

# E-LEARNING PLATFORM FOR SENEGALESE IMMIGRANT COMMUNITY FOCUSED ON MEDIA LITERACY

PLATAFORMA DE FORMACIÓN ONLINE PARA LA COMUNIDAD DE INMIGRANTES SENEGALESES CENTRADA EN ALFABETIZACIÓN MEDIÁTICA

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**Abstract:** This paper is result of a research Project PCI funded by AECID between University Carlos III of Madrid and University Cheikh Anta Diop. Our aim is to design and edit an e-learning platform characterized by a user interface adapted to the cultural heritage of Senegalese immigrant communities living in Madrid. This project, implemented by the NGO “Casa de Senegal” was developed using a qualitative methodology of participant observation and interviews with teachers and students of this center. As a result it has been developed a map of icons typical of Wolof culture for use in representing the commands in the e-learning platform: e-Senegalaise. Platform created specifically to provide a web environment for contextual learning in a Senegalese immigrant community. As a result it was found that Senegalese immigrants had digital and media skills enough to be able to act autonomously if possessed of a platform for media literacy. However, its competences are limited when try access to basic local news as strategy for his social integration. Local news such as training courses or social grants. A second conclusion is that access to local media plays an essential role for them as a factor of social inclusion as we find a greater integration between those with predominant local information.

**Keywords:** media literacy; e-learning platform; digital literacy; cultural identity interfaces; interculturality in media.

**Resumen:** Este trabajo es resultado de una investigación financiada a través de un proyecto de cooperación PCI de la AECID, entre la Universidad Carlos III de Madrid y la Universidad Cheik Anta Diop. Su objetivo es el diseño y edición de una plataforma de aprendizaje e-learning caracterizada por un interfaz de usuario adaptado al acervo cultural de las comunidades inmigrantes senegalesas residentes en Madrid. Este proyecto, aplicado en la ONG “Casa de Senegal”, se desarrolló empleando una metodología cuanti-cualitativa de observación participante y entrevistas con docentes y discentes senegaleses del centro. Como resultado

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se ha ido elaborando un mapa de iconos propios de la cultura wolof para su utilización en la representación de los comandos en la plataforma de aprendizaje e-Senegalaise. Plataforma creada específicamente para proporcionar un entorno web contextual para el aprendizaje en una comunidad inmigrante senegalesa. Como resultado se constató que los inmigrantes senegaleses contaban con competencias digitales y mediáticas suficientes como para poder actuar de forma autónoma si disponían de una plataforma para su alfabetización mediática. Sin embargo, sus competencias se ven limitadas cuando tratan de acceder a noticias locales básicas facilitadoras de su integración, tales como noticias sobre cursos de formación o ayudas. Una segunda conclusión es que el acceso a los medios locales juega un papel esencial para ellos como factor de inclusión social dado que constatamos una mayor integración entre aquellos con mayor dominio de la información local. **Palabras clave:** alfabetización mediática; plataforma e-learning; alfabetización digital; interfaces de identidad cultural; interculturalidad en medios.

## 1. Introduction

This paper is result of a research project funded for two years by the AECID. This project was developed in close collaboration with the University Cheikh Anta Diop in Dakar. His goal was to agree on the design of an e-learning platform for Senegalese migrants living in Spain, preferably Madrid. This would build on a platform adapted to usable information skills appropriate to their cultural heritage. It also sought to adapt learning objects to platform technology skills of Senegalese immigrant community with low level of media literacy.

The history of migration flows to Spain from Senegal is relatively new and unique in terms of the lack of historical and cultural ties between the two countries. According to Kaplan, there are three migration stages (Kaplan, 2007: 153). The first came in the late '70s, a second stage marked the arrival of new contingents during the 80s and last stage of family reunification in the 90s. While our own experience we can say that in the first decade of the century we have seen the arrival of Senegalese immigrants from other European Union countries such as Italy as a result of the tightening of immigration policy implemented by the government of Silvio Berlusconi. This was a new reality in the migratory Senegalese by the arrival of a contingent whose members had competencies for highly developed social integration. And above all, they come with a highly developed social network and that mainly assists and enables them to play traditional marketing tasks that were playing in the European countries of origin. Really this is a second-degree migration for some of this as migrants not born in Senegal but in a European country and have legal security levels (nationality, work permissions) and higher educational ostensibly those previously recorded in previous stages.

