INFLUENCE OF THE MEDIA ON THE EDUCATION OF YOUNG PEOPLE IN MALI: LESSONS FOR EXTRACURRICULAR PEDAGOGY AND INFORMAL EDUCATION

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Abstract
This work focuses on the influence of the media on the education of young people in Mali. The emphasis is on the out-of-school pedagogy and informal education lessons that emerge. The objective is to emphasize the educational interests linked to the media in the education of the youth in Mali. To do this, we used the qualitative method through semi-structured interviews and documentary research. It results from the investigations that the media cannot act as educators because of their reification and because education must be interactive and retroactive. This lack of dialogue between the learner and the media concerned relegates the latter to a secondary level. In the context of out-of-school pedagogy and informal education, the media can still play a major role due to their preponderance in social processes, including education and learning. This requires an organization of media productions and a strong involvement of institutions (families, schools, etc.) for objective framing.

Key words
media, youth education, Mali, out-of-school pedagogy, informal education

Introduction

This work falls within the framework of out-of-school pedagogy and non-formal education, and the sociology of the media. The researcher intervenes in the context of Mali, at a time when "media fashion" concerns a large segment of the population. Today, the Malian media space has more than 60 newspapers, more than 325 frequency-modulated radios in addition to the ORTM and its eight (08) regional branches, and the national television station, and a second channel covering the district of Bamako. The country now has more than thirty private televisions (Maliactu.net, 2017). Foreign programs (Radio France Internationale-RFI, British Broadcasting Corporation-BBC, the Voice of America-VOA, Deutsch Welle-DW, Radio Beijing) and special (Mikado, Studio Tamani, etc.) are relayed by national bodies (URTEL, 2013). With three telecommunication operators (Orange Mali, Moov Africa / Malitel, Télécel), the Internet has entered the daily lives of Malians, especially those in towns and even villages. Thus, in addition to traditional media, social networks (Facebook, WhatsApp, Tweeter, Instagram, TikTok, YouTube) are giving a new twist to the country's media landscape, in particular with the proliferation of WebTVs and exchange platforms.

As the media evolve, we are seeing a certain intensification of the social division of labor, in the Durkheimian sense of the term (Durkheim, 1893),

notably with the emergence of new professions of communicators and influencers. These are activists, including bloggers, video men, web columnists, etc. Every media entity aims to gain as many audiences as possible. To do this, all means become good. In this case, we are witnessing manipulations. S. Tchakhotine (1883-1973) speaks of the rape of crowds. For example, in his book entitled "*Sur la television*" (1996: 17), Pierre Bourdieu says that television can paradoxically hide by showing, and showing something other than what should be shown, which is to inform; or again by showing what needs to be shown, but in such a way that it is not shown or made insignificant, or by constructing it in such a way that it takes on a meaning that doesn't correspond at all to reality. This is valid for all media. We understand at this level that the media have a manipulative force that can influence the perception of the individual and the group.

Entered into force in the 2000s, social networks have transformed the nature and status of media and communication in general throughout the world. With multiple modalities of employment, the individual and the crowd are at the center of the events. This can create a problem of popular pedagogy among young people, in particular through psychological dependence and sociopathy. For criminologist S. Sighele (1901), the press has a direct influence on crowds and pushes some members to become criminals. It is easy to understand at home that for a mob to become criminal, leaders must hypnotize underdogs. For him, journalists are the very figure of these leaders. In "*Crowd Psychology*" (1895), G. Lebon (1841-1931) distinguishes two categories of people, namely, superior beings, capable of manipulating others, and inferior, gullible, and easily influenced beings. For him, ideas are born of imitation and spread by contagion, and the press plays an important role. These media thus described facing a generation that is largely dependent on them.

It is on the basis of the realities of the media space of Mali and of these classic theoretical considerations that we are interested in the influence of the media on the education of young people and children through out-of-school pedagogy. This macro-sociological interest linked to education and pedagogy finds legitimacy insofar as the socializing institutions, including the family and the school, have been affected by upheaval, suddenly giving a prominent place to the media in the personality building process. Thus, the role of the media is increasingly confirmed in the process of socialization and education of children.

