



cultural studies (active audience, identity, etc.) and intersectionality (gender, race, ethnicity, etc.). Constructivism, politics of representation, and social and environmental justice also reside at the core of CML. This approach is also based on pedagogical principles from Dewey and Freire. John Dewey was the founder of progressive pedagogics and suggested that the teacher should create pedagogical situations based on problem solving, real life connections, experiments, and curiosity. Brazilian liberation (Marxian) philosopher Paulo Freire suggested experience and dialogue as key to the cultivation of critical consciousness (*conscientização*).

Accordingly, one of the goals of CML is to transform the ordinary classroom from a space of reproduction to a space of liberation, and in a deeply mediated society this must be done in close connection to the students (digital) multiliteracies and popular culture knowhow. The goal is not only to train critical thinking as a skill, but to cultivate critical consciousness as a foundation to possible political and social actions, which eventually may contribute to positive changes in media, culture, and society.

CML pedagogy is based on distance to and dissociation from the familiar, and one still valid way to do this is deconstructions of “normality” and “objectivity” in dominating forms of media representation. Visuals, multimodal expressions, media production assignments, oral storytelling, and aural literacy are all parts of the CML toolbox, and any information and communication technology that is available in the schoolhouse or students’ personal smartphones can be used for critical explorations of media and world.

This brief book (125 pp.) is said to address a wide audience — not least teachers. It can also be read as a pamphlet, as it offers an outline of a theory for pedagogical practice. It is in the two first chapters that Kellner and Share present their theoretical and political foundations, which they then link to practical examples from their own teaching practices or various American classrooms. The authors underline the importance (and challenge) of implementing CML in teacher education and argue that CML has a place and function in all school subjects, since it not only concerns “the media” but the creation of a more equal society and humanistic world.

Kellner and Share both reside in a west coast context (University of California, Los Angeles) and have, as left-wing liberals and radical academics, pedagogues, and activists, been central to American media literacy for a long time. Kellner has published books about media culture, but also on cultural studies, Baudrillard, postmodernism, and the Frankfurt School. Share is a radical pedagogue and has a parallel career as photographer. Their book is a refreshing break from dominant discourses on MIL and digital competence and it is notable that it was released around the same time British media literacy nestor David Buckingham published his *Media education manifesto* (see a review by Katrin Saks in this issue). Perhaps this signals a generational shift — or a transatlantic call out for the resurrection of Bildung and intellectual work in times when presentism and instrumentalism rage pedagogics, and thus also media literacy. This is a legacy for others to shoulder. It is

confusing that the critical consciousness and critique of dominant media that Kellner and Share want to foster in the complexity of today's technological and political ecology could be used even from a right-wing position. However, there are some major differences, since what Kellner and Share offer is a media critique based on hope and creativity — not cynicism, hate, or contempt. They also position themselves as spokespersons for universal rights (the right to communicate, information rights, etc.), empathy, and solidarity combined with environmental and social justice, and personal responsibility and agency. To me, and many of us, this remains the most fruitful way forward.

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