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Centrality of Youth Engagement in Media Involvement

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ABSTRACT

Contextualized within the popularity of new media, youth engagement is a very important concept in the practice of public involvement. Guided by the current literature on youth engagement and media studies, this chapter examines the key engagement-related notions involving youth and media usage. Being informed by a variety of case studies on youth engagement through the use of media within various contexts globally, the chapter discusses the opportunities and challenges of engaging youth through media involvement. The specific notions covered in this chapter include (1) the role of "hybrid" media in youth engagement, (2) "intersectionality" illustrating the diversity of youth populations and their media usage, (3) meaning-making through media involvement among youth, and (4) building global social relationships and social and cultural capital through youth's media usage. Importantly, the use of new media can be seen as a means of reclaiming and reshaping the ways in which youth are engaged, as key meaning-making processes, to address personal, social, and cultural issues.

INTRODUCTION

Occasioned by the rise of new media, engaging youth in the practice of public involvement presents both opportunities and challenges in our increasingly global society. Guided by the current literature on youth engagement and media studies, this chapter will examine the key engagement-related concepts involving youth and media usage. By combining practice-based accounts with theoretical insights, the chapter will provide critical analyses and interpretations of empirical data from local/regional, national, and international case studies on youth engagement through the use of media. Specifically, attention will be given to how new and traditional media is being applied to youth engagement in international socio-political contexts. Broadly, the chapter will discuss the opportunities and challenges of engaging youth through media usage.

A key argument emphasized in this chapter is that hybrid forms of communications through digital and social media, face-to-face interactions, and traditional media can promote youth engagement, in which relationship-building (both within youth and between youth and adults) is a critical concept. Another main argument is that appreciation of the diversity of youth populations and their media usage from an intersectional perspective is essential to better understand the ways in which youth are engaged via media that can provide meaning-making, for example, on identity and cultural issues. Briefly, an intersectional framework addresses the complex ways in which the *key axes of power* in society (e.g., gender, race/ethnicity, class, ability, sexual orientation) intersect with each other (Crenshaw, 1995; Garnets, 2002; Iglesias & Cormier, 2002). In addition, the chapter suggests that youth engagement through media usage can help build global social relationships and social capital and can facilitate a youth-led transformation of our society to address social justice issues. Importantly, such multi-media usage can provide youth with creative outlets for civic engagement, community connections, and meaning-making within their lives.

In particular, this chapter posits that meaningful youth engagement is a key concept for both positive youth development (PYD; Alicea et al., 2012; Delgado, 2002; Lind, 2008) and social justice youth development (SJYD; Cammarota, 2011; Gharabaghi & Anderson-Nathe, 2012; Ross, 2011) and facilitates social/system change to more effectively support youth (Blanchet-Cohen & Salazar, 2009; Davidson et al., 2010; Yohalem & Martin, 2007; Wexler et al., 2009). Indeed, the integration of PYD and SJYD is proposed applicable to the use of hybrid forms of communications to promote youth engagement and development by appreciating the diversity of youth populations and their media usage (from an intersectional perspective), and by promoting meaning-making and social capital, and to facilitate a youth-led/guided transformation of our society to address social justice issues. Importantly, the power of youth in social change should not be underestimated, and this role can be effectively promoted by the use of hybrid forms of communications for youth engagement.

Accordingly, the chapter will address such concepts as "intersectionality," "meaning-making," and "global social relationships and social and cultural capital" to appreciate the diversity in the types and forms of youth engagement through media usage. Before describing each of these key concepts, the chapter will begin with summarizing a framework of PYD and SJYD and then providing insights into the role of various forms of media in youth engagement broadly.

