistry, maths, biology, etc.) tend to reorganize themselves around 'information sciences' that exclude the humanities and therefore the political, social and economical dimensions of information cultures (Bruillard, 2012).

Adding media literacy to this equation between information and informatics can only enhance the complexity of the issue. This is necessary, however, as most of the contents broadcast over the networks result from the mastery of multi-modal semiotic resources (text, image, sound...). Furthermore, such an addition reflects the reality of the users' experiences, blurred as they are by the lack of clarification about the finalized goals of information according to the context of application (as data, code, document, news,...). It also reflects the reality of social changes, in particular technical convergence, the opening of the traditionally disjointed spaces of school and industry, and also the greater empowerment of learners in spaces other than schools and libraries.

Within this context, the recently coined term of 'transliteracy' was first proposed by the Transcriptions Research Project directed by Professor Alan Liu in the Department of English at the University of California Santa Barbara (USA). In 2005, it became the Transliteracies Project, looking into the technological, social, and cultural practices of online reading (<http://transliteracies.english.ucsb.edu/category/research-project>). Professor Sue Thomas, of the Institute of Creative Technologies (IOCT) at De Montfort University (Leicester, UK), subsequently founded the Production and Research in Transliteracy (PART) group, looking into writing and production practices (<http://nlabnetworks.typepad.com/transliteracy/>). In both English-speaking countries, transliteracy is considered as a means to foster the reading and writing facet of the "3 Rs" with a focus on English teaching although various disciplines in the humanities are also brought into play together with digital technology experts, (Liu, 2012).

Thus in its origins in the English-speaking world transliteracy developed far from the universe of libraries, media and spreadsheets. When it arrived in France, the meaning of transliteracy shifted in order to make sense of the convergence of media, information and computer literacies. The pioneering work was done by the research group LIMIN-R (<http://www.ina-sup.com/ressources/dossiers-de-laudiovisuel/les-e-dossiers-de-laudiovisuel/e-dossier-leducation-aux-cultures>). The English umbrella term presented the rhetorical advantage of embracing a whole series of platforms, competences and uses whose hybridization needed elaboration. In its cultural transfer into the French world, the term adopted, *éducation aux cultures de l'information* (education in information cultures), then shifted from its original emphasis on basic literacy to enhanced information search with ICT-driven media.

To conclude this rapid state of the art, two points need to be underlined: the necessary archaeology and epistemology of the discourses on information and on transliteracy; the cultural and situational constraints around information as the major raw and refined material of the "Information Society" (Castells, 1997; Lash, 2002). The notions around information and its search constitute 'discourses' whose origins, argumentations, contents and transformations need to be mapped, especially to identify the tensions in the field (around the need to 'adapt' to the digital culture, at all costs for instance, with its technologically deterministic overtones). The competing paradigms on learning show tensions between transmission (top-down knowledge acquisition in school institutions), co-construction (bottom-up development of competences via shared tools for mediation) and participation (horizontal and vertical circulation of knowledge within communities).

Additionally, transliteracy deals with the editorialisation of information in the digital era whose organisation stems from networks, screens, platforms and programmes where "documents" acquire a radically original plasticity. It also encompasses the transferability of diverse practices and skills in contexts that are differentiated both as regards the information (at school and out-of-school, in the personal sphere and the professional sphere) and the societies and countries within which they evolve.

Such an approach implies exploring a threefold research hypothesis: that the three forms of literacy (information, media and computer) have overlapping concepts, methodologies and finalities; that they are in a process of interdisciplinary structuring; and that such multi-media and trans-domain structuring may produce 'transliteracy' defined as the ability to read, write and encode in interaction with digital tools and platforms as well as the capacity to search, test and validate 'information' in its various shapes as understood in computer sciences (codes), in media and communication sciences (news) and in information sciences (documents).

This scaled-up move from media and information literacy to computer literacy and then on to transliteracy is ground-breaking because of its interdisciplinary nature and its integrative purpose, in a context where some initiatives have been set up at the local level without any encompassing framework. The functional definition of 'media and information literacy' can no longer be tied to the school-library complex but must be expanded to take into account a more systemic definition that encompasses the human dimensions of interconnected information cultures as they develop their institutional, political, social and educational stakes. Such an approach is notoriously under-theorised and is usually technology-driven in its analysis.