However, this second level of migration of Senegalese from European countries occurs simultaneously with an extension of the third stage mentioned family reunification produced in the 90s. Thus, the migratory flow of the Senegalese population is no longer constrained by geographical proximity or cultural proximity factors or economic, but as the legal and economic conditions of the host country change, they change their migratory pattern.

The perception conditioned by the media that the Senegalese are a person with low literacy that reaches Europe clandestinely in a boat is a topic that does not fit let alone all reality. The media in general and television in particular warn us from 2005 to the massive influx of immigrants from sub-Saharan Africa, making a journey as dangerous as illegal. But as it said Professor Nicolás Lorite and the coverage of migration from Subsaharian Africa answers about informative patterns full of negative stereotypes (Lorite, 2011: 62).

This stereotype of Africa, marked by media coverage in national and local media, identifies with the arrival of canoes to our coasts. The information in some local character moments preferentially ascribed input areas most affected, as was the Canary Islands, Andalusia and Catalonia. So, in 2008, media coverage, according to data collected for the report on the news coverage of immigration in Spain's MIGRACOM (Monitoring and Research Group Migration and Communication) and according to Professor Lorite (2011), about migratory phenomena is intended mostly to talk about sub-Saharan immigrants reach Spanish coasts in canoes in very bad condition.

In this study 12.2% offered information about attempts to land Spanish arrival by canoe or small boats. This percentage giving more weight distributed on regional television news with 44.7% compared to state television occupying 32.5%.

The reality is that, according to official data provided by the INE, immigrants from Africa mostly Moroccans and Algerians are yet indicated very little news in the media about the arrival of these nationalities to our country. To a lesser degree come from sub-Saharan Africa and specifically Western Equatorial Guinea, Cape Verde and Senegal. The first account for almost 70 % of African migrant stock by the historical settlement of this population in the southern part of the peninsula and ease back and closeness to their country of origin. At the other extreme are Guineans, who settle in Peninsula for its affinity with the target language, and the last contingent, saving the offset to the first, the Senegalese and Cape Verdeans. And yet, the treatment is much more intense information about the conditions of sub-Saharan migrants migration. About which, incidentally, is not made any specification by country of origin, which if done to Moroccan immigrants, Algerian Saharan or lesser extent.

And yet, despite the omission means the Senegalese community, we must emphasize that in our country is an immigration quota atypical because of their cultural identity and especially the difference in language. This creates a barrier that keeps you from entering the town of destination. The language is always a new acquisition a modus and a body to communicate with the other. It really is the entry code to a new environment that welcomes or rejects and is subject to a number of specific parameters including linguistic and nonverbal expressions. Chomsky states that "... language is a mirror of the spirit ... is a product of human intelligence, each time is recreated by the individual by operations much beyond the will and consciousness" (Chomsky, 1981: 13).

Currently and in the words of researcher (Back Sene, 2013: 67) "it is very difficult to find a non-Senegalese immigrant languages (Wolof, Serer, Wolof-français, Toucouleur-Wolof...). In the study conducted by this researcher African and Senegalese, although in Senegal can be found more than 17 languages spoken and each corresponds to one ethnic group. In any case, the lingua franca of Senegal is Wolof, a language commonly used for more than 80% of the indigenous community. And argues that the versatility and simultaneous use of two languages of the immigrant makes learning a third, more limited question for other immigrant origin as in the case of the Spanish-American, who only speak Castilian. Therefore, an important feature rich language for easy mobility and integration in the societies in which they are set.

Therefore, in this research, in addition to look at the language of the Senegalese use and its ability to interact with the host population have taken as fact ocasionadores patterns of the migration process, in many cases, and especially with the African population is an "unplanned migration". This "unplanned migration" arises from that the migration process is structured economically unmanaged or plan the new location in the destination.

Also supporting the axes of the new reality on arrival associated lead, according to Professor Maguemati (2013: 79), a joint-based networks ethnic and religious patterns. This causes it to strengthen social and religious ties as we should not forget that much of the protagonist of the Senegalese population is Muslim migration process.

The effort of an immigrant when it reaches its destination without a thorough prior knowledge of their new environment gives a curious side and fear on the other hand, this is an adaptation framework difficult to save. But is facilitated by ties or family and social networks that help this population to substantiate the basis of transnationalism Senegalese largely contributes to establishing continuous flows of information, goods and services provided by their host countries and countries of origin. Professor Maguemati (2013: 80) adds that the

“fact of living abroad does not imply a breakdown in relations with the communities in their home society: migrants continue to participate in areas as economic, social and political of Senegal”. Transnationalism from a distance facilitates and continue to contribute to improving development through the return home, investment, remittances, knowledge patterns, etc.