This study aims to emphasize the educational interests linked to the media in the education of the youth in Mali. Based on this objective, we hypothesize that a good organization of the media with regard to social facts constitutes, in the long run, an educational means of out-of-school and informal education despite the effects of an indirect nature.

1. Research methodology

For this study of the influence of the media on the education of young people in Mali, the epistemological consideration in force is of the functionalist type. Indeed, the media contribute to the evolution of mores in society. Their

impacts, both individual and popular, are educational factors, if only out of school. To do this, we relied on the methodology of social science research. Thus, the qualitative method, through the technique of semi-structured interview, was used. The interviews concerned 20 people, including one (1) director of the Pedagogical Animation Center, two (3) teachers including one (1) from each level (primary, secondary, higher), three (3) parents of students, ten (10) users of social networks and traditional media, three (03) journalists. Interviews were made possible through the use of an interview guide. The speeches were transcribed using the Nvivo software.
For the production of this article, we have largely focused on documentary research for the sake of conceptualization and methodological orientation. It concerned books, reports, scientific articles, journal articles, website documents, etc.

2. Results and discussions

The methodological investigations allowed us to express ourselves on the hypothesis formulated at the start of this work through several points. In these results, we emphasize the educational and social benefits of media use, social responsibility, perspectives, media-friendly pedagogy, and the state of regulation.

2.1. The educational value of the use of the media

For P. Furter (1976, p.23), the historical roles of out-of-school education in the world have been much more important. Their systematic knowledge would give a whole new picture of the growth of training in non-industrial societies. The media are an opportunity.

Today we live in a world of communication. The strength of the media in society leads us to believe E. Burke (1729-1797) when he said in 1787 that "the press is the fourth estate". The media intervene in all areas of social life, especially in socialization across societies. Can we speak to this end of an out-of-school educational means?
The Larousse Dictionary (2018) defines media as any medium for disseminating information (radio, television, printed press, book, computer, videogram, a communication satellite, etc.), constituting both a means of expression and an intermediary transmitting a message to a group. The media in education have largely concerned the pedagogical intervention to allow learners to develop sufficient self-confidence and maturity to be able to apply critical judgments on media texts to which they will be exposed to the future (Masterman, 1985: 24). Media education makes the student aware of many media issues (Landry, Basque, 2015). In the context of our study, we speak rather of the conjugation of the media and the pedagogy to speak about the role of educator played by the media, that is to say, the media adapted to the pedagogy, and the adapted pedagogy to the media.
The term pedagogy (from the Greek "peda": child and "gogy": lead, lead, raise) refers to everything relating to education, in particular, the methods and practices which aim to transmit knowledge, know-how, and skills, know-how. For Laurent Ott (2011), pedagogy has a complicated definition because it is the meeting of theory and practice. It is not a discipline, nor a subject that

one can acquire, he will say. For him, it is reflecting on his practice and making it evolve through critical reflection (Turkieltaub, 2012: 46). In the context of the media vis-à-vis society, we find ourselves on a macro-sociological and extracurricular ground, different from the inter-individual relations within the framework of classical school pedagogy. Here it is about indirect actions, that is, messages designed with sometimes unacknowledged objectives, to influence target audiences in some way or another. These messages have a strong impact on individuals and audiences. For S. Tchakhotine (1883-1973), the media, through their manipulation and propaganda, allowed totalitarianism to rise. For him, this propaganda is not necessarily negative. It depends on who uses it. It introduces the notion of "rape of crowds," that is to say, the manipulation of men by the media by playing on their impulses. The media are used indiscriminately in education. This constitutes a pedagogical problem. For example, students sometimes prefer to learn from Google about certain concepts in class. It is also important to remember as an example that because of the Covid-2019, to save the 2019-2020 exams, several states have introduced the training of candidates through television. It was an unprecedented educational experience. Indeed, we usually talk about children's education through the media, but in an indirect and uncalibrated way, compared to out-of-school pedagogy. The content is subject to upstream validation and testing as part of the TV courses, involving specialists from different fields. This palliative pedagogical practice approved by the States and pedagogues were appreciated differently within the Malian population. It shows an alternative to classical education, with the differences, non-retroactivity, and non-interactivity. Essential aspects in training. If we understand that self-training allows one to learn from fixed media, including books, and mobile media, including videos and sounds, we realize the importance of media training. For example, children who regularly follow cartoons on TV have the opportunity to learn through pedagogically developed messages.