Positive Youth Development (PYD) and Social Justice Youth Development (SJYD)

Youth's media usage is seen as a key youth-engagement activity, which has significant implications for youth development (Conner & Slattery, 2014; Dedman, 2011; Garcia et al., 2015; Kahne et al., 2012). Two of the most popular concepts concerning youth development include positive youth development (PYD; Alicea et al., 2012; Delgado, 2002; Lind, 2008) and social justice youth development (SJYD; Cammarota, 2011; Gharabaghi & Anderson-Nathe, 2012; Ross, 2011). First, PYD seeks to promote a variety of developmental competencies that young people need at individual, social, and system levels to become productive, contributing members of society (Alicea et al., 2012; Ersing, 2009; Lind, 2008; Yohalem & Martin, 2007). Rather than a pathological focus, PYD adopts a holistic view of development, giving attention to youth's physical, personal, social, emotional, intellectual, and spiritual development, and emphasizes the strengths, resources, and potentials of youth (Alicea et al., 2012; Ersing, 2009; Lind, 2008; Yohalem & Martin, 2007).

Second, SJYD involves youth's awareness of their personal potential, community responsibility, and broader humanity, and the engagement in social justice activities that counter oppressive conditions (Cammarota, 2011; Gharabaghi & Anderson-Nathe, 2012; Ginwright & James, 2002; Ross, 2011). Specifically, SJYD involves a critical analysis of social, economic, and political factors including race, gender, class, and culture, and addresses the systemic root causes of community problems (Suleiman, Soleimanpour, & London, 2006; Wilson et al., 2006). Importantly, the integration of PYD and SJYD conceptually supports the vital role of youth as a proactive agent for changes at personal (e.g., self-identity; constructive behaviours), social (e.g., advocacy for social change), and community (e.g., policy and practice change from social justice perspectives) levels (Ross, 2011). Accordingly, these two concepts will be considered as a key framework throughout the chapter.

The Role of "Hybrid" Media in Youth Engagement

Research has shown that the optimal use of digital and social media can complement and strengthen face-to-face interactions and traditional media, supporting the role of hybrid forms of communications in promoting youth engagement. Specifically, hybrid communication methods including various forms of politically driven, nonpolitical interest-driven, and friendship-driven online participation have been shown to promote youth engagement and youth activism (e.g., Chan & Guo, 2013; Kahne et al., 2011; Xenos et al., 2014). For example, Conner and Slattery (2014) reported the efforts of the Philadelphia Student Union, using the youth-led hybridization principle of social movements that combine online/new/informal and real-world/traditional/formal activism. In particular, their study showed how "youth organizing" through the use of new media offers a bridge across the three divines (the academic achievement gap, the digital participation gap, and the civic engagement gap) and facilitates the digital literacy, civic engagement, and academic achievement of low-income youth of color who might otherwise experience limited opportunities in these domains. Youth organizing refers to "a strategy that trains young people to engage in collective action to improve the institutions in their communities that directly affect them" (Conner & Slattery, 2014; p. 18). Youth organizing has implications for youth engagement and public involvement through hybrid forms of communications and activism.

The importance of hybrid media systems and public spaces is further demonstrated through the use of different media platforms and online and offline spaces that reinforce one another and promote youth engagement and youth-led social and political movements. Sloam's (2014) paper reported such importance using four case studies to examine the role that the Internet and new media have played in the political mobilization of young Europeans. Specifically, four case studies (in Germany, Italy, Portugal, and Spain) highlighted the stories of young, highly educated 'stand-by citizens' who have become activated by crises of youth unemployment, frustration with politics and public policy, and anger with corporate greed into 'digitally networked action' utilizing new technology platforms. The new media also provided a central tool to directly appeal to citizens (particularly, the young and highly educated) and facilitate youth-oriented movements in the digital age without having to play by the rules of the old media or channel their energies through established political institutions (Sloam, 2014).

Also, the use of digital media has been shown to mobilize young people into more active engagement with civic and political life through deliberative activities in schools, democratic peer norms, news consumption, and citizen communication. For example, Lee et al.'s (2013) examination of the national panel survey of parent-child pairs — the Future Voters Study — emphasized the centrality of communication, whether at schools, among peers, or through the media, to youth engagement in civic and political life.

Results indicate that information consumption through hybrid forms of traditional and digital media works through citizen communication to encourage civic engagement, including influences stemming from peers and schools onto civic engagement. Specifically, the results show strong online pathways to youth participation and engagement especially through news consumption and political expression via digital media technologies (Lee et al., 2013).