So we wanted to set our field of study in a very specific universe and multicultural urban ecosystem as the Lavapiés in Madrid. Lavapiés area is a square where an amalgam of realities converge very different people from different backgrounds and cultures. This area located in the district of Ambassadors, one of the most emblematic of Madrid is most famous for its cultural activities. In this district are a whole ecosystem full of multicultural identities and backgrounds different aspects such as: Chinese, Moroccan, Bengali, French, Cameroon, Guinea, Senegal, etc. (Sene, 2013: 61).

In Spain many associations are known Senegalese and African communities. Since the eighties, as they came to different areas of our country where they settled and in order to preserve and continue to maintain their identity, the Senegalese have become gated communities looking for a common identifier channeled through the association. In recent years show that these associations are incipient form in the consolidation phase.

Thus, according to teachers Franco and Martul (2011), between the most representative communities located in Madrid is the Federation of Senegalese Immigrants in Spain (AISE). This is an organizing framework for activities in other regions. At the same time, an NGO like Casa de Senegal has been our application center. Casa de Senegal is a nonprofit corporation, also directed by Senegalese located in the Madrid neighborhood of Embajadores, which aims to be location and meeting point for Senegalese immigrants located in Madrid. Among the most prominent is to cover education through training courses and workshops to encourage those Africans to facilitate their integration into the economic reality of the country.

To provide access to this population to the media, and through them, facilitate their integration develop an educational platform with unique characteristics, which we will discuss later, that will help your priori information literacy and media, and a posteriori, in social and cultural integration. Before you ask the computer application was to study the profiles and data literacy of this population in terms of educational and cultural level, despite not having a lot of data (Martul & Franco, 2011), we can say that they are literate, both informational and digitally, but they have significant gaps in literacy competence in media.

Through interviews we found that many of the Senegalese immigrants arriving in Madrid lack of family and social relationships in Spain so it is essential the

support of their fellow citizens who happen to call “brothers” without any link subsidiary between them. These relationships are established when staying in “flats canoe”, leased by a Spanish citizen who in turn sublet illegally to a group of fellow Senegalese. From these spaces are narrow socioeconomic relations. Also, go to shelters run by religious organizations, civic-social help address specific processing as a work permit, but in its environment allows socialization among them. Among these centers is Casa Senegal. Created by a group of volunteers and Senegalese nationalized as Spaniards in order to provide assistance to Senegalese immigrants, but that eventually led to the creation of a socio-educational center. In it, by means of educational activity facilitates the social integration of Senegalese immigrants not only through education but mediating the interaction with other immigrant communities. Madrid also come to use the services to higher education or welfare as are Internet access, job, or personalized legal services. It also offers digital literacy, language and Spanish culture or courses to obtain a certificate to facilitate their integration into the labor market. In this center, in addition to the courses, it has a computer classroom for both the Internet connection and for the delivery of digital literacy (Martul & Franco, 2011).

The commitment and ultimate goal of this study is to get the media literacy of African immigrants in general, and particularly the Senegalese community, along the lines that the United Nations Organization (UN) marked for years through the website: <http://milunesco.unaoc.org>. This site has been increasing teaching resources to raise awareness overall correct use of the media to give the consumer the media figure protagonist of “urbanity media”<sup>1</sup>.

## 2. Method and Methodology

The methodology we propose for the design of our virtual learning platform was quantitative-qualitative.

The method used was to start with the application of a quantitative methodology consisting of the development of a closed survey among students of different courses in the Casa de Senegal. This randomly passed in the Casa de Senegal prior permission of the management of the center. They already knew its contents as previously helped guide us the questions and especially to convince a legally unprotected collective safety of the questionnaire for your personal situation as well as future benefits they could bring commissioning platform.

The survey has provided very significant quantitative data at theoretical level despite the small number of items in the sample in relation to his universe, but

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[01] “Urbanity Media”. Use coined by the authors of the article for the consumption good use of information media.