Analysing transliteracy involves exchanges between at least three research communities that do not always work together: computer scientists, media researchers and information and library scientists, along with an additional group - education scientists. It also requires fostering interactions between rarely collaborating research fields and rarely collaborating institutions (libraries, schools, engineering schools, communities of practice). Using the umbrella term 'transliteracy' is an operational strategy as its polysemy encapsulates notions that are not always thought together but which can cohabit in meaningful ways that reconnect the fragmented field of analysis. This is especially relevant as most users are already practicing and experiencing these transliteracies without feeling any rupture among them, in relative continuity with their day-to-day lives and work. The challenge is to connect research with practitioners, and to transfer research notions and concepts to practices in the field which today look very much like self-taught or self-acquired knowledge – transliteracy 'in the wild' as it were.

MODELLING TRANSLITERACY

For lack of analysis and clarification the new literacies, necessary and complementary to the former '3 Rs' (reading, 'riting, and 'rithmetic), might take place somewhere else, in spaces outside the bounds of university, school and research. Having a variety of constructs and methods does not exclude the possibility of giving a certain legitimacy to this new field. Theoretical and methodological variety is by no means a sign of 'unscientific' functioning but on the contrary a sign of 'normal' functioning, as exemplified in the various currents expressed in mathematics or in literature. While we are capable of teaching the scientific attitude towards the physical and natural world, we seem to allow

magical thinking and intuitive capacities to develop within the 'Information Society', and this can be damaging for learning as much as for civic agency and participation.

Being aware of the centrality and the inevitability of these literacies we are able to consider transliteracy's horizon of possibilities, and foster better knowledge of the processes associated with computer sciences and information and communication sciences. Such a stance implies an analysis based at the same time on the contents and their specificities (audio-visual media, representations,...) and on the processes and modes of access inherent to computer sciences (coding-decoding, file-sharing,...) with an emphasis less on the technological objectives than on the actors, their uses and their finalized needs and goals.

Consequently, the notion of 'transliteracy' is seen not only from the perspective of reading and writing but mostly from the perspective of information search and use. As such it is related to the framework of 'information cultures', seen as a more acceptable understanding of the term 'Information Society'. It is precisely because media, information and computer literacies are becoming objects of public policy and implemented in various curricula that it appears necessary to consider the terminologies and the definitions that refer to them, and to question the ideological and political issues at stake in their implementation. The final inclusion of this transliteracy within national public policy benchmarking tools reflects the awareness that such complex and cumulative knowledge constructions call for regulatory mechanisms that support and sustain them.

Thus, in addition to the epistemological analysis of transliteracy and the proposal of a theoretical model for transliteracy, two types of complementary investigations are necessary:

1. an epistemological inventory intended to assess sites, domains and projects related to transliteracy to provide a dynamic mapping of the process;
2. a detailed study of all the political and policy-relevant issues concerning the regulation of this transliteracy as a collective phenomenon.

Transliteracy affords many opportunities for theoretical developments that are much-needed in the area of converging literacies. Three major research questions that can mobilize analysts are:

1. What new sharing of competences between these three disciplinary fields do the uses of transliteracy generate?
2. What new collective dynamics, on the scale of the school and the territory, may be set up with the development of transliteracy through various configurations of "learning events" – which include the transliterate task and its outcomes (Gagné and Driscoll, 1988)?
3. What political and educational options may appear to achieve full-fledged transliteracy?

PUTTING THE NEW CONCEPT ON THE MAP

Mapping transliteracy

To establish a new epistemological approach to the notion of 'information' and apply it to transliteracy, it is necessary to identify the way in which the three scientific domains overlap with each other. Mapping this overlap of notions, research institutions, virtual platforms, etc. will help identify the way interdisciplinary connections are made and will point the way to both new and emerging forms of structure.

Constructing digital maps with technologically advanced solutions requires the elaboration of smart criteria for site selection which will provide indications on how the three scientific domains are evolving, from a bottom up perspective. These maps need to be conceived as instruments to construct knowledge since they locate the information that is available on the web. Combining the functionalities of advanced graph technologies, they create visualizations to elaborate a quantitative epistemology of information via the mining of huge of electronic data.

Three types of maps can be produced via such quantitative epistemology:

1. 'contents' maps from online publications (research projects, databases, regional and European reports,...) and associated metadata. This type of corpus provides information on cooperation networks, the density of their exchanges, their thematic similarities and affinities, and the prospects for innovation;
2. 'actors' maps that illustrate the social network of the communities involved in information search and in transliteracy. This type of map supplies information about the geography of the research community and the modalities in which they are interconnected;
3. 'web resources' maps that take into account external data and publicly accessible online resources. They provide information about information cultures, especially when they target social controversies and communities of practice involved in transliteracy.

Such smart mapping is capable of 'understanding' the characteristics of the users in order to adapt the information resources to their contexts and to inform in a pertinent way. These maps can help build transliteracy in relation to knowledge profiling, using strategies that are elaborated in the 'Network Sciences'. Very few examples exist in the qualification and selection of information. Providing such tools for the scientific community can elucidate how transliteracy could be constructed at the crux of interdisciplinary fields within the social sciences (including contiguous fields such as game theory and enhanced simulations).

Modelling conceptual relations that link transliteracy and e-learning

The relation between information cultures and literacies is under-theorised. Yet it is crucial to identify the major components to be considered in order to encompass the complexity of transliteracy. Any modelling attempt will need to take into account the phenomenon's high degree of hybridisation as well as its cross-cultural dimensions. It will also have to integrate the personal and collective context and the different learning paradigms (transmission, co-construction and participation). The aim is to produce a general framework to analyse and comprehend the situations of transliteracy, and to do this without being normative, so as to allow for a certain amount of generativity.

To elaborate a matrix of the elements needed to construct transliteracy, several steps seem necessary:

- > To identify learning events via specific opportunities such as 'Internet day' or 'week of the press' and to include hybrid situations in this process because as yet there is no such thing as transliteracy, just 'quasi-transliteracy'.
- > To evaluate heterogeneous competences because various approaches to competences exist, with different types of templates and criteria for evaluation (that need to be considered critically).
- > To consider e-strategies and overlapping uses because the search for information can be contiguous to the operations related to programming, story-telling and problem-solving.
- > To define the emerging perimeter of transliteracy and monitor its evolution as new uses, practices, beliefs and representation systems appear, all of which imply the overlap of several fields.

Additionally, in this type of research-action some extensions and projections can be made for the full-fledged implementation of transliteracy by including recommendations for public policies that will help develop a template for national policies. Providing such a template will hold the advantage of highlighting the added value of such policies. Five major steps need to be underlined: development of comprehensive transliteracy programs at all education levels; teacher and librarian training; awareness raising targeting governmental and civil society institutions; research and its dissemination networks; international cooperation. This design must be closely related to the theoretical transliteracy model so as to help formulate the milestones and the different phases for implementation: preparation, implementation, and follow-up. It can provide criteria to determine the scope of necessary tools and pertinent actors to elaborate enabling environments for transliteracy (Frau-Meigs and Torrent, 2009).

Ultimately such a comprehensive process has much to lend to the frontier field of 'e-learning' which needs to be elaborated beyond mere electronically-supported teaching. Information and communication systems cannot be considered merely as platforms for expression but also as tools for mediation, creation and participation in today's networked cultures. The field of e-learning needs to be bolstered by theoretical and methodological advances. It needs to incorporate the critical enquiry of 'information' and to acknowledge

the multi-modal dimensions of transliteracy so as to harness the opportunities of today's digital convergence. For it cannot remain solely at the technological level but must translate into meaningful societal uses. Information and its communication are fuelling knowledge development in the 21st century. As such this field can be of benefit to all researchers interested in the digital aspects of the humanities and information cultures as well as teachers, librarians, webmasters and other communities focusing on training and practice for young people.

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* Considering the interdisciplinary nature of the notion explored in this article, an extended bibliography has been added to the references mentioned in the text.

TRANSPISMENOST KAO NOVI ISTRAŽIVAČKI VIDIK ZA MEDIJSKU I INFORMACIJSKU PISMENOST

Divina Frau-Meigs

SAŽETAK *Medijska i informacijska pismenost predstavljaju koncepte koji su valjani, ali koji su zastarjeli. Odnose se na modernističko doba s vrlo specifičnim linearnim pogledom na medije. U virtualno doba koje je karakteristično po davanju prvenstva online razmjeni sadržaja nad offline razmjenom dolazi do porasta sadržaja koji su prikupili korisnici te do novih strategija u tradicionalnim i novim medijima. Aktivnosti opismenjavanja postaju sve složenije, kao i potrebne kompetencije polaznika te očekivanja od korisnika i učenika. Ovaj rad razmatra transpismenost (transliteracy) kao način za iskorištavanje potencijalnih prednosti i umanjivanje rizika 'informacijskog društva'. Prije svega autorica je ispitala novi kontekst medijske i informacijske pismenosti te je definirala transpismenost. Na kraju su pregledana istraživačka pitanja i područja te je dano nekoliko prijedloga.*

KLJUČNE RIJEČI

INFORMACIJSKA PISMENOST, INFORMACIJSKO DRUŠTVO, MEDIJSKA PISMENOST,
TRANSPISMENOST (TRANSLITERACY)

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