Using data from Dutch grade-eight students, van Kruistum et al. (2014) examined youth media life-styles that encompass new media, traditional print-based media, and face-to-face (offline) interaction as "hybrid" forms. This examination was completed by exploring both interest-driven media engagement (e.g., for entertainment, to gain knowledge) and friendship-driven media engagement. They found four distinct media lifestyles defined in terms of: (a) the medium through which a particular media activity took place, (b) the social distance involved between sender and receiver, and (c) the function of the particular activity. These youth-media lifestyles were named as: (1) *omnivores* (appropriating all media for multiple functions in diverse social contexts), (2) *networkers* (staying connected with known others across offline and online), (3) *gamers* (specializing in a medium of entertainment within a distant social context), and (4) *low-frequency users* (not bringing offline interests and relationship online) (van Kruistum et al., 2014). Such study is useful to better understand the diversity in youth media lifestyles.

Drawing on international survey data from mentoring program staff and volunteer mentors primarily in US and Canada, Schwartz et al. (2014) examined the use of digital and social media in youth mentoring relationships. Their findings show that this media use does not seem to detract from the closeness and quality of face-to-face mentoring relationships, but may actually supplement and strengthen them. The findings also highlight the importance of creating an environment of reciprocity and mutuality, and reducing the chance of shaming and patronizing youth. Relationship-building (both within youth and between youth and adults) is a critical concept in youth engagement, which can be facilitated by the optimal use of new media that can complement face-to-face interactions and traditional media, again, supporting the effective use of hybrid forms of communications (Schwartz et al., 2014).

Also focusing on the use of hybrid forms of media, Skoric and Poor's (2013) study with young people in Singapore examined how youth navigate between the traditional and new media for civic and political participation. They found that social media use is positively related to traditional political participation (because new media are a means for political mobilization and organization of citizens due to their low barriers to entry and quick diffusion of information), while also providing evidence of the continued importance of traditional media for political engagement. Keipi and Oksanen (2014) explored youth narratives of the interaction of both opportunities and risks in the use of social media by youth in Finland. Their findings illuminated the role of new media in youth need-fulfillment toward self-exploration/expression, self-determination, identity development, and relationship-building, as well as the social risks that youth's new media use involves (e.g., cyberbullying, harassment).

Not surprisingly, the rapid dispersion of digital communication technologies in the last decade has spurred interest in how changes in communication technology might be reshaping and possibly reinvigorating youth's opportunities and inclinations for engagement. Research has been particularly focused on the engagement of young citizens, a population historically under-engaged and among the most active users of digital media. Existing literature suggests that recently created, online organizations will be most likely to embrace a newer, more youth-friendly communication style; those organizations working within the formal political realm may be most reticent (Bimber et al., 2012; Castells, 2009; Karpf, 2012). Wells' (2014) study of 60 organizations' (including government, interest groups, and community groups) communications through Facebook mainly confirms these expectations, but low levels of

youth-friendly communications across the sample raise doubts about the likelihood of a civil society resurgence through social media.

In summary, research supports the role of hybrid forms of communications in promoting youth engagement by showing that the optimal use of digital/online and social media can complement face-to-face interactions and traditional media. Specifically, hybrid communication methods including various forms of politically driven, nonpolitical interest-driven, and friendship-driven online participation have been shown to promote youth engagement and youth activism. In particular, the youth-led hybridization principle of social movements combine online/new/informal and real-world/traditional/formal activism. The use of digital media has been shown to mobilize young people into more active engagement with civic and political life through activities in schools, democratic peer norms, news consumption, and citizen communication for the development of active citizens. Importantly, relationship-building (both within youth and between youth and adults) is a critical concept in youth engagement, which can be effectively facilitated by hybrid forms of communications. Furthermore, it is important to recognize the role of new media in youth need-fulfillment toward self-exploration/expression, self-determination, identity development, and relationship-building, as well as the social risks that youth's new media use involves (e.g., cyberbullying, harassment).

INTERSECTIONALITY: DIVERSITY OF YOUTH POPULATIONS AND THEIR MEDIA USAGE

Apparently, youth populations are diverse based on socio-demographic factors including: gender, race/ethnicity, age, social class, disability/ability, and sexual orientation. The framework of intersectionality is helpful to better understand influences of these diverse human characteristics on youth engagement via media. In particular, an intersectional framework addresses the complex ways in which the *key axes of power* in society (e.g., gender, race/ethnicity, class, ability, sexual orientation) intersect with each other (Crenshaw, 1995; Garnets, 2002; Iglesias & Cormier, 2002). Indeed, most people in our society have more than one identity in terms of gender roles, racial or ethnic identities, and identities related to social class, age, ability, and sexual orientation. These identities are linked to different experiences of social power, privilege, and oppression as related to the dominant culture. Intersectionality is a framework being used in various different disciplines (e.g., women's studies, cultural studies) to help recognize and analyze the multiple nature of identities and the interlocking systems of privilege and oppression in a non-additive sense within specific life contexts (Iwasaki et al., 2006; Razack, 1998; Ristock, 2002).

In addition to looking at such human characteristics separately, this section of the chapter will explore how young women and men with different races/ethnicities are engaged through various types of media. Besides the intersection of gender with race/ethnicity, I will give attention to the other dimensions of human diversity including sexual orientation, disability/ability, and social class. Through the lens of intersectionality, I will address in what ways and how the diversity among youth populations should be acknowledged to better understand opportunities and challenges of youth engagement through media.

One such community group characterizing the diversity of youth populations represents sexual minority youth. Research has shown that their engagement with online technology is a critical feature of their daily lives and development because this offers them with significantly safer spaces and vital community support and connectedness (e.g., Craig et al., 2014). For example, using a feminist, intersectional framework, Singh's (2013) qualitative study found a key theme for the use of social media to affirm

one's identity as a transgendered youth of color and promote sense of connectedness. Also, Asakura and Craig (2014) explored resilience development in the accounts of lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth, by analyzing videos posted for the *It Gets Better* social media campaign. The findings offer a nuanced look at the pathways to resilience development, which are described by four major themes emerged from the data: (1) leaving hostile social environments, (2) experiencing "coming out" in meaningful ways, (3) re-membering the social environment, and (4) turning challenges into opportunities and strengths. For instance, "by re-membering, many participants have developed their own clubs of life with selective members who have supported them through difficult times and valued their beings" (p. 261), whereas "the difficulties they experienced as youths also prepared them well to manage their adult lives" (p. 262).

Another instance of the diversity in youth populations and their media usage involves everyday use of digital technology and online social media by adolescents and young adults with physical disabilities and complex communication needs. To exemplify this notion, those youths in Hynan et al.'s (2014) study showed a desire to use the Internet and online social media as it is perceived to increase opportunities for self-determination and self-representation, while enriching friendships. The wide diversity of literacy and communication skills among youth with disabilities, as well as accessibility challenges, mean that the use of a collaborative approach is vital, for example, through receiving technical and social support from educational settings, families, and friends (Hynan et al., 2014).

Along with the growth of research on young women, we have seen the emergence of research on ethnic youth, implying the intersection of gender with ethnicity contextualized within the notion of youth subculture (e.g., Clark, 2012; Dedman, 2011; Gunter, 2010). Originally, Blackman (1995) advanced the idea of "youth cultural forms" and Thornton (1995) adapted Bourdieu's theory of cultural capital to speak about "subcultural capital." As emphasized by Blackman (2014), subcultures attract attention in culture, society, and the media because these have been theorized as not merely distinct from, but also in opposition to, the dominant culture. The new forms of subcultural communication through social media are considered as a key domain to promote knowledge, flexibility, participation, and collectivity transmitted through a subcultural network (Hodkinson & Lincoln, 2008; Williams, 2011). Blackman (2014) argues that youth cultural identities based on consumption, in which communications through social media play a key role, are structured by both material and social conditions of inequality (e.g., various forms of "isms"), while engagement with youth subcultures at a social and political level is critical by looking at, for example, deviant behaviour, connectedness, and social change to address social justice issues.

Importantly, the intersection of gender with ethnicity contextualized within the notion of youth subculture has implications for the broad topics of culture, society, and the media. Specifically, communications through social media play a key role in developing youth cultural identities. In this way, the use of media provides a key cultural sphere to create youth activist subcultures, which seek to contest a range of global injustices through collective means consistent with a SJYD framework described earlier.

For example, youth activist involvement includes the use of media, contextualized within the raced, classed, and gendered challenges of youth activist cultures from an intersectional perspective. To illustrate this notion, Kennelly's (2011) book, entitled "Citizen Youth: Culture, Activism, and Agency in a Neoliberal Era" explores youth activist subcultures undertaken as part of a year-long multi-sited ethnography in Canada's three largest urban centres: Toronto, Montreal and Vancouver. Specifically, the book examines the dilemmas and cultural dynamics of being young and politically engaged, including the use of media as a key cultural sphere. The book interrogates both macro-structural forces such as education, media, and politics, and micro-sociological factors shaping youth activists' lived realities, resulting in a

portrayal of the day-to-day experiences of young people who seek to contest a range of global injustices through collective means. The major issues shaping youth activist engagement described include the use of media as a key resource to sustain activist involvement, and the development of raced, classed, and gendered activist cultures from an interactional perspective (Kennelly, 2011).

Contextualizing mobile media in teens' lives, Vickey's (2015) paper examines how ethnically diverse low-income, non-dominant teens mitigate reduced privacy levels in and through mobile technologies and social media, and with what consequences. Teens in the study utilized a variety of social media platforms (e.g., Facebook, Twitter, Tumblr, Instagram, YouTube) to reach different audiences, explore different identities, and form different communities. They deliberately used these multiple platforms as a way to cope with evolving privacy settings, social norms, and technological affordances — this was a deliberate strategy intended to resist social convergence (Vickey, 2015). As such, the boundaries of sharing and privacy are constantly renegotiated at the intersection of localized social norms, economic and social capital, and the technical affordances of particular platforms and devices. As shown in Vickey's study, mobile media provide youth with a sense of autonomy, independence, and privacy from adults (Ling, 2010) and facilitate more personalized forms of communication (Campbell & Park, 2008).

As an emerging form of culture, digital culture can be broadly defined as the multiple ways in which people engage with digital media and technologies in their daily lives (Livingstone, 2009). As a unique domain of digital culture, non-urban areas of a developing country would generate a distinct set of experiences. As shown by Pathak-Shelat and DeShano (2014), youth digital cultures in rural and small town India are influenced by and negotiate local, regional, national, and global discourses, for example, through homes, peers, schools, and official public messages. Youth in their study treat new media and technologies as one limited component of otherwise rich lives and social experiences. For example, financial interests that drive commercial aspects of digital culture obscure its layered power differentials through contradictory media experiences and end results (Pathak-Shelat & DeShano, 2014). Obviously, power dynamics play a role in the construction of digital culture among youth, which is contextualized both locally and globally.

As exemplified in this section, an intersectional perspective addresses the complex ways in which the *key axes of power* in society (e.g., gender, race/ethnicity, class, ability, sexual orientation) intersect with each other (Crenshaw, 1995; Garnets, 2002; Iglesias & Cormier, 2002). A variety of media forms, through which youth are engaged, address these power issues such as the intersection of various identities including gender roles, racial or ethnic identities, and identities related to social class, disability/ability, and sexual orientation. Indeed, these identities represent key factors for personal and collective experiences within the systems of social power, privilege, and oppression (Iwasaki et al., 2006; Razack, 1998; Ristock, 2002). In particular, the new forms of subcultural communication through new media promote knowledge, flexibility, participation, and collectivity transmitted through a subcultural network. Specifically, communications through new media play a major role in developing youth's cultural identities. Accordingly, the use of media provides a key cultural milieu to create youth activist subcultures, as a collective space to address social justice issues, in line with a SJYD framework. For example, youth activism includes the use of media, contextualized within the raced, classed, and gendered youth activist cultures from an intersectional perspective. Importantly, the use of new media can be seen as a means of reclaiming and reshaping the ways in which youth are engaged to address these power issues.

Meaning-Making Through Media Usage Among Youth

Another important idea is that the use of media in youth engagement is considered as an effective means of promoting *meaning-making* that can provide a variety of personal and collective benefits for youth. Meaning-making refers to the ways in which and how people gain meanings within life that are important for personal, social, cultural, spiritual, and community reasons (Markman, Proulx, & Lindberg, 2013; Park, 2010). Relevant to this chapter, the use of new media is seen as a key meaning-making process or activity to address identity, social/cultural, and power-related issues. For example, Halverson (2010) explored youth film-making as a medium for meaning-making, by seeing youth as producers of digital media. Her analysis demonstrated how films such as *Rules of Engagement* display the construction of a viable social identity where youth actively insert their understanding of: (a) how to represent complex portraits of how they see themselves, (b) how others see them, and (c) how they fit into their communities. The study showed how youth (in particular, youth living within marginalized conditions) engage with and make sense of identity issues as a critical meaning-making process through the media they create (Halverson, 2010).

Mutere et al. (2014) examined the roles of popular culture, media, and the arts in the health-seeking concerns and behaviours of 54 homeless youth in California, USA, with a focus on what they saw as barriers and aids. Their findings highlighted the importance of a creative arts-media intervention (e.g., graffiti as a multi-media platform) for homeless youth to promote a sense of life-meaning, civic engagement, and positive community connections and health outcomes in an age-appropriate and culturally-sensitive way. Specifically, multi-media usage (e.g., poetry, screenplays, stories, and web-logs) provided homeless youth with creative outlets for civic engagement, community connections, and meaning-making within their lives (Mutere et al., 2014). In particular, a peer-to-peer mentorship has been found to be beneficial for "marginalized" youth to meet their desire for a sense of meaning as demonstrated through a quote from a street-involved youth in Mutere et al.'s (2014) study:

I like to write raps. I like to draw. I'm really talented at it. Marijuana doesn't stop me from that. Those are things that I know I have a gift in. It's like everyone else… electronics, computers, whatever the case may be… A mentor can help them get past that problem and help them go somewhere in life… 'Cause that's what most people feel like they don't have… no life-meaning. You can't just directly say "no". You have to explain to them and encourage them to do better now. (p. 282)

By focusing on the construction of meaning and identity, Zemmels' (2012) study with American teens (13-17 years of age) in New Orleans documented those participants' engagement with new media in networked spaces and the everyday practices that surround their participation. The findings showed a complex pattern of relationships between interpersonal communication channels, the relative immediacy and intimacy of the channel, and the social relationship between participants. This pattern appeared to have a structuring influence on everyday communication practices of youth in networked publics, as they negotiate and construct meaning (e.g., aesthetic and social meaning through visual media) and identity in these networked publics (Zemmels, 2012).

In addition, it is useful to consider the digital media creation, distribution, and consumption process as "storytelling" in a shared space, in which a variety of perspectives and meanings are presented (Lambert et al, 2007). Accordingly, the space in which stories are shared and collaborated on becomes an entity with a life of its own. As mobile communication media and the internet become more pervasive,

young people from different cultures and communities are afforded more opportunities for sharing and collaboration across previously unbridgeable distances (Botha et al., 2009). Botha et al.'s (2009) study with five teenagers from USA and five teenagers from South Africa demonstrated the role of mobile phones and the web as mediating technologies in the development of intercultural competencies and communication skills. Specifically, their study has shown that mobile phones have a place in the creation of meaningful user-generated content for improved cross-cultural awareness and communication — as communication devices, they have progressed "from text to context" (Botha et al., 2009). Increasingly, technology facilitates the ways in which the youth around the world communicate, consume content, and create meaning (e.g., South African teens mindful of explaining local slang and the meaning of Afrikaans words to American teens) across diverse cultural contexts.

For another example, with 35 young people in Philippine between the ages of thirteen and twenty-six in four focus groups, Portus (2008) explored how the urban poor acquire, use, and ascribe meaning to the mobile phone. This study found that the mobile phone allows the urban poor to pursue their gender-defined functions more effectively, being a source of desire and envy, most apparently among the women, as a highly sought-after and increasingly vital, meaningful part of their lives (e.g., social role fulfillment), despite grinding poverty (Portus, 2008).

A recent special issue of *Educational Studies* on "Youth, New Media, and Education" featured several papers that examined youth as both consumers and producers of popular culture, which lies at the intersections of traditional media and new digital media. As the issue editors, Luschen and Bogad (2010) commented that "youth representations of themselves have the capacity to shape the cultural landscape, interrupt and collude with existing discourses of youth, and teach what it means to be a youth in all its complexity, within and across difference… Reaching across boundaries between conventional and new media, these texts illustrate the complexities that a newly constituted popular culture provides" (p. 454-455). Through the process of youth's negotiations using various media forms, they produce, consume, and learn about popular culture as ways of meaning-making in their daily lives. Importantly, the use of new media can be seen as a means of reclaiming and reshaping the ways in which youth are engaged, as key meaning-making processes, to address significant social and cultural issues.

Building Global Social Relationships and Social and Cultural Capital Through Youth's Media Usage

Given the resurgence of digital and social media, youth engagement has become more globalized across cultural boundaries. One obvious outcome from this global process represents building cross-border social relationships and social and cultural capital facilitated by youth engagement through the use of media. For example, drawing from a comparative case study of the digital literacy practices of immigrant youth of Chinese descent, Lam (2014) examined the cross-border social relationships that are fostered between the youth and their peers in China. She showed how these cross-border relationships create unique social, linguistic, and cultural capital. The findings suggest that youth's online literacy practices need to be understood within the particular social fields/networks in which they are situated and how they allow the youth to navigate and take up a position within social fields across national boundaries. Importantly, media usage is considered as one of the significant and meaningful daily human activities within structured social spaces. Consequently, relationships built from using communication technologies can promote social capital (e.g., affiliations and networks) and cultural capital (e.g., cultural knowledge, skills such as bilingual or multilingual skills, and cultural dispositions/customs) (Bourdieu

1991). Specifically described in Lam's study include "bridging capital" to connect with the monolingual majority population in society, and "bonding capital" to connect with the minority population, as well as transnational engagement and resource development in digital art.

For another example, de Haan et al. (2014) examined the networked configurations for learning of migrant youth in the Netherlands, in relation to particular offline and online connections, their historical geographies, the development of learning 'places,' and particular learning affinities. Specifically, they described three ethnically different groups: (a) Dutch youth as 'unrooted' learners (who are networked according to individually expressed interests for exploration), (b) Moroccan-Dutch youth as 'routed' learners (who form collective affinities and interests within same generation ethnically informed spaces), and (c) Turkish-Dutch youth as 'rooted' learners (defined by more collectively formed interests embedded in family and ethnically based networks). This grouping shows examples of the diversity in globally dispersed, highly individualized yet collective networks within migrant youth to pursue tailored knowledge. Even within a single country at a local level, the development of global social relationships and social and cultural capital is a reality as increasingly facilitated by the use of media within youth populations internationally.

Furthermore, Garcia et al.'s (2015) study focused on civic engagement enacted through digital media participation by exploring the relationships between critical literacy practice, digital media production, and civic agency in the Council of Youth Research, a youth participatory action research program in Los Angeles, USA. In particular, their study articulates a vision of literacy that is tied to societal power structures as a way of building personal and social capital for the purpose of personal and social transformation. Specifically, the study highlights the ways in which student digital literacy production manifested powerful civic agency. The authors argue, "Academic and critical literacy development are crucial to beginning the process of empowerment for students to become critical consumers of information. When youth are empowered with the ability to make sense of the unjust conditions in their community and the skills to act, they become powerful agents of transformation" (p. 165). Importantly, meaning-making and mobilization of actions to address social justice issues are key empowerment and transformation processes, again, consistent with a SJYD framework described earlier.

Attractive to young people, modern music festivals have become sites of mediated brand management where commodified hyper-experiences are considered as new forms of contested cultural capital. As described by Flinna and Frewb (2014), the realm of music festivity has grown into a global circuit that responds to the demand for emotive experiential products and taps into postmodern themes that celebrate a lifestyle attitude of extended youth. Their study explored the phenomenon of festival culture through a case study of Glastonbury Festival of Contemporary Performing Arts in England. The study presented an innovative interpretation of festivity through multi and social media, showing that identity is a hybrid construct where the localised ephemeral and embodied experiences of festivity demand a simultaneously mediated and socially globalised reflection. The study portrayed that festivity is moving beyond management as it is increasingly dependent on the co-creative social media activity of consumers to perpetuate the fantasy and capital of festivity. This study depicted how festivity works in an age of ubiquitous social media where lifestyles are increasingly digitised and networked. Undoubtedly, the power of technology is a driving, transformational force in festivity as a form of building cultural capital.

As shown in this section of the chapter, youth engagement has become a more hybrid concept ranging from localized to globalized experiences across cultural boundaries prompted by the resurgence of digital and social media. Indeed, one key consequence of this emerging process includes building cross-

border social relationships and social and cultural capital facilitated by meaningful youth engagement through the use of media.

SUMMARY AND CONCLUSION

Contextualized within the popularity of new media, youth engagement is a very important concept in the practice of public involvement. Guided by the current literature on youth engagement and media studies, this chapter examined the key engagement-related notions involving youth and media usage. Being informed by a variety of case studies on youth engagement through the use of media within various contexts globally, the chapter discussed the opportunities and challenges of engaging youth through media usage. Better understanding the ways in which youth use media for their engagement has significant implications for practice and policy on youth and public involvement at all system levels globally. The specific notions covered in this chapter include: (a) the role of "hybrid" media in youth engagement; (b) "intersectionality" illustrating the diversity of youth populations and their media usage; (c) meaning-making through media usage among youth; and (d) building global social relationships and social and cultural capital through youth's media usage.

In summary, hybrid forms of communications through digital and social media, face-to-face interactions, and traditional media can promote meaningful youth engagement and youth activism, in which relationship-building (both within youth and between youth and adults) is a critical concept. Appreciation of the diversity of youth populations and their media usage from an intersectional perspective is helpful to better understand the ways of youth engagement and activism via media that can promote meaning-making, for example, on identity and cultural issues. In addition, youth engagement through media usage can help build global social relationships and social, linguistic, and cultural capital and can facilitate a youth-led transformation of our society to address social justice issues. Importantly, multi-media usage provides youth with creative outlets for civic engagement, community connections, and meaning-making within their lives.

As described earlier, meaningful youth engagement is a key concept for both positive youth development (PYD; Alicea et al., 2012; Delgado, 2002; Lind, 2008) and social justice youth development (SJYD; Cammarota, 2011; Gharabaghi & Anderson-Nathe, 2012; Ross, 2011) and facilitates social/ system change to more effectively support youth and their families (Blanchet-Cohen & Salazar, 2009; Davidson et al., 2010; Yohalem & Martin, 2007; Wexler et al., 2009). Importantly, the integration of PYD and SJYD conceptually supports the vital role of youth as a proactive agent for changes at personal (e.g., self-identity, constructive behaviours), social (e.g., collective identity, advocacy for social change), and community (e.g., policy and practice change from social justice perspectives) levels (Ross, 2011).

Indeed, this notion (i.e., the integration of PYD and SJYD) is highly applicable to the use of hybrid forms of communications to promote youth engagement and development by appreciating the diversity of youth populations and their media usage (from an intersectional perspective), and by promoting meaning-making and social and cultural capital, as well as to facilitate a youth-led/guided transformation of our society to address social justice issues. The power of youth in leading/guiding social change should not be underestimated, and this role can be effectively promoted by the use of hybrid forms of communications for youth engagement. Importantly, the use of new media provides youth with opportunities to re-define and re-create the ways in which youth are engaged, as key meaning-making processes, to address identity, social, and cultural issues.

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