**Encuesta a realizar en Casa de Senegal**

Esta encuesta la pasaremos primero entre algunos senegaleses de Leganés y más adelante, ya refinado el formulario, lo pasaremos entre los miembros de la Casa de Senegal.  
\*Obligatorio

**Empresas el teléfono móvil? \***

Sí  
 No

**¿Con qué frecuencia utilizáis el teléfono móvil? \***

Diariamente  
 Semanalmente  
 Mensualmente  
 Otro:

**Utilizas Internet? \***

Sí  
 No  
 Otro:

**¿Desde dónde accedes a Internet? \***  
Indica el lugar de acceso

Ciber  
 Locutorio  
 Hogar  
 Casa de Senegal

**Dime cuántas veces utilizas Internet \***  
Frecuencia de acceso a Internet

Diariamente  
 Semanalmente  
 Mensualmente

**¿Tienes tiempo para asistir a cursos de formación? \***  
Por ejemplo: cursos formación básicos o avanzados

Sí  
 No

Figure 1. Detail of survey model used. Own Source

it is quite true that enabled us to get a still picture of the overall characteristics of this type of community from the point of view of literacy.

The structure of the survey is organized as follows :

- ▶ 1) General classification data in order to define a general profile of the studied simple; in another words, the overall characteristics of our user community surveyed.
- ▶ 2 ) Data relating to availability of information technology and communication in their immediate environments and more network resources

used, such as chat, digital media, email, web portals and news media audiovisual platforms.

► 3 ) Data concerning the use of social web platforms (Facebook, Twitter, Flickr and Myspace). This aspect is of particular interest because of the interviews with both the school management and the teachers and students have found that flock to the booths to communicate with their families through social networks unlike other immigrant communities who come to them to call their families in their countries of origin. We also find that despite the shortcomings with which count for the location of information likely to meet their demands for information, have remarkable abilities to use social networks as a communication tool interactively.

In a later stage we apply a qualitative methodology twofold. For one interviews were conducted with teachers and school management about the use they make of the learning objects and the way they organize educational curricula, as well as understand the relationship that students have with the media, and on the other , we performed participant observation with the students of the courses taught at the center in order to learn digital skills and information with that count.

The double result of the application of this methodology we have found the difficulty both by teachers and by students in order to understand the learning objects and especially the use of them when needed search and use the Internet. That is, we find a high level of digital literacy among Senegalese immigrant community of Madrid but have difficulty interpreting visual and textual languages used in the interfaces of Web sites used for training.

From the teaching experience with the Moodle platform with which we had both researchers at the University Carlos III as Cheik Anta Diop University, began designing the site architecture for the new platform. This, in order to make it improved over time, it was determined that it would be more appropriate for outside employ modular and open source language called Drupal.

The computer technician was hired who did the programming in this language in accordance with the guidelines that were giving him. These were directed to achieve e-learning platform with a usable interface for the members of a Senegalese immigrant community. However, given our lack of semantics Original iconographic Wolof, we decided to have the cooperation of “Casa de Senegal” as the center with more visibility for Senegalese immigrant community in Madrid.

Researchers at the teacher training school, FASTEF of Cheik Anta Diop University , with a lengthy background in online teaching in West Africa for his role rural teacher educator also provided us invaluable help regarding the problems tea-



chers of an educational platform designed for the Western world as Moodle. However, at the same time helped us to assess the importance of using e-learning platforms for learning among Senegalese immigrant communities as simultaneously characterized by a dispersed settlement in the country. In fact, there are also numerous cooperation projects for the implementation of communication platforms scattered communities in Senegal (Mancinas & Zurbano, 2011).

Also, this same dispersed nature of the population in Senegal, allowed us to have a wide literature on innovation experiences teachers on use of e-learning platforms that enable the sharing of learning objects between schools in France and Senegal, as well as courses spreading beyond the borders of Senegal. If we add that the University Cheikh Anta Diop is one of the West African universities with more foreign students then we understand the wide dissemination of virtual learning programs across Africa.

So in framework of our project, we hired the services of a computer programmer. Its purpose was to implement an e-learning web environment characterized by an interface with visual and textual language that employed an iconography extracted from the Wolof cultural heritage. Specifically, the interviews conducted among members of “Casa de Senegal” we conclude that the best approach was the use of Adinkra symbols musical instruments represented in this culture. The reason for its use is widespread in the West Africa that have since music is the unifying language of different cultures, making musical instruments with their performances reach widely both material and symbolic culture among the peoples within it.