Today, with the Internet, we see webinars, MOOCs, zoom courses, educational exchanges on WhatsApp, etc. These extracurricular educational practices offer a wide range of means for the training of young people.

Speaking of the case of her eight-year-old son, who she says enjoys some TV shows, M. T., sociologist and mother in Bamako, says that the media constitute a complement for school pedagogy. She declares:

"We don't have a good school in our neighborhood, but because of the cartoon programs that he regularly follows outside of school hours, he receives a lot of information about everyday life and about educational content. Suckling is a real palliative for us".

MF., head of the family in Bamako, advocates safeguards. For him, children shouldn't be exposed to the media at will. He said that all access must be monitored. Signage from the Superior Audiovisual Council (CSA) is ineffective because many parents don't follow it. He talks about a tote bag, talking about media content that he says confuses children. For him, the media don't conform to the principles of pedagogy, even if they can sometimes be used in the context of very special programs.

AG., A pedagogue and teacher-researcher in Ségou, is rather optimistic when it comes to efficient use of the media in education. For him, supervision is necessary:

"The media can be considered as teaching aids when they convey elements of knowledge that can contribute to the training of young people. These are TV shows like letters and numbers, distance learning, educational cartoons. Speaking of the written press, we can allude to crosswords, new words, and beautiful syntactic structures. To make the media pedagogical means for out-of-school education, they must meet educational needs taking into account the educational aspect (creation of learning space and training sections), and that they adapt to their targets".

Within the framework of pedagogy, we can roughly classify the effects of the media in the category of pedagogy with vicarious effect (Bandura, 1963) because the learner selects from a panoply of information and methods. This is imitation learning (Formarier, 2012).

2.2. Society facing the media

Society is made up of men and women interacting around the processes of survival and development. It manifests itself through the social, which determines social relations. At the heart of social relationships is the individual who represents the nucleus. In society, we thus meet microcosms, each individual being an interiority and a particular universe with reasoning and a potential morality. Immersed in the social, moral aspects are more or less influenced by the interacting universes. At this level, individual behavior is subject to social and environmental determinism. Regarding the concept of education, the Polish American sociologist F. Witold Znaniecki (1882-1958) excludes the multiple influences, whether natural or cultural, which affect an individual's development and are not initiated by an educator for this purpose. Contrary to this thought, we are alluding to the Bourdieusian conception of habitus, according to which each individual constitutes a whole that is constructed through the experiences of the journey. We then understand the individual as the product of the trajectory of a lifetime. Socializing institutions, including the family, school, the street, professional organizations, the media, etc., are major players for micro and macro-sociological orientations. In addition to the family, by their abundance, the media are nowadays undeniable educators. Indeed, the child or young person is a being in the making, a being sensitive to environmental phenomena dominated by the media. Among the traditional media in Mali, young people are much more interested in television which, by its nature (combination of images, words, sounds, and sometimes writings), causes the most impact (Bourdieu, 1996). Information is, of course, a fundamental right for every individual. However, too much of anything is harmful. With the liberalization and globalization of the audiovisual sector in recent years, we are witnessing various programs with mosaic effects. As for social media, time-consuming, they are invasive, adductive, and determining in the orientations of adolescents and young people. Unlike the traditional media, access to these is difficult to control by parents who, moreover, through anachronism or sclerosis, are little edified by them. Social media can positively influence the

education of young people as it allows instant access to all accessible information. They also allow the formation of networks around various objectives. Everything becomes possible. This can have negative effects, including the bookish gluttony of the availability of too much information, making young people ignorant amid multiple and disparate knowledge. This goes against the theory of assimilation and accommodation of J. Piaget (1937). Without filters, they provide access to sometimes harmful actors and content. We are thus witnessing deviant behavior, including the production of prohibited images and public insults. So many shortcomings were made possible by the uncontrolled use of the notion of freedom of expression. Examples of these are licentiousness, forgery, the use of forgery, and scams. With these media, parents have little control over their children's behavior, who are educated otherwise and in an uncontrolled manner. The responsibility of the company is thus engaged.

2.3. A question of social responsibility

From the Rousseauist perspective, the role of education is mainly to protect its student against the misdeeds of society, against the harmful influences of culture and its procession of corruption and prejudices (Martineau, Buysse, 2016). Society finds its coherence and its dynamism only if to the newcomers is transmitted what it takes of taste and means of living: tangible and intangible goods, myths and rites, values and rules, and by- above all, a bath of words and gestures that build confidence for life. We transmit as we sweat, we receive as we breathe (Donval, 1996). To do this, institutions, including schools and families, are made responsible. Education takes place through the interaction of at least two individuals, a teacher and a learner. It is also made possible with the development of information and communication techniques and technologies. Thus, whether traditional or social, the media contribute in one way or another to the education of young people. This role is reinforced more and more with the recurring absence of parents, now invaded in turn by professional activities, the media, and other activities.

The media thus have more or less positive effects in the process of educating young people. However, the time spent by them determines the level of impact on their education. Indeed, the factors of a child's education are multidimensional. They are physical, moral, and spiritual, like the individual who is both a biopsychosocial being. In his education, children need mobility, especially through games and physical activities. He also needs to read (learn) and interact with those around him. These motor activities, necessary for its maturity, require a time that is generally invaded by the sometimes-hypnotic media. Thus, the uncontrolled use of the media negatively influences the education of young people, both physically and morally.

With E. Durkheim (1858-1917), we understand that educational programs are decisive in the orientations of a society. If we understand that the media are educational actors, then media messages must undergo social and psychological treatment as a filter before reaching the population, especially children and young people. There are certainly ethics committees at the level

of the organs, but this should be part of a pedagogical framework. There are media programs that can facilitate the formation of youth. We have seen it with COVID-19, the example of courses given on television, even if this contributes to the development of social inequalities. There are also TV and radio channels which provide courses, particularly in languages.

2.4. Social perspectives

What is the trend in the impact of the media on the education of young people?

Man is a being who is building himself. This construction is done individually and collectively, notably through social relationships. This construction is a challenge. It is at the center of considerable theorizations, and in different fields of human and social sciences, including sociology, educational science, anthropology, psychology, economics. In the New Dictionary of Primary Education and Education, we retain a structural description of the man.

"In each of us, one might say, there are two beings who, to be inseparable other than by abstraction, do not fail to be distinct. One is made up of all the mental states that relate only to ourselves and our personal life events: this is what one might call the individual being. The other is a system of ideas, feelings, and habits which express in us, not our personality, but the group or the different groups of which we are a part; included in this category are religious beliefs, moral beliefs, and practices, national or professional traditions, collective opinions of all kinds. Together they form the social being. To constitute this being in each of us is the end of education. Moreover, it is in this that the importance of its role and the fruitfulness of its action are best shown. Indeed, not only is this social being not quite given in the primitive constitution of man; but it did not result from spontaneous development" (Buisson, 1911).

Endowed with consciousness and the virtues of change, man cannot fail to learn. This is true throughout one's life, from birth to death. Its construction takes place all the time and through all contact. The combination of men in society forms a mosaic in constant formation and evolution. In terms of education governance in the face of this situation, a social responsibility emerges, and socializing institutions are largely called upon to do so because a well-planned educational organization accompanies any successful education. As mentioned above, concerning education, F. Witold Znaniecki (1882-1958) excludes multiple influences, whether natural or cultural, which affect the development of an individual, and which are not initiated by an educator for this purpose (Coulon, 2002). At this level, the problem which arises with regard to the media lies at the level of supervision insofar as one sees in the panoply of media only an atypical horde. However, this panoply largely influences education systems and sometimes rivals them to the limit. In "Education and communication to the test of the media" (2007, p.171), G. Jacquinot-Delaunay will say:

"In 1966, […] the sociologist Georges Friedmann popularized the word of a teacher who saw in cinema and television "a parallel school"… "all the more competitive and dangerous for the official school as it presents with all the

seductions of leisure and immediate enjoyment", which competes with the book and which the school cannot ignore without "signing its own condemnation". Source of unease among many teachers, occasion of an opening for others who believe that "mass communications have, on their students, effects which are far from being negative", the advent of this technical society represents a stake which requires, insists Friedmann, "at all levels, but above all the highest, choices, an innovative courage, lucid, informed". Throughout this period, "innovative courage" has manifested itself, at various levels, from the pioneers of education - "to" the media and "through" the media - to the highest national and international bodies. Everyone, more or less "lucid" and "informed", was in any case convinced of the cultural, educational and social importance of these technological developments."

With the inundation of social space by classical and social media, political, legal, and administrative institutions, through certain agility, are better placed to introduce a social media contract in the Rousseauist sense of the term. Otherwise, whether deliberately or not, television creates an optical illusion by separating the image from reality among young people (Bourdieu, 1996). In Bourdieu's understanding of the term, it provokes a particular "symbolic violence," which consists of invisible censorship and a transformation of reality in the eyes of a given generation (idem.). Soaps, reality shows, commercials… shape social culture through the indoctrination of youth.

Radio and other media are not trivial in terms of social influences. Through the dissemination of messages that are sometimes subsidized or sponsored for unacknowledged goals, young people can be victims. For P. Bourdieu (idem.), The radio is a source of dehumanization; TV, the destroyer of democracy, and the Internet, the generator of hyper-individualism.

Indoctrination, dependence, manipulation, disinformation punctuate relations with the media in the process of youth development. Thus, we can say that the media are nowadays becoming the opium of the people, especially of the youth drowned in an ocean of sometimes anarchic information, and dominated by fake news, generally orchestrated for the purpose of macro-sociological manipulation. With little or no prior training, these young people become at the same time producers, objects, and consumers of information. This situation constitutes a factor of upheaval in the field of education. The central state is primarily responsible for this situation in that it has a monopoly on violence (Weber, 1919). The sociology of the media sets itself the objective of identifying this problem.

Regarding the indoctrination, addiction, manipulation, and disinformation that we have observed, P. Lazarsfeld (1955) does not put the media first in the face of education and changing behavior. For him, the media do not create opinion.

The social environment is a major factor. For him, the mass media have little influence on the individual. Rather, it is influenced by social factors. He speaks of political predispositions. For him, the effects of the media are limited and indirect. With the Frankfort School, we are learning a dichotomy regarding the media. On the one hand, we have the mass culture based on the

pursuit of profit, and on the other hand, the enlightenment culture, based on education and understanding of the world with a critical eye on society. With mass culture, the media manufacture content to entertain and not to inform or cultivate. They, therefore, become a source of alienation. To this end, we will say that any educational activity must be subject to supervision in order to bring children into contact with cultural or light content.

2.5. Media-friendly pedagogy: a question of generation

Today the media are an essential means in the functioning of all positive economic societies. Their use changes from one society to another, from one social group to another, from one generation to another. They impact societies and social groups differently. To this end, they enter into the framework of the culture of societies, and we speak of social facts (Durkheim, 1895). Multiple and varied, the media, whether they have a mass or "light" culture, participate in the configuration of society and in the construction of citizens. They are used in all areas, including health, education, agriculture, commerce, services, in short, social relations in all their dimensions. Just as the fields are different, so does the use of the media. Each generation corresponds to a particular type of media. It is:

- Baby boomers, people born between 1946 and 1965: know how to work hard and expect remuneration commensurate with their effort and their contribution, in terms of the help given to raise the country after the war. They are competitive and generally want to be appreciated for their experience. Communication is much more personalized with the obsolescence of technical and technological means. Newspapers dominate communication, especially administrative.
- Generation X, people born between 1965 and 1980: they prioritize their careers, and above all, seek socially rewarding work. They are marked by the classic media, including the written press, radio, and Analogue Terrestrial Television (TAT).
- Generation Y (millennials), people born between 1980 and 2000: digitized very early on, grew up using computer screens and video game consoles. They are the first generation to be fully and truly born into the internet world. It is the generation of television and digital omnipresent in all sectors, both private and professional. While being reluctant in the face of authority, millennials are, on the other hand, sociable, communicate and share easily. Work is no longer at the center of everything. They have succeeded in introducing "the need for a rest phase to" decompress. "Generation Y is constantly looking for its place, the best place. More qualified than their elders, the profiles of Generation Y do not hesitate to train and question themselves in order to evolve throughout their careers. Above all, they seek pleasure in the activity and invest themselves up to their expectations. Their daily leitmotif is the adage of the win-win. Very materialistic, they are in hyper-consumption and open to the outside world thanks to new information technologies. They are known as being the first generation in the world.
- Generation Z, people born from the year 2000 onwards: it is considered the silent generation. Technology dominates their daily lives; they were born with it and cannot live without it. The Internet is their main communication

tool for interacting, whether in private or at work. This generation is permanently connected. Its members identify only with and through social media. Because they are much more realistic than their predecessors, life and work must be a fluid process that brings well-being to everyday life. It gives more importance and is resolutely turned towards new media. The retirement of the baby boomers will allow this new generation to find a job more quickly, in better conditions, it is to be hoped for them!

- Generation Alpha (2010-2024): it would be the one who will be born in digital technology, unlike generation Z, who were born in digital technology.
- Perennials: these are individuals who have friends of all ages and who adapt to new technologies.

Thus, since the creation of the Internet in the USA in 1969, and its arrival in Europe in 1985, and the appearance of the World Wide Web (www) on December 20, 1990, ICTs have continued to evolve. The GAFAMs (Google, Amazon, Facebook, Apple, Microsoft), the digital and communications giants, dominate the global economy and politics. Thus, the media prevail in all walks of life. Education is among the most sensitive areas. National and international regulations must evolve accordingly to benefit from them.

2.6. The state of play of regulations in Mali

In Mali, media regulations are evolving. However, in practice, ethics and professional conduct sometimes leave much to be desired. If they exist, the application of the texts is largely selective. On July 7, 2000, Law 00-046 on the press regime and press offenses was adopted with the intention of organizing this sector. On March 12, 2012, Law No. 2012-019 relating to private audiovisual communication services was adopted. On January 21, 2014, the High Authority of Communication (HAC) was created by Ordinance 2014 006 PRM to replace the Superior Council of Communication in Mali (CSC) and the National Committee for Equal Access to the Media of State (CNEAME). It is now the body responsible for regulating the communication sector in the field of audiovisual communication, the written press, advertising by means of the audiovisual and written press, and the online press. It has the granting of authorizations for the creation of private broadcasting and television services, the installation and operation of private audiovisual communication services, watch and alert, consultation, research, control, and sanction.

On December 05, 2019, Law 2019-056 on the suppression of cybercrime was promulgated by the President of the Republic. This law applies to any offense committed using information and communication technologies (ICT).

Rather, these arrangements fall within the realm of politics, governance, and citizenship, and not necessarily education. Concerning personal development, the media culture, as opposed to mass culture, which can be described as the media industry (following the Frankfort School), develops from regulations, particularly by monitoring messages and their use.

Conclusion

Adapting pedagogy to the media and adapting the media to pedagogy is the main concern highlighted in this article. With the starting hypothesis "a good organization of the media with regard to social facts constitutes, in the long run, an educational means of extracurricular and informal education despite the indirect effects", we will say that the media can play a dominant role. However, they will always be relegated to the background in the education of children and young people. They play a complementary role. Self-study is certainly a fairly common practice. However, pedagogy (at a certain age, "the child") requires a supervisor because education results from the combination of the instructor's effort and that of the teacher. Consequently, regardless of their level of intelligence (smart), the media are not autonomous to play an educational role.

To conclude, we can say that in the context of out-of-school pedagogy and informal education, the media can play a significant role as a contributing factor to education at all times. To do this, planning and construction of media programs and content is required through communication between media bodies and school authorities. To this end, parents and other actors in charge of children and young people are responsible for monitoring, surveillance, and supervision of children vis-à-vis the media.

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