



Pe de imaxe V Congreso Internacional de Pedagogía da Imaxe

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Technology, Multiculturalism and Media Education

I hope to use the topic I have chosen in order to explore some of the very important possibilities and constraints which face Media Educators as they consider the most productive ways to engage with change. Much of what I have to say today is based around a recognition that there are changes taking place in relation to both the media and technology which will have - indeed are already having - far reaching consequences. I will argue that we must recognise and study the nature of those changes. I will further suggest that there is a strong connection between the present globalisation of media provision and issues relating to multiculturalism. I will also argue that the main significance of considering multiculturalism and technology together is that it demands from us nothing less than a reconsideration of the role and purpose of Media Education. I will try to expand upon each of these points in turn in order to develop my argument. By way of introduction I will, however, make a small assertion. I believe that we are on the verge of having to go back to the drawing board in relation to the way we consider Media Education. This does not mean that we will have to abandon everything that we have done until now. We will have to abandon some things, but we will also need to build upon existing relevant practice to construct a Media Education and a media pedagogy which is appropriate for the end of the century. My lecture is in three parts.

1. The Media Educator and Technology

I will begin by making some observations about technology. There is little disagreement today that the coming of the microchip has signaled a change in our social and professional lives which is probably as great or greater than that caused by the coming of the Industrial Revolution. Computer technology and the digitalisation of media messages has, of course, implications for the development of Media Education. It also has implications for the employment prospects of people in all parts of the globe, and for their education. The same technology which is bringing young people MTV, ever more sophisticated computer games and satellite television, is also bringing them job insecurity or sometimes no job at all. The media which are demonstrating the extraordinary potential of computer technology for sound recording and video editing are also the media which utilise a technology which needs less and less workers to make them operate. It is now within the remit and the responsibility of



the Media Educator to recognise the contradictions thrown up by the new technologies. Media Education has to be concerned with the three way relationship between technology, representation and lived experience. It must also be concerned with the implications of media technology for young people's employment and career prospects, as well as for the ways in which these new and not so new media offer up meanings and pleasures. I will return to pleasure and meaning later in this lecture.

There are other economic dimensions relating to the new technologies which should be the concern of the Media Educator. The implications of the technological revolution for international business and banking are only just beginning to become part of popular discourse. Many young people do, however, now know the name of Nick Leeson. They may also recognise that media messages today include what I would call the global computer screen. That global screen has made it possible to create a fortune or financial havoc by pressing some computer keys. Indeed it could be argued that technology has turned the practice of capitalism into a media event. In that sense it would be true to say that the flickering computer screen has become - not a simulacrum of an event taking place elsewhere - but an electronic manifestation of the act of business investment and the transfer of capital. It is not too soon for me to assert that we will need to look, in Media Education, at the ways in which changes in communication patterns brought about by the new technologies involve changes in the subject. This mediatization of capitalism has presented us with daily media events which require us to extend the traditional field of investigation for Media Educators. I mention it here, however, because the question of technology and employment patterns is one which we also have to take on board. We cannot be concerned only with the wonders of technology in relation to media representations of the world. We must also consider the implications of these very technologies for the style of life they imply or necessitate. David Noble, in a piece entitled "The Truth About the Information Highway" has offered the following sober judgement: Without question the technology has been developed and used to de-skill and discipline the workforce in a global speed-up of unprecedented proportions. And those still working are the lucky ones. For the technology has been designed above all to displace." I have mentioned the issue of employment and jobs. With or without jobs, however, the question of media technology is of importance in relation to the kinds of lifestyles young people may be able to anticipate for themselves and others. The relationship between technology, media utilisation, and lifestyles needs to become a curriculum issue for the media educator.

The new technologies, their ownership and the ways in which they are made available to the people of the world, all involve issues of power and control. It is the concept of power which needs the closest attention here. The design, structure, circulation and sales of media messages are some of the key factors for the media educator in understanding late twentieth century social formations. Information is now a commodity which is supplanting both knowledge and education as the Holy Grail of the media. But information is not as elusive as



the Grail. It can be bought (and sold) at a price. Media Education has to address the ways in which this buying and selling is taking place, and in whose interests it may be said to operate.

The pedagogic challenge which this raises for the Media Educator is not new. Len Masterman argued in the early 1980s, incorrectly in my view, that very few school students are likely to be interested in questions of power and control. I believe that what Masterman was arguing against was an arid and somewhat stereotypical approach to teaching about power and control in the media. This would have included, presumably, long lists of tables and graphs and not much in the way of stimulation. How one makes a crucially important issue such as the exercise of power of interest to school students is not something that can be addressed in this brief lecture. Let me only say that I believe that there are many ways of approaching this challenge. The question of power and control has been a major issue for many young people, including such varying icons of popular culture, as The Sex Pistols or The Beatles - often as they fought to gain or regain economic status. I suggest that most young people are constantly aware that power is being exercised in and around their daily existence. Power is not something which one can turn one's back on as either educator or student. It permeates our educational existence and is exercised with or without our participation. The power exerted through the new technologies needs to become part of our concern as Media Educators. The study of power relationships as they are manifested in media and multimedia messages is going to be very important for the future of Media Education. Although this requires much more to be said about it, let me say here that I do not consider that such study would be without pleasure! We have to study the power of the media to define what is of importance and what is not; what it means to have an identity and what it means to be 'identityless'; what it means to have information and what it means to be information-deprived; what it means to part of a minority or exploited group and what it means to be an exploiter. This involves the study of representation, but it also the study of discourse and the ways in which discourses vie for position within the media. The power to define is changing and growing with the coming of the new technologies. The new technologies are also purveying representations of the world which do not always represent change in their modes of representation, but rather offer us electronically-mediated, sparkingly packaged sameness.

Media Education is no longer a study of that which takes place outside the school walls. Schools themselves are now becoming Information Centres. In the USA they are also increasingly becoming businesses which are required to generate profits. The new technologies are entering schools under various umbrellas of sponsorship. Such sponsorship carries with it the power to define elements of usage. The K-III Communication Corp. provides 'free' electronic equipment to over 12,000 schools in the USA. With this gift comes a ten minute daily news and current events programme plus two minutes of commercials. This has outraged some Media Educators and lead others to suggest that one should make the best of it and use the material which is on offer for study purposes. The two



positions are not, of course, mutually incompatible. Either way, it is the power of the information provider to dictate something of the terms of consumption which is our business. And the new, multimedia information deluge is also the business of the Media Educator because it impinges directly upon the organisation and structure of the school of college as an institution of learning.

Technology (and here we are talking about media technology in the main) has, for instance, revolutionised attitudes to librarianship. The neologism 'infopreneurs' has been used to describe the professional profile of the librarians of tomorrow. They will be those who can dive into vast multi-media data banks and come up with a catch every time. Thought, analysis, debate, and doubt are seldom if ever on the agenda as the new technologies are marketed. Power and control are seldom if ever on the agenda. Information, it would seem, is something which you have or have not got. That is the end of it.

There is a sense in which this abundance of information might not be such a bad thing for the Media Educator. It does at least provide a boundless resource for study purposes. Teachers and students would need, however, to recognise that the retrieval of data was just one means towards the commencement of an intellectual adventure. Questions would need to be raised about who put the data there in the first place. Questions would need to be raised about the structure and purpose of the data retrieved. Questions would need to be raised about data which was not there and hence could not be retrieved. Questions would need to be raised about the semiotic systems employed by the particular representational mode through which the retrieved information is presented. Questions would need to be raised about who is paying for all this information, and for how many people it is available. That would be a beginning for one dimension of Media Education for the end of the century. Media Education also needs to study the ways in which societies go about reproducing that which they value most. This means that Media Education needs to study consumption. At the textual level this can and should include the study of advertising. We should also be studying the ways in which television channels go about selling products when advertising is their whole business. I mention this in relation to the new technologies because I wish to offer one or two examples of the way in which QVC, a consumer channel, went about selling CD Roms to its UK audience. This is of particular interest to the Media Educator, because it is about the way in which one technology (television) is utilised to sell another technology (CD Roms for use on multimedia computers). The sales people become, in this way, purveyors of a popular discourse about the new technologies. They sell the products with a message. Sales people are also, in this context, media educators.

The programme in which this occurred itself forms a text for analysis. The products which are on offer raise further issues about the nature of 'information presented as knowledge' and our relationship to knowledge as viewers. The way in which QVC introduces CD ROMs also carries powerful epistemological overtones. It is about popular understandings of the nature of knowledge. Or perhaps it is about the construction of a 'knowledge' by the publishers and then by the sales people. Studied critically, it is a rich source for the Media



Educator. It raises the crucial issue about when and how CD ROMs can become objects of study in the same way that films, television programmes or magazines have become objects of study. It also raises questions about how one studies mixed-media-messages which incorporate features previously separated out - either as written text in one or another generic form; as audio visual text in one or another generic form; or as moving image in one or another generic form.

The multimedia presentation puts on the agenda that which the Media Educator or Cultural Studies teacher has been arguing for years. Media messages are not separable out as discrete units of information. They are part of a spectrum of signification which belongs to no one teacher or subject. They are the business of all educators. The new technologies have broken down, once and for all, any distance between curriculum subjects and the role of the Media Educator. We are now faced with the potential of 'across the curriculum' studies of language and signification in the widest sense. Education relates to a world in which we all live and have our being - but it is also about intertextuality.

What may unify our approach to media study is likely to be the recognition of the significance and purpose of generic form. Such generic form may or may not be media specific. That is what multimedia messages put on the agenda for us. We learned many years ago about the specific signifying practices associated with specific media. We now have to set this knowledge alongside the specific generic practices which undermine the previous separation of the media. We will have to live with and study both these phenomena as they involve media modality rather than media specificity. At a more modest level, let me return to QVC. The CD ROMs chosen by QVC to launch multimedia as a means of commodifying information included the following topics or titles: Gardening, Keeping Fit, Children's 'Interactive' games with titles such as Pocahontas and Treasure Island, The Kitchen Companion, The Ultimate Human Body, The Ultimate Multimedia Guide to the World of Cats, and the World Reference Atlas. This demonstrates that the publishers are producing multimedia materials which are aimed at the needs and pleasures of ordinary people. For the Media Educator it raises at least two questions. The first is concerned with the ways in which the multimedia representations are structured and the precise ways in which their messages signify meaning. The second is the way in which the QVC presenters describe and encourage the purchase of these discs which are crammed with more information than the average household could hold if it were provided in conventional books. The relationship of the consumer to this information is mediated by these sales people. They serve a double ideological purpose. They have to convince us (we are all implicated!) that we need what they have to offer, and they have to demonstrate that the significations on offer are worthy of our time and consideration. Of course they will not use the heady jargon which I have been calling up. They will use their own particular jargon - sales talk.

Selling information has to be undertaken as a need-fulfilling activity. Take the important issue of keeping fit. In order to demonstrate the importance of this CD Rom, we are shown that it is possible to fill in information about oneself and have the program suggest the best exercises,



diet and general activity which one might undertake. And, as they point out, you can do it for each member of the family and quite a few friends. Actually we are not shown any detail about what we have to fill in, because that would be deemed too uninteresting for a consumer programme. In order to convince us that the Multimedia Workout is worth having, the presenter offers the following suggestion: "You can even go along to a gym and say, well look, my computer suggests that I should do this. What do you think about it?" This would seem to be a rather time consuming and expensive way of going to a gym. When discussing the CD Rom with the title 'The Ultimate Human Body', the disparity between the potential of new technologies and the priorities of a consumer channel are highlighted in such comments as: "All these come so nicely packaged and you can keep them looking good." For the Media Educator, there are also questions to be raised about whether or not the consumption of information requires or should require any effort on the consumer's part. In relation the CD Rom entitled The Ultimate Multimedia Guide to the World of Cats, the representative from the publisher is at pains to reassure us. She speaks with charm and as though to children: "Cats in their environment. How they breed. What their environment is like. That makes it sound quite dry. It's not. There's a lot of fun things to do here as well." We are not told what those fun things are.

I will give another example of the modality of appeal to the consumer in relation to another CD which is a World Reference Atlas. This time it is the presenter who gives us her judgement on a screen which contains information on China: "Oh this is fascinating, 'coz it gives you population, currency, official language, capital. And then it goes much deeper and gives you much more in depth than you would get from most pages really." As a sales pitch this is rather lame.

For the Media Educator, however, it is a challenge. What is this depth which we never see, or the fun about which they speak but do not provide illustration? What is the nature of the information they are celebrating? How does it differ from a textbook or magazine article? Who would want to find out this information simply because it is available by clicking on a mouse rather than turning a page? These are serious questions for the Media Educator to raise if there is to be a constructive, critical edge to our engagement with the software for the new technologies.

Our study of the new technologies must also be a critical engagement with the discourses which they circulate, construct and sustain. The way in which information is being marketed to the consumer is in the context of a postmodern society in which we must keep moving and purchasing if we are to sustain our identities. The presenter sums it all up very well: "As I say, it's fascinating. You could actually spend hours and hours looking at it. But we can't unfortunately. We're a TV show and we have to move on to the next product" I would wish to set that final comment alongside one from the Recommendations to the European Council relating to Europe and the Global Information Society (Brussels 1994). It reads as follows:



"This revolution adds huge new capacities to human intelligence and constitutes a resource which changes the way we work together and the way we live together." (chapter 1)

It seems to me that QVC and European Council offer between them a serious core curriculum for the Media Educator. Of course there is much more to it than this. But the new technologies throw up so many contradictions in relation to the ways in which we think, teach, work and shop. They are surely worthy of our study. So are the implications of the new technologies for our understanding of what constitutes knowledge and the ways in which knowledge is constructed and mediated.

I have said something about the implications for employment of the new technologies and about the ways in which knowledge is being packaged using multimedia approaches. I have argued that these are important fields of study for the Media Educator. I will turn now to another crucially important issue in relation to Media Education and the new technologies - that of multiculturalism.

2. Media Education and Multiculturalism

If one begins one's consideration of the new technologies and Media Education by reference to the economic and social issues which such technologies raise, where does one begin with multiculturalism? For the Media Educator, and for the students with whom she or he works, some definitions would be in order. What is this 'thing' called multiculturalism? I want to suggest that we should first consider one or two models of multiculturalism as they have been put forward by Ada Gay Griffin. She speaks of a spectrum of models of multiculturalism, varying in their degree of participation by what are called POCs (People of Colour). There is the IBM Model (White executive staff plus a few token blacks); The Spook model (a POC plots to empower other POCs); The Benetton Model (POCs are visually conspicuous but decision makers are White); The Abolitionist Model (progressive Whites consult with POCs but retain power); the Nkrumah model (POCs transform a White institution into an organ responsive to their own concerns; and the Mugabe model (in a multiracial coalition, POCs enjoy decision making power). In Canada, on the other hand, multiculturalism can refer to largely cosmetic government programmes designed to placate the quebecois. In the leafy glades of suburban England it may mean going to the local church hall to taste a chappati or look at slides of someone's holiday in Kenya. Multiculturalism covers a wide variety of possibility. I prefer to adopt Shoat and Stam's approach and say that multiculturalism has no 'essence', but points to a debate. Multiculturalism is also about critiquing power relations, with a view to bringing about a more egalitarian vision of social relations. So say Shoat and Stam and I agree. Otherwise multiculturalism is an anodyne term which is ideologically suspect. Multiculturalism is about entering a debate with a view to change. Multiculturalism related to Media Education is about entering a debate which centres on but is not exclusive to media representations, audience behaviour, production values and the globalisation of the media. This debate is not an easy one and it is one which is full of tensions and contradictions, some of which may be



irresolvable.

Media representations in the multicultural context also require the study of concepts of nation and nationhood, and the willingness to engage with and sometimes embrace the concept of otherness. This can mean that students study media representations which come from parts of the world which are distant from them, either geographically or culturally. It can also mean that students come to recognise, analyse and contribute to what has been called 'unity in diversity'. This is an important pedagogic device because it does not lead us to towards models of assimilation. Indeed, there are similarities here between models of culture which have been the business of media educators in the past, and multiculturalism. Some wish to insist that one culture is more central, or better than another. Others would adopt a healthy scepticism towards such judgements. Yet others would suggest that multiculturalism is about the ways in which all cultures have and continue to intermingle and feed off each other, and that this is a desirable state of affairs. Much of what I have just outlined is, however, devoid of ideological bite.

For whilst we may all identify, celebrate and study the ways in which cultures are represented in and through the media - something is missing here. We know well that the participants in any multicultural carnival of life are not of equal stature. Some play a more significant part than others in defining the nature of multiculturalism. It is in the world of Benneton that a superficial multiculturalism is celebrated. It is in the world of Coca Cola that a New World Order is celebrated. Both take place under the banner of multiculturalism and both are the business of the media educator.

I will illustrate this point very briefly, because I have yet to bring together issues relating to multiculturalism and technology. In the late 1980s, Coca Cola produced an advertisement which was shot in St George's Hall Liverpool, England and which gathered together children from all over the world. The resulting commercial was shot in nineteen different languages. It was also reshot in Peru with an entirely new Spanish speaking cast - in Machu Picchu. The English version was both multicultural and immodest. It spelled out a vision of the multicultural world which is on offer to just about the whole of the globe. This version of multiculturalism is significant for the media educator because it is the most globally pervasive. It is a multiculturalism in which we all share whether we choose to or not.

The young people in the advertisement, led in the English version by a suitably blonde, sweetly aryan girl, sang together:

I am the future of the world

I am the hope of my nation

I am tomorrow's people

I am the new inspiration

(At this point all the other young people began to enter, united by the Coca Cola they carried



in their hands.)
 And we've got a song to sing to you
 We've got a message to bring to you
 Please let there be for you and for me
 A tomorrow (tomorrow)
 If we all can agree there'll be sweet harmony
 Tomorrow (tomorrow)
 And we all will be there, Coca Cola to share
 Feeling so real and so true
 Promise us tomorrow
 And we'll build a better world for you

So Coca Cola is interested, as are we all, in building a better world. Indeed, the commercial scrolled a message across the bottom of the screen which read "A message of hope from the people who make Coca Cola." But we, in our multicultural environments do not have equal access to Coca Cola, any more than we have equal access to the multicultural agora. The key point is, that before we can share our Coca Cola in our multicultural paradise, we first have to buy it! Multicultural 'sharing' in the global multimedia is based upon fundamental inequalities. Through such inequalities the wealthy can sustain their wealth by drawing upon the smaller economic contributions of countless millions of their fellow humans in a multicultural simulacrum. It is a simulacrum where 'if we all can agree there'll be sweet harmony.'

Under the surface of this multicultural commercial paradise, there is much evidence of tangible chauvinism, racism and xenophobia. For the media educator, it is important to find media representations of the paradise and the inferno. Both need to be studied and understood. Both require students and educators to 'place themselves' and establish their identities as inhabitants of tangible social realities. Media Education inhabits more than the world of representation or it is a waste of time.

3. Multiculturalism, Technology, Media Education.

In the final section of this lecture I wish to speak for a few moments about what happens if we try to bring together multiculturalism, technology and media education and ask what this dynamic trio has to offer educators for the end of the twentieth century. At the most basic level, what it on offer is a context for any educational work. What this means is that, whether or not we take note of it, the technology and multiculturalism will be at the heart of educational, social and political development in the coming decades. This will not depend upon media educators. What will depend upon media educators is the degree to which the relationship between multiculturalism and technology become part of the remit of media education. It will be possible, and perhaps relatively easy, to turn our backs on part or all of these issues. To ignore them completely might not be as damaging as to include them



only partially. By this I mean that studying the new technologies through rose-tinted technicist spectacles is very unhelpful and possibly dangerous. Celebration of the technological wizardry involved in so many contemporary video games without considering their ideological import is also a mind-numbing activity. The purchase of multimedia information in the late twentieth century usually means accepting epistemological straitjacketing. What counts as knowledge will come pre-packaged in attractive boxes with rainbow colours on the discs. As the QVC sales person said, 'You can keep them looking good.'

Joe Lockard, a doctoral candidate at the University of California has written interestingly of developments on the world wide web which relate to multicultural issues. I will use a selection from his telling analyses in order to stress the significance of forms of textual analysis, even when we are surfing the net. Lockard refers to what he calls 'cybertokenism' in relation to the ways in which certain dimensions of multimedia multiculturalism are offered. He points out that the web already has pages which purport to offer readers the cultures of the world, but do so in ways which often lack humanity and warmth. The fact that the Library of Congress has a page where we are offered a glimpse of Aboriginal Art, or that there is a chance to read extracts from Nelson Mandela's autobiography is not really good enough. For those who have access to the web and the technology associated with it are very likely to have access to books and other documents. There will be exceptions, but Lockard points out that if you happen to live between Cairo and South Africa there are only a few hundred e-mail sites in the whole area. It is also a slightly bitter irony that the web site which is offering Mandela's journey to the world is "the right wing communications mega-corporation and apartheid boycott violator, Time-Warner."

Meanwhile I can sit in the comfort of my home and find most of the references I need without shifting from my room. I am part, then of a community which is not so much virtual as comfortable. As the CNN /Alta Vista page banner in front of me says, "Lack of Knowledge is No Longer an Excuse." There are those who sometimes ask whether interculturalism when linked with cyberspace is nothing more or less than the marketing of information dressed up as knowledge.

Multiculturalism is encapsulated in Microsoft's telling slogan "Where would you like to go today?" The web and CD Roms together can certainly take any of us with access to the necessary technology on some virtual journeys. From the viewpoint of the media educator, however, it is crucial that we ask who is taking us on these journeys, for what purpose and to what end? We have to return again and again to the structuring of the message and the discourses of normality within which it is couched. If we are to learn our history lessons with a media education hat on, we will have to ask how the Online Bookstore (OBS) developed the discourse of its "External Link Set" which joins Mandela's autobiography to "many related resources elsewhere on the Internet .". We have to ask how it is that for many years discourses were sustained which labelled Mandela and the ANC as partners in evil, and now there are discourses which suggest that "We have taken the first steps towards an online



continuation of Mandela's Long Walk To Freedom." Otherwise our mixture of technology and multiculturalism will have a hollow ring. Our celebration of global multiculturalism will be no more than an indulgence by the privileged in discourses which sustain their privileges and salve their consciences.

Conclusion

Most of what I have outlined today may have seemed to have an apocalyptic air about it. But that could only be the case if, as educators, we have given up hope of change. It is with change that I began and it is with change that I will finish. Let me briefly recapitulate. I have made three points. The first is that technology brings with it many problems which require more than mere celebration or condemnation on the part of the media educator. The second is that multiculturalism is not an it - it is a debate which we have to enter as media educators, and it will take us into a reconsideration of our concepts of culture, society and identity. The third is that media education has to consider the impact of both the debates and the accompanying 'realities' which studying media representations and making media messages involves. For this we have to continue to work on and debate our understandings of what we mean by worthwhile pedagogies.

We have to develop pedagogies which are based upon the participation and active awareness of young people in the societies of which they are a part. This does not mean offering students bogus hopes or spurious vocationalism. It means working together to understand the media in a world which is moving very fast but which belongs to those who will be here when both modernism and postmodernism are just little blue words to click on the web page, along with Mr Mandela and Aboriginal art. It also means that media education has to be concerned with more than signification or the production of messages by the professional or the student. It also has to be concerned with the way the world is organised and the ways in which its material and cultural resources may be utilised in the interests of the majority. Otherwise our multiculturalism will be no more than an ideological shield against the unpleasant realities of racism, economic exploitation, and power abuse. Otherwise our study of media and technology may be reduced to empty celebration and the denial of ecological realities whilst we contemplate the virtual ones. But we must also keep a sense of humour! For media education can indulge in the pleasure of identifying contradictions and recognising tensions in the ways in which the world is represented to us - whoever we are. Media education can also recognise the absurdity in so much of the insular thinking which media representations help to sustain. As I write this my (English!) war cabinet is meeting to decide how best to punish the rest of Europe for the way in which they have spurned our beef! The tabloid papers are using up a great deal of ink as they print union jacks all over the place. It is funny and it is tragic. But it is grist to the mill of media education. The new technology which brings me images of my suggested national identity reminds me that debates about the nature of ideology are far from over. The future of media education cannot be decided by arguments about whether or not we



should teach more or less semiotics or narrative theory or this or that. It has to be built around the recognition that media education is about the world in which we live - wherever we live - and upon which we and our students may (or may not) have a democratic impact. There are many things which I have not raised today, which I consider to be of considerable importance, but which cannot be dealt with a single lecture. These would include the subversive potential of the internet as a means of horizontal rather than vertical communication across and between societies. We also need to keep under careful review and undertake research about the nature and purpose of literacy in the light of technological developments. I have not said more about something which I mentioned at the beginning - which is the fact that much of what has been undertaken under the banner of media education or media studies is still of great value. I do not believe that radical reappraisals necessarily mean discarding relevant and successful practice. We are, however, living in an era when the curriculum for media education is, potentially at least, exploding. Decisions will have to be taken about specific content for whatever curriculum we evolve. It may be that the principles and practice of media education will have to lead the way, to be followed by questions of specific content. It may also be that the principles and practice of media education will need to be reconsidered in the light of multicultural issues. We will have to decide what it is in our approach which is intercultural and possibly global, and what it is in our approach which is regional and local.

The coming together of technology and multiculturalism in media education is not an option. It is a reality with which we have yet to come to terms. I hope that what I have argued here identifies, albeit in a very basic and introductory form, some possible lines of development for media education in its relationship with technology and multiculturalism. Thank you.