However, we have not used all of them because the purpose was to select those which could be used as commands in our platform and whose meaning was easy to infer the users of it. Why is it that in order to make them usable on the platform we had to make six interviews with teachers and students at the school. They were given the Adinkra icon map shown below the standard meaning of the same and its denomination. In the course of the interviews were shown each of the 50 Adinkra symbols and were asked first by the meaning of the same to them; and second one, they were asked to indicate to us what possible commands would use in our platform of e-learning.

As outcome of the interviews we conclude that many of these symbols or were totally unknown to them or contributed a meaning that had nothing to do with the original. However, we note that they have a richer iconography culture than just Adinkra symbols. For example, the Baobab tree icon has a very clear meaning to them, like a fisherman's nets. There are also symbols but do not provide far-reaching significance for them, for their daily lives in their environment can be very useful for use in our platform such as the symbol of a hut or a canoe.












¿Connaiz-vous ce symbol?	Vous avez d'accord avec le signification?	Symbol	Nomme du symbol	Quoi represent	Quoi signifie
			ADINKRAHENE	"Chef des symbols Adinkra"	Grandeur, Charisme
			AKOBEN	"corne de guerre"	Surveillance, prudence
			AKOFENA	"épée de guerre"	courage
			AKOKONAN	"Corneille pieds"	Mercy, Parentalité
			AKOMA	"coeur"	Patience, Tolérance
			AKOMANTOSO	"coeurs liés"	Compréhension, accord
			ANANSE NTONTAN	"toile d'araignée"	Savoir, créativité
			ASASE YEDURU	"la terre a un poids"	Divinité de la mère terre
			AYA	"fougère"	Résilience, débrouillardise
			BESE SAKA	"sac de noix"	Richesse, abondance, unité
			BI NKA BI	"personne ne doit mordre un autre"	paix, harmonie

Figure 2. Table with some of the 50 Adinkra symbols with which the survey was taken between members of Casa de Senegal. See [http://www.adinkra.org/htmls/adinkra\\_index.htm](http://www.adinkra.org/htmls/adinkra_index.htm)

The final result of the interviews about the most significant symbols for them and especially with a meaning that facilitate the usability of the platform, we developed a map of icons that includes both the name of each of them as their meaning and the possible role for which could be used as a command in our platform.





Name of symbol	Meaning	Icon
DWENNIMMEN	Strenght	
DENKYEM	Adaptation to environment	
LALO, BOUY, PAN DE MONO	Energy health	
GUEWEL, GRIOT	Wise oral narrative	

Figure 3. Map of icons built for e-senegalaise platform. See [http://www.adinkra.org/htmls/adinkra\\_index.htm](http://www.adinkra.org/htmls/adinkra_index.htm)

Once we had selected the icon map for use as our platform commands have crossed this information with the flow chart employ the design of the plat-

form in order to assign each of the icons to the various functions required in the same. As a result we e-learning platform where users are able to navigate through the different sections and operate with its functionality without having to read help texts or indicative of its function. Also, the use of a symbolic adapted to the cultural environment of the users was an idea that Mexico<sup>2</sup> take the subway, but the aim is to provide users with low literacy about the seasons in which to, which is not the case of Senegalese immigrants because they have a high level of literacy but have difficulty understanding the Spanish.

By computing technology “Drag and Drop” empowers the user to navigate through the website capturing the objects and moving them where you want. This property encourages learning immigrant who should no longer have a profound training in Spanish to use learning objects available to them, ie, navigation stops and made strictly for navigation becomes by employment learning about objects represented by symbols related to their cultural heritage, which can be moved at will by the website according to the function you may have.



Figure 4. Main page of e-Senegalaise platform. Source: e-senegalaise.com

[02] Icons of Mexico Underground. Retrieved on 15/07/2013 from: <http://iconometro.blogspot.com.es>

As we see in the figure 4 this is the main page of our platform with the symbols used as operators, although it is more difficult to represent here the feature “Drag and Drop” of the page.

### **3. Results**

#### **3. 1 Qualitative Results**

We organized interviews with teachers and students of courses in “Casa de Senegal”. These interviews were transcribed and analyzed to design e-learning platform. Moreover, participant observation conducted courses at the center in order to record the behavior of students both in the classroom and had to face especially when search tasks of learning objects on the network as part of the external activities required by the teacher as part of the portfolio that are given.

From interviews about their oral culture we have seen the importance of iconography in their interpretation of reality, the acquisition of knowledge and ideological representation of its location in a sociocultural environment that alienates labor and social opportunities despite its high degree of ability to communicate with the society around them but do not effectively integrated as can happen with other immigrant groups.

However, this study should take into account employment while our Senegalese immigrant community make information technology and communication as well as major social networking platforms, since, as noted, although they have with a high degree of digital literacy, we must not forget their origin in a predominantly oral culture. This translates into a job intense oral communication through mobile phones and virtual communities to satisfy their information needs.

From interviews about their oral culture we have seen the importance of iconography in their interpretation of reality, the acquisition of knowledge and ideological representation of its location in a sociocultural environment that alienates labor and social opportunities despite its high degree of ability to communicate with the society around them but do not effectively integrated as can happen with other immigrant groups.

We started to ask the iconic language of their cultures of origin can help as teaching communication channel an educational platform that allows them to have a repository of learning resources. This repository, along with a set of value added services specific to these platforms is enabling them to exercise an active and independent work in their own learning, adapting the contents at all times to their needs in an organized learners.

We found that in the field of information literacy begins to emerge a specialty area known as media literacy This was of particular interest to us

before the finding of widespread media inquiry by the Senegalese immigrant community. Especially radio, news services like Google, MSN portals and free newspapers on paper.

### 3. 2 Quantitative Results

Regarding the quantitative results of the survey among students attending different courses at Casa de Senegal , we say that the sample population was not very large in relation to the world population living in Madrid. Moreover, surveys have had done over three months since the attendance of students at home is very discontinuous Senegal . We suggest that the cause of this discontinuity is not due solely to the characteristics of a labor market that only offers off jobs and changing times , but this is added to the frequency with which the security forces conduct testing at the streets around the center asking for a documentation which sometimes do not count. This restricts significantly the time to attend the activities organized by the center.

So a community estimated 90 people , according to data from the enrollment of all courses taught in Casa de Senegal while there are many more people attending legal advisory activities and events organized there and that there is no with no record , we were only able to conduct the survey to 23 people. That is why , in our opinion , it can not in any case be segregated quantitative results of the qualitative analysis that was previously applicable .

The questionnaire consisted of 14 questions of which discuss the three that we believe are most representative about media literacy among members of the Senegalese immigrant community in Madrid.

The first question has to do with the age profile of the population. Not conduct a consultation in the section on gender classification given that over 90 % of its members are men.

From 15 to 18 years old	From 19 to 25 years old	From 26 a 35 years old	More tan 35 years old
3	6	13	1

Chart 1. Profile of age. Own source

As we can see from table and corresponding graph shown nest page we can see that majority of users/learners attending courses at the center are very young male population not exceeding 35 years.

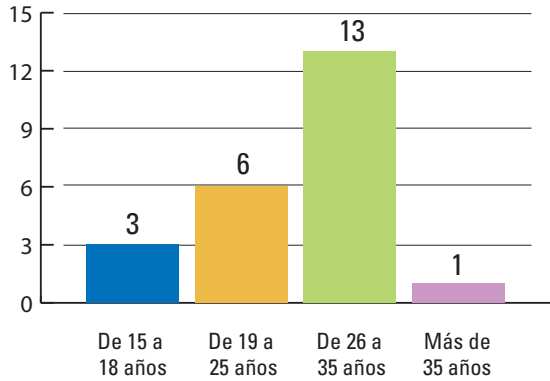


Figure 5. Graphic representation of chart 1. Own source

A second question is the relative representative access to value added services Internet access in the resolution of their demands for information. As shown in the table below show the access is primarily from the booths, true center of communication, interaction and internet access services. While it is true that the poor resources offered by Casa de Senegal are a provider of internet services which gathers strength from access to internet services from the Cybercafe.

Telephone booth	Casa de Senegal	Home	Cybercafe
15	6	1	1

Chart 2. Access to added value services. Own source

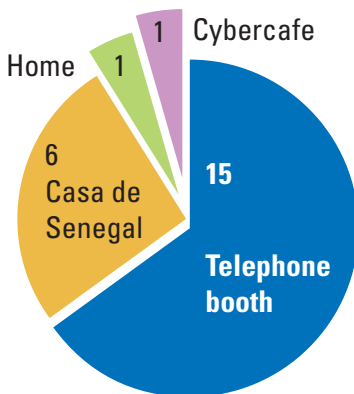


Figure 6. Graphical representation about access to added value services in Internet. Own source

Finally we want to show the table with data concerning the question of the frequency of access to websites to find media with the news of your country and local information that can be used for work or for leisure.

Daily	More tan 3 times per week	Weekly	Monthly	Never
2	6	7	1	1

Chart 3. Frequency of Access to digital media. Own source

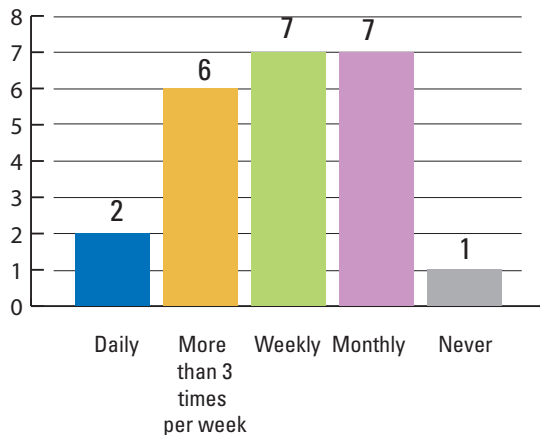


Figure 7. Graphical representation about frequency of access to digital media. Own source

As we can see members of the Senegalese immigrant community attending courses in “Casa de Senegal” while not making intensive use of digital media to meet their information needs, if it is true that demonstrates it has a media literacy and sufficient digital access digital media closer to their social and cultural environment. However, no quantitative data provide relevant information about the capacity in which have access to the media more relevant to their information needs, and if, they are able to select critically and contrast the media messages.

#### 4. Discussion

The media literacy as the “Media Literacy” of the Alliance of Civilizations UN can be understood under a set of different headings such as “media education”,



“media literacy”, “information literacy”, etc. In fact this section conceived as a (Media & Information Literacy, 2012):

“Education and Media and Information Literacy are recently developed pedagogical approaches that take into account the new cultures emerging Information Society. Some people prefer the terms Media Education, Communications Education, Digital Literacy, Information Literacy, etc.. International researchers Communication, Media Studies and Media Ecology also contribute to the development of these new educational initiatives”.

Justify the need to implement an approach that integrates media as part of the student's school schedule , it is a fact that today the media are more present than ever in our societies by the ubiquity of communication platforms used . However, we understand that the training received by them is casual waterfront curricular pathways that are still in school . However, we can not keep ignoring the fact that we should be able to use these sources as part of the educational work of the student , and of course , the immigrant population is not immune to it , nor the centers in which they ask for your formation . On the other hand , schools are courses on the use of new technologies in order to acquire technical skills and make them competent for the proper technical use ad hoc tool . However, what about the skills for assessing the appropriateness of the content or learning skills for the selection of sources ? They are not taught to critically evaluate the completeness or accuracy of the contents sought to satisfy their demands for information . They are taught to use a commercial search engine but not the archive in a digital newspaper . Autonomously learn to use blog search engines but not to use content syndication would be so useful to them to make them competent to compare sources . They use social networks to communicate with each other and form virtual communities but employment unaware that the media make of them . And just as the teacher indicates sendin is not a minor issue because :

“The main channel of communication between citizens and political system is the system of mass media” (Sendín, 2009: 47).

Leading experts in the field of information literacy (Bawden, 2002) refer to the term “media literacy” to connote a critical attitude in evaluating information content broadcast by the media. In the report of the National Leadership Conference this concept is defined as:

Media literacy, motion to extend the notions of literacy to include the powerful media that dominate post-printing the information landscape, helps people understand, produce and negotiate meanings in a culture made of images, words and powerful sounds. A person competent in the use of the media can decode, evaluate, analyze and produce media, both print and electronic.

As we can see this concept brings together multiple notions of information literacy as information obtained from the media often complements that obtained in literature sources, oral and audiovisual. However, most experts that confirm the overlap of information resources and training, prefer to understand media literacy as a component of a whole which they call information literacy. From our experience we agree with Bawden (2002) in which we should help readers to acquire sufficient skills in mass media so that they themselves can act autonomously in the use of the media to accurately and contrast, being able to discern for themselves to examine the accuracy and validity of the news reports drawn from various channels of information dissemination.

It's very urgent for users an e-learning platform which are not only trained in the handling of it but must acquire sufficient proficiency in critical thinking on the media. Therefore, we think that a repository of local media is a good starting point for this.

Moreover, the research took into account employment while our Senegalese immigrant community makes of information technologies and communication, collected in the previous section on the research results, as well as major proprietary platforms used by Africans like the platform Ushahidi. This platform, which means "witness" in Swahili, it was created in a country with a wide coverage of mobile phone. This platform according to Castel & Bajo (2013) was created to report any event happening in any part of the territory in Kenya. The value of Ushahidi, as argued Ory Okolloh (2009) is that "democratizes information gathering and dissemination" that is at the service of the community.

In this sense, social networks pose a double look, first keep alert both the technological sense of the term as the personal informative. The information "unmanipulated" and launched by social networks open up a debate about how to build the news and new media channels for pass broadcast constitute essential information to flow from all networks and communication platforms. It is therefore interesting to consider the inclusion of these social networks not generals which we could define as "self identity". It's is so named because it is created for a population with specific quirks and needs.

Senegal has one of the most robust technology infrastructure of Africa led by the strength of their companies and items sent by Senegalese immigrants to their country in order to facilitate communication with their families and friends. Internet penetration has increased significantly in a decade. The most used social network is Facebook, though as mentioned before are varied and initiatives in this regard include Baat Sama platform (which in Wolof means “your voice”). This platform claim emerged as the recent elections in 2012, which was debated and questioned the power of Wade. While these platforms have been created with a range of reporting and political information channeling keeps citizens informed about the happenings target of their country of origin.

This shows that our e-learning platform, called <http://e-senegalaise.es/> has the multiple objectives reach create a feedback communication between the members of a community, in this case Senegalese, regardless of where are. To do this, we must include value-added services (Franco, 2005) that encourages communication interaction as face to face which also achieve a better adaptation of the user with the platform in order to make this a usable and friendly tool to approximate their identity and culture environment.

Therefore we must not forget that the Senegalese mainland most are those with advanced technological infrastructure, although we must not forget that the origin of these is essentially oral culture, especially used in generations from grandparents to parents. Which translates into intense use oral communication for younger generations in employment through mobile phones and virtual communities to satisfy their information needs and communication. The need to communicate and belonging to the community is essential for them.

However, among the many criticisms that have been made to these virtual learning experiences is the massive use of globalized platform Moodle. Wide spread in occidental teaching but difficult to understand in the educational context of rural and African oral societies (Loiret, 2010 : 495).

In fact, because of the intrinsic problems of usability found in this virtual learning platform with his little flexibility to adapt to information skills Wolof own cultural environment, we realized the need to design an educational platform with an interface instead written text to use as an access point to employ learning objects recognizable icons singular semantics that allows unique assignment of functions in the platform. The end result is an e-learning platform with an interface adapted to information skills Senegalese immigrant community.

From all this we have seen the hard work of adapting educational content to the cultural heritage of this population, despite the fact that the learner community has a good level of oral and written comprehension in multiple languages, as we discussed above. However, educational platforms with which

we today are designed from the field of Western culture. This represents an intrinsic difficulty for independent use by students outside the Casa de Senegal space, which can lead them to desist from its use as a supplementary resource to the subject taught in the center.

We also find the cultural, linguistic and religious so deep between the students, which is an additional difficulty when adapting educational resources to their learning abilities. What it's an advantage would be uniformity in the age group, they all belong to an age group between 18 and 35 years, which allows us to have a synchronous cultural parameters. Although they have a significant wealth of oral culture, this is not as important as which their parents and grandparents have.

## 5. Conclusion

As a result of the discussion, and according to professors Del Moral and Villalustre (2013), the inclusion of media on any platform, specially in e-senegalaise, it allows us to offer an added value service oriented to media literacy of a Sub-Saharan immigrant contingent. We therefore believe that their development must inevitably pass through the implementation of a media literacy teaching program designed to promote not only the acquisition of knowledge and skills necessary to promote responsible use of the media but also to push news which speaks about positive integration of sub-Saharan immigrants, in our case Senegalese, to encourage and promote this way the social integration of the same in the destination country.

The new programming languages and modular open source and the wide dissemination of the media are having on the Internet facilitates the development of a new field called media literacy. This new literacy scheme provides significant opportunities for informal learning as it applies outside of specific teaching spaces. And this is something that has developed prominently, especially since the visibilities amplified in multiple screens to which we have access and with which we interact daily because it offers immediate gratification and satisfy a user community with lacking of skills to analyze contents of media in terