Young people's participation in the globalised world

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Abstract

Participation of young people today happens in the frame defined by globalisation and digitalisation and thus needs new forms of education and training. Youth today is growing up in a mediated society: The omnipresence of information, its pervasive accessibility as well as the active involvement of users in the creation, dissemination and provision of content are the main distinctive features of a digital era. In comparison with only the recent past, not only information from institutions is mediated but also interpersonal contact is. This new form of involvement and contact between people and institutions transformed the ways of participation both in everyday social life and in democracy. Furthermore, globalisation – driven by migration as well as by digital transnational media – has altered the way how people feel interconnected with issues on the local level and around the globe: social surrounding and the feeling of belonging become more and more location-independent and thus interest in participation is not limited to the local surrounding. This article focuses on the challenges of media pedagogy to enable youth (political) participation in a digitalised world in the framework of globalisation.

Introduction

Young people are often labelled as "digital natives" since they are born in a time when the access to the world wide web is available to the majority of young people – at least in the European Union and in most countries of the so-called West and global North – and thus they are believed to know how to participate fully in the digitalised world. But in reality, it is not equally easy for all youth to participate fully in society – not only due to a lack of technical and economic accessibility but rather due to a deficiency of competences. Participation in a digitalised world requires competences and digital literacy as well as knowledge about the framework of the digitalised world, regarding the offers for participating and shaping the offline "reality" by using online methods.

Education is the most important means to integration in society for young people; knowledge is key to success, skills are needed to enter the labour market and almost every profession needs certain accreditation of training or experience and lifelong learning is a must for everyone.

But education in the digitalised world needs new skills for both educators and learners – among others there is handling new digital instruments, knowing how to deal with personal data and more enhanced forms of media literacy. On the one hand schooling has to react on new developments in technology and thus competences beside reading, writing and calculating seem to become important. Education must integrate and adapt the traditional cultural techniques into digital literacy that enables a responsible and reflective use of digitalised media. On the other hand, new forms of participation and involvement are opened by digital media and this has to be reflected in political education in formal and non-formal settings.

Growing up in a digitalised world

The so called Millennials, those young people born after 2000, experience digital media and especially the offers of the world-wide web in a more elaborate way than any generation before.

Simplified, it can be stated that those born before 1975 had to learn to use mobile phones only in their late adolescence and experienced the world-wide web as an additional information provider and as a supplementary means for exchange. On the other hand, people born between 1975 and 1995, often labelled as Generation Y, understood the internet already naturally as an always accessible home for media as well as instrument for communication and also for consumption.

At the turn of the century the internet became an implicit channel for information, communication and exchange: the traditional one-to-one communication of personal communication merged with the one-to-many communication of mass media and allowed direct response from the users to the information provider – visible for all other users. User feedback and customer rating became important elements of a developing participating culture. Information was checked and commented by many and with the foundation of Wikipedia in 2001 the era of user generated content was definitively started.

And with the development of tablets and smartphones and the convergence of technical gadgets on the one hand and the creation of online social network platforms and thus the direct involvement of the users in content creation on the other hand digital media became a truly new form of information provision: Now every user can co-create information always and everywhere.

While in the early days of the internet news groups (which would soon develop into special interest forums) allowed exchange between people with similar interests to communicate and exchange first-hand experience, blogs enabled a new form of citizen journalism which reached its first peak with the establishment of microblogging services like Twitter.

Social media – especially online social networks like myspace and later on facebook – allow presenting oneself and staying in contact with far more people than in former times. This lead to new forms of connectivity between people: instead of strict bonds like existing in traditional socio-economic and socio-

cultural groups, weak ties determine inter-personal relationships, which – at least in theory – can be designed and moderated by every individual.

With these developments the internet became not only a storage for information of any kind, and a medium for communication and exchange of people, but a virtual place for being and the various platforms of social communities became literally extended living rooms – all in all, the internet developed into a place for living.

Soon research approaches focused on different aspects of involvement in social media, especially of young people – on identity formation, on social and institutional privacy as well as data protection, on violence and mobbing, or on socially affected differences of access and use. Research on self-presentation in online settings show, that young people do not invent different identities for their online presence but do improve their images to their benefits (e.g. Davies 2014). These researches focused on the transfer of established and elaborate sociological concepts, like the dichotomy of individual and group (Weber 1980 [1922]), individuation (Giddens 1991) or self-representation (Goffman 1959), on the virtual space. Recent research (e.g. Trnka-Kwiecinski, Zentner 2016) opposes the duality of virtual online and real offline communities, but points out the mutual influence of these spheres.

The network society (Castells 1996 & 2009) as a result of individualised group integration with weaker ties on the one hand and the technological development towards easy world-wide connectivity on the other hand leads to parallel structures of power and to new mechanisms of control and new opportunities of liberation for people.

Young people today are living simultaneously in networks, in hierarchical settings and traditional environments, so they have access to far more information than former youth generations but on the other hand are also challenged to a higher degree to judge existing information and adapt it to their individual living circumstances. Therefore, education and training have to focus on the newly developed mediated structures of a digitalised society.

Is education in a digitalised world different from education in analogue times? Ongoing discussions on education and pedagogy focus on various topics. Regarding the formal education system, the main discussion focuses on the utilisation of education, on education outcomes and on employability. Another key question deals with the content of education (both in the formal system as well as in non-formal and informal settings), which is connected to the sense and meaningfulness of education. A more systemic approach highlights the roles of providers and receivers of education, when it is not obvious any longer that the young are learning from the old, but still youth stays the main target group of education. So the questions can be summarised: what should young people learn, for what reason and who can teach it? But are these questions different nowadays than in the past? No, but the answers might differ. Most noticeable maybe the widening of the target group and the inversion of direction of teaching and learning between the generations: Not only children and young people are the audience of education,

but offers for life-long learning, adult education and special training for elderly people are necessary and commonly taken for granted.

Education is seen as the main instrument to prevent and tackle poverty, social exclusion and discrimination, especially by reaching out to disadvantaged groups, and thus fostering upwards social convergence. Education plays an important role in promoting inclusion and equality, it should build up mutual respect and builds up the foundation for active citizenship. Furthermore, education is regarded the main means to successfully enter the labour market in a highly competitive economy. These high expectations on the value of educations are expressed on political level of the European Union in the "Draft 2015 Joint Report of the Council and the Commission on the implementation of the Strategic framework for European cooperation in education and training" (European Commission 2015 b).

But the question remains what education to these ends has to look like? Data of the Education and Training Monitor 2015 (European Commission 2015 c) point out that the various (formal) education systems in European countries face several challenges, like a high rate of early school leavers without finishing secondary education, but also quite a high percentage of pupils score poorly in reading, science and mathematics as international tests show. In this report the main challenges of education are highlighted: the rate of early school leavers (described as the share of 18 to 24 year-olds having attained ISCED level 0-2 and not receiving any formal or non-formal education or training in the four weeks preceding the survey) is EU-wide still above 10%, which was set as the target for Europe in 2020. The data show also big differences between the various groups of pupils and differences between the Member States. Male youth show a higher average of early school leavers (12.7%) compared to female youth (9.5%) and foreign-born youth score half as good as native born (10.3% vs. 20.1%), indicating inability of the education systems in the EU Member states to level out social inequalities. The differences between the countries are also challenging since the rate of early school leaving is above 20% in countries like Spain or Malta and low as approx. 5% in Poland or Slovenia. Data for foreign born youth are somehow unreliable since they are not available in the same data collection method for all states. But we can find in some education systems less variation between those labelled as foreign born and the natives than in others: in Ireland the rate for foreign born early school leavers is lower than for natives, whereas in Slovenia it is three times as high.

Another challenge for the education systems is the still existing underachievement in reading, writing and mathematics. Also the OECD's PISA studies (Programme for International Student Assessment) shows inequalities between male and female, foreign and native born as well as the strong impact of the socio economic background on performance in reading, mathematics and science.

Furthermore, we currently are facing rather a skill based approach to education than a knowledge based concept, focusing, eventually more on the usability of knowledge: and this usability should be employability. But already in the 1990ies a dilemma was pointed out when Ferchhoff described formal education as neces-

sary but not sufficient: One needs to finish formal education at least at secondary level, thus gaining a "good" education, to have chances to enter the labour market successfully, but a "good" education does not guarantee such successful entry (Ferchhoff 1993). Therefore, young people have not only to complete a good – secondary or even a higher – education path, but they also have to finish it with good grades, if they want to have smooth transition from school to work. But back in the 1990ies in Ferchhoff's analysis it was not even addressed which kind of schooling was finished – only if any certification leads to labour market chances –, thus the usability of the content of curricula was not questioned.

In the EU guidelines for the employment policies Member States are asked to improve the effectiveness and efficiency of the education systems to raise the skill level of the workforce, allowing it to better anticipate and meet the rapidly changing needs of dynamic labour markets in an increasingly digital economy. And consequently, the recently published draft joint report ET2020 highlights six new priority areas reflecting the expectations on quality education – with a clear focus on usability in the labour market thus on employability:

1. Relevant and high-quality skills and competences, focusing on learning outcomes, for employability, innovation and active citizenship
2. Inclusive education, equality, non-discrimination and promotion of civic competences
3. Open and innovative education and training, including by fully embracing the digital era:
4. Strong support for educators
5. Transparency and recognition of skills and qualifications to facilitate learning and labour mobility
6. Sustainable investment, performance and efficiency of education and training systems

Especially the third area focuses on the importance of ICT mentioning the promotion of the use of ICT as a driver for systemic change to increase quality and relevance of education at all levels and fostering the availability and quality of open and digital educational resources. So here ICT is understood as a tool and as instrument for education.

But also in other areas the importance of ICT is highlighted: In the first area the reduction of low achievement in mathematics, literacy science and digital literacy is a main issue as well as developing and strengthening of transversal skills and competences in particular digital entrepreneur and linguistic competences. Enhancing of critical thinking as well as of cyber and media literacy is an issue in the second area, training of digital competences of educators is crucial in the fourth area. In these areas the competences essential for using digital technologies are pointed up, but not only for pupils and students but also for educators and teachers.

All in all, the importance of digital literacy in contemporary debate on education is beyond dispute.

Special challenges of pedagogy in a digitalised world

The EU Youth Report 2012 highlighted the still ongoing increase of daily computer and internet use among young people (EU Youth Report 2012, 260). Referring to a Eurostat household survey the daily internet use rose from below 50% in 2006 to above 80% in 2011 among all EU-youth, aged 16 to 24.

The report also points to the fact that young people's confidence in their computer skills grows with their (formal) educational level, since among those lower education (i.e. with maximum secondary lower level education) show that only about 45% think "their computer or internet skills would be sufficient, if they were to look for a job or change job within a year", whereas more than 85% of young people having finished tertiary education agree to this statement. Furthermore, the report shows that "learning by doing" is perceived by the youth as the main way of acquiring ICT skills, formal education and social contacts (friends and relatives) follow after.

Differences according to levels of education exist furthermore regarding the awareness of risks of internet use: In EU average one third of the youth aged 16 to 24 with high education is concerned about the abuse of personal information sent on the internet, compared to less than a quarter of those with low education level. Similar is the concern regarding financial loss as a result of receiving "phishing" mails. This is a clear indication that more ICT training and education is needed in all levels of education and also non-formal approaches should be intensified (and their results have to be recognised).

Other challenges for any education – from upbringing in the family to formal schooling and non-formal trainings – come with the progress in technology and the growing accessibility of new technical and digital gadgets. The commonplace use of mobile devices leads to diversified access to media and information which again increases the need of media pedagogy to enable people to find and evaluate information.

The developments in technology ask for more skills beyond the basic cultural skills of reading, writing and calculating; thus, digital skills and media literacy are main elements of current curricula in formal and non-formal education.

The definitions of digital literacy reach "from simply being technology fluent to the ability to apply information literacy skills (e.g., locating, extracting organizing, managing, presenting and evaluating information) in digital environments to broader, more complex conceptual frameworks that encompass a wide variety of skills, understandings, norms and practices (Meyers et al. 2013). Current definitions of digital literacy combine important elements like ability to find and evaluate information in digital resources, but also to create and share information online in user-generated platforms. It emphasises critical thinking to judge and interpret

underlying ideologies and also to understand the needs of addressed audiences. Another perspective interprets digital literacy as the general capability for living, learning and working in the digital society. Meyers et al. ask for a holistic perspective that combines skills, mental models and practices and point out that this concept of digital literacy should also involve a reflexive understanding of oneself in relation to technologies and networked structures (Meyers et al. 2013).

A digital literate person is not only a critical consumer of information but also a technically skilled creator of information and on one's responsibility reflecting active participant in the digitalised world. Therefore, digital literacy includes – beside the traditional media literacy – also all ways of providing information in digital media: conscious presentation of personal information in the internet, generating of any content in the internet, leaving traces when using online services and more. (This element of media pedagogy in a digitalised world reacts on the risks of use of digital media, like possible abuse of personal information)

Jenkins (2006) identified a number of new skills beyond the traditional competences of reading, writing and calculating that have to be mastered in order to be a full member of a participatory culture. A participatory culture is described as a culture with relatively low barriers to artistic expression and civic engagement, and in which its participants believe their contributions matter – and this description holds in a high degree for the modern Web 2.0. The skills that Jenkins recognised include:

1. play (experiment with one's surroundings as a form of problem-solving);
2. performance (adopt alternative identities for the purpose of improvisation and discovery);
3. simulation (interpret and construct dynamic models of real-world processes);
4. appropriation (meaningfully sample and remix media content);
5. multitasking (scan one's environment and shift focus as needed to salient details);
6. distributed cognition interact meaningfully with tools that expand mental capacities);
7. collective intelligence (pool knowledge and compare notes with others toward a common goal);
8. judgment (evaluate the reliability and credibility of different information sources);
9. transmedia navigation (follow the flow of stories and information across multiple modalities);
10. networking (search for, synthesize, and disseminate information); and
11. negotiation (travel across diverse communities, discerning and respecting multiple perspectives, and grasping and following alternative norms).

Jenkins also points out the need of political and pedagogical intervention beside the ongoing self-socialisation of youth in popular culture by highlighting three

main reasons and hence affirms the role of education to promote equality and mutual respect also as a foundation of active citizenship:

- The Participation Gap — the unequal access to the opportunities, experiences, skills, and knowledge that will prepare youth for full participation in the world of tomorrow.
- The Transparency Problem — the challenges young people face in learning to see clearly the ways that media shape perceptions of the world.
- The Ethics Challenge — the breakdown of traditional forms of professional training and socialisation that might prepare young people for their increasingly public roles as media makers and community participants. (Jenkins 2006, 3)

Consequently, education in a digitalised world will not only have to provide digital literacy by informing young people about e.g. the hidden messages in media or the way media shape "realities", and making them aware of their own role in co-creating these "realities".

One can argue that this does not imply that digital literacy is a new skill but, in reality, is applying skills already essential in education before to new settings. The main difference between "old-school" media pedagogy and its application in digital world can be seen in the ethical dimension of information co-production. The awareness of the personal responsibility of every single digital media user in creating the own world and interacting with other people's opinions and thus consequently influencing and co-creating society is a main element of active participation. Thus, not only the use of digital technology but digital literacy can and should be perceived as an important element of cultural capital.

Integrating digital technology in teaching and learning

Digital resources and media are not only topics of education; they become more and more important as instruments of teaching. Elements of e-learning find access to formal education in schools as well as in tertiary education: flipped classroom, self-study using digital media, blended learning or game-based learning are used by many teachers as means to activate their pupils and students by using more "modern" techniques.

Various trend researches like the NMC Horizon report focus on possible and expected future developments of implementing new technologies in teaching and information. In this report the new Media Consortium (a consortium driven by IT companies like Apple, Adobe or Oracle together with academic partner institutions) various new developments are predicted to be very influential in the next years for education worldwide. For example, MakerSpace-Labs (workshops focusing on experiencing, knowledge sharing and peer-learning on programming, hacking or implementing of ICT) will become important not only in self-organised and non-formal settings but is seen to be integrated in formal education for promoting and fostering creativity and problem-solving skills. BYOD (bring your own device) refers to the trend that people are bringing their own devices (laptops, tab-

lets, smartphones) to the work- and study environments and use these for work. This trend asks for the opportunity to connect to the school's, university's or company's network and get access not only to the internet but to the internal servers. This asks for new IT security solutions. (NMC 2015)

But also new forms of communication in and via social communities can be used in keeping contact and enabling exchange between educators and learners in the education system. An implementation of services like What'sApp or snapchat in education and in communication between teachers and students allows also to work on digital literacy by doing.

In the informal setting remote learning offers are of high importance since they allow access to information beyond the formal education setting. Here, for example, blended learning (the mixture between instructor-lead and self-study sessions) is expected to gain more importance than pure online learning since it enables more exchange between students and educators.

MOOCs (Massive Open Online Courses) run by universities or by (commercial) training centres enable people to attend courses and even gain certificates in other countries. MOOCs were in their beginning also seen as an instrument for promoting equal changes and inclusion by reaching out to disadvantaged people since most of these courses are free to attend (only certificates are fee-based). The challenge for compensating educational inequality with offers like MOOCs is to keep the users active in the courses. It seems that people with lower education and with less experience in attendance of education are less likely to stay in these courses. MOOCs run by big universities are also seen as a threat to the tertiary education system in smaller countries, where these courses in some subjects offered by top ranked universities might even replace existing offers from smaller universities to some extent.

The development towards a stronger integration of digital technology in teaching and learning is an indicator for the dissemination of digital technology in everyday life around the world. Furthermore, this can be observed in the non-formal sector as well as in youth work and in youth services. Already for a long time, youth centres had to be equipped with computers to access the internet, currently they should rather provide W-Lan access points so the kids can connect their own devices (BYOD) or should think of remote offers (live-streaming of parties, or even online youth centres). And youth information centres need to have online services as well.

Does youth participation need knowledge or competences – or both?

Beside the integration of digital media into the education system as issues on the one hand or as instruments for teaching and learning on the other hand the questions of relation of education and (political) participation arises.

Reflected political participation has various prerequisites, among which are the competence of political analysis and judgement, the competence of methods, and the competence of political decision making and acting. For acquiring these competences for example in political education (in or out of school) basic political knowledge is a precondition.

Thus, any form of active participation in the democratic system, be it in as voter or otherwise active citizen, has knowledge and competences as preconditions. For the process of rational decision-making access to information is an essential prerequisite as well as the ability of judging the relevance, accuracy and objectivity versus ideological bias of any information. Citizen participation should be – ideally – based on a comprehensible aggregation of all available opinions and their reflective and rational combination to a valid opinion.

Currently a debate on the opportunities for active political (online) participation fostered by digital media – especially the Web 2.0 – concentrates on three aspects: on the one hand the opportunities for the users to create information and get involved in opinion making processes in online social media and on the restricted access to various essential information on the other hand. The third field of debate is focussing on the important role of globalisation per se for political participation – it will be discussed later in the text.

Regarding the topic of user-generated information in the Web 2.0 the debate focuses on the prerequisites and the limitations of such participation. As basic condition for active political participation in a digitalised world factual knowledge on existing opportunities of online participation is essential, thus people should have to know about opportunities of online voting, participating in online consultations, using of online open data and more. Furthermore, performance as well as language skills are required, as are creativity and other basics for getting involved in the participatory culture. Thus, digital literacy is seen as a prerequisite of (online) participation in a digitalised world. Concerning the limitations of the existing systems in the digitalised world the superficial involvement in political debates (e.g. clicktivism) as well as the lack of consequences of "virtual" online participation in "reality", and thus the claimed dualism between online offers and real world, are topic of research and debate.

But digital media also open new forms of direct contact with policy makers and political active people and enabled virtually everybody to react publicly on developments and ongoing debate in both specific online platforms as well as in unspecified social networks. Violence and hate speech in form of personal offence as well as general defamation of political dissidents became a phenomenon of political activism. This lead also to an increased vulnerability of politically active people. So-called "online shit storms" as reactions to certain political developments can be seen as examples here. Consequently, not only certain politicians may become victims of insults and even threats but the seemingly anonymous online discussion gets ever more heated and leads to extreme contrasts and an apparently divided society.

This is also reflected in the second stream of discussion which highlights the problems and limits of selection of information from a seemingly infinite pool. Here are two different approaches of reduction of complexity problematized. The first can be seen in the personalisation of information by the users themselves when using RSS feeds, twitter or special selection of news which reduces the sources of information and eventually can lead to separated publics with totally different information. The second approach to a restriction are the filter systems of the information providers like google or facebook. In the case of facebook an algorithm based on various criteria like affinity, or time decay decides on the selection of information and status messages in the personal stream and thus invites to react more on messages and information that "seem" to be more interesting to the user than others and thus reinforcing the affinity. Also google will provide different search results depending on previous search history, or the place and time of the search. These forms of pre-selected information by a filter bubble was analysed and discussed in detail by Pariser (2011).

Both cases of information restriction – individual decisions or automated algorithms – might lead to the loss of relevant "alternative" information that should be included in the decision making process of active participation. It furthermore creates the impression that the own opinion and the personal attitudes are generally accepted in society since alternative or opposing views are far less represented in the "information bubble". This eventually allows extreme online expression of opinions since no or only few negative reactions will be triggered in a community that shares similar opinions; and this is why shit storms are made possible. Critics argue that with reduction of information a rational decision making process lacks the prerequisite of having all relevant information.

Dörre and Bukow (2014) argue that these forms of information reduction are not new phenomena that exist exclusively in digital media; the reinforcement of personal opinion can be found in any personal social network (offline as well as online) and the filter and algorithms are not abolishing any information. But in the end, discussing and problematizing these shortcomings of information selection with digital media should be one element of digital literacy education and of media pedagogy.

But more and more political educators use digital media especially online networks like facebook or twitter but also online gaming or programming of apps as methods for knowledge transfer, fostering responsible behaviour or promoting equality. Even hacking a webpage can be a successful tool for political education.

But when arguing about education for youth participation in democratic societies one has also must have a focus on the recent developments in political participation at a whole. Elections with small and still decreasing voter turnouts in Europe on the one hand coincide with powerful demonstrations in many countries around the world and with personal politics, implying that people just live their life following personal ideological value systems but don't get active in the democratic area on the other hand. Thus, discussions regarding the role of participation in general and of elections in particular become important. Is participation in the

democratic system more than a show-off, is participation in elections the main idea of participation? By etymology participation roots in the Latin "participare" which itself is a combination of the noun "pars" and the verb "capere"; therefore, it means to take a part, but the translation is either sharing or to be part of or to attend something. So, it could be concluded, that participation is a reaction to an invitation to be active part in something.

In political sense it implies that someone is being involved in political decision making. And therefore, it was for a long time perceived as the engagement of citizens in the political system – as voters, delegates, representatives, activists, protesters or even dissidents. Thus also non-confirming forms to change the (political or societal) system are (sometimes) understood as participation. Nevertheless, the definition of participation is the result of a given power relation in the society. This bears the risk that participation becomes nothing more than tokenism, when the "establishment" is the only instance for determining any form of participation.

How can involvement in (post-) modern societies be described and who holds the power to define if it counts as participation? We observe new forms of (political) engagement like "clicktivism" in social media or self-created information in the internet – is this participation in the sense of those in power?

Political participation in the globalised world

Following Castells, the social structure of the network society is created around networks activated by microelectronics-based digitally processed information and communication technologies (Castells, 2009) enabling it to become a global society – and thus the network society model of the globalised world. Furthermore, the description of societies as networks allows new power relations parallel to existing power relations in states – and sometimes completely independent of states: Power in networks is defined as the ability to include or exclude nodes of a given network.

New forms of participation that are not any longer connected to states, municipalities, regions, or other political entities, but inside of networks running cross and through these entities gain importance. Thus, participation is not any more restricted to formal existing and traditional political formations, but through various networks political commitment in different parts of the world, from local to global level, becomes possible. And networks allow targeted involvement following the personal interests.

Globalisation, understood not only as an economic topic, but as a cultural phenomenon indicating the establishment of inter- and multi-cultural societies inside and beyond the nation states, allows new and independent but interlocked options of participation in local and global structures at the same time. This increased mutual influence of cultures is driven – among other – by migration and by digitalised media fostering network societies – and has a major impact on culture of participation: Digitalised media enable users to get independent information from

all over the world fitting their interests and ideologies. This lead to the formation of various inter- and trans-national networks of persons connected across the continents by their interest in political, economic, scientific, ecological or cultural interests. And topics and developments around the world that were seemingly of minor importance for locals in the past suddenly can become the main drivers for political or social commitment both for long distance or in the local surrounding: petitions against fast food companies to protect the rain forest, boycotts of sport equipment brads to promote fair working conditions but also demonstrations in front of the national government to highlight the need of environment protection in another continent. Participation in a globalised world does not end at national borders and digital media makes it easily possible.

Migration leads to interaction between members of different cultures and to a form of trans-cultural mutual interference of cultures –of the culture(s) of origin and of the culture(s) the host country. Migrants have to adapt to new languages, to (maybe) unexperienced values and they see new forms of communication, interaction, traditions and behaviour. On the other hand, migrants bring their own culture into the host society often in the first steps represented by food, music and interpersonal behaviour. Thus, a mutual influence of cultures happens – where the dominant host culture normally changes less than the migrant must assimilate. Integration in a host society is often described as this process of inter-cultural dialogue and mutual interference. But integration is also described as the ability and interest to participate fully in society – in the whole sense of being a part of the society and influencing its development.

Regarding the integration of migrants – and their descendants –in a host society Esser (2001) points to the social integration, where he presents a progressive scheme of "Kulturierung", "Platzierung", "Interaktion" and "Identifikation". Here Kulturation refers to the acquisition or adoption of cultural techniques, necessary for any participation (this includes language skills, understanding of norms and attitudes) enabling situation related behaviour. The social achievement refers to Platzierung, thus taking a certain place in society. Interaction follows when inter-cultural contact and exchanges happens regularly – beyond the mandatory exchange in the formal system (education, labour market). The last phase refers to the identification with the values and attitudes of the host society. This scheme is valid for any member of society independent of migrant background or not.

Another sociological model of integration differentiates between structural functional and culturally identifying integration, where cultural and identification integration can only happen after the structural-functional integration is given (Löffler 2011). The structural functional integration focuses strongly on performance, on the outer affiliation of persons and systems in the social structure. To speak of entire integration in the sense of culturally identifying an awareness of community, of belonging, an emotional bond must be given. Following Löffler, complete integration is a combination of external or outer affiliation and internal setting.

Political participation, or more broadly participation in the democratic life of a society, depends thus not only on the legal rights, but also – and maybe foremost – on feelings of belonging and of opportunities to influence the development.

Different feelings of belonging for bigger groups of people from migration background do lead to different wishes of participation in various settings:

1. in the host country on local, regional and national level as citizen (and thus participants in elections) or at least recognised inhabitant, but also
2. in the former home country of the family of the person, since the connection is not broken, as well as
3. in the cultural community of migrants in the host country but also transnational
4. in the network of migrants from that country in the diaspora all over the world.

For youth with migrant background these four opportunities for participation form an additional challenge. The second-generation youth often has no legal right (due to lacking citizenship) to politically participate as citizen but on the other hand has no interest or information to participate in the home country of the parents. But in both societies and cultures opportunities as well as expectations regarding their involvement and participation exist: young migrants can integrate in the host country and thus bring their voices in alternatives ways and having their say – but until they get the citizenship – only to a certain extent. On the other hand, migrant culture organisations invite youth to participate and examine the own roots and try to uphold traditions also in host countries. Furthermore, trans-national networks even in the own broader families show young migrants the magnitude of diaspora. Finally, in many cases the young person is still (also) citizen of the home countries of the parents – and could get involved there. The complexity of these opportunities for participation – with often complete different methods – and its consequences for training and education needs further research[1].

Thus, migration and globalisation change the framework of participation and digitalised media enable people around the world to get involved in the topics that are most important for them. But these forms of participation need further improvement of education both of media education and of political education to allow people to understand not only the mutual interference of politics worldwide as well as the connection with economy, religions, or culture, but also new power relations in networks and the basics of digital literacy.

Consequently, education in a digitalised world has to provide equal opportunities and one of its main objectives is to enable social upwards mobility by creating accessibility to digital content for everyone and at the same time empower young people to fully participate in society. To gain this an elaborate concept of digital literacy – covering media literacy as well as performative skills – has to be part of the curriculum in formal education already in lower levels, to enable young people

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[1] This is also part of a recent research project "Gender in a Changing Society" in Austria, Serbia, Croatia and Bosnia and Hercegovina in which young people in Austria coming from migrant families from the three Western Balkan States.

to gain the necessary competences to participate in democratic live in a digitalised world.

Furthermore, educators have to integrate digital media as a matter of fact in their teaching – be it in formal or non-formal settings. This implies that educators are not just presenting information with digital media and invite pupils and students to deliver their work via e-mail, but it means to consequently use digital media as means for the involvement of students in the education by using learning platforms as well as approaches of blended learning. But it also implies that new forms of communication, exchange and information provision, which are common for youth could and should be used in the education system for critically reflecting on the challenges and limits of digital communication but also for accessing new information not (yet) covered in school books.

A systematic and reflected use of digital media in formal and non-formal education will enable young people to critically reflect on the chances and shortcomings of digital media for participation in a digitalised world.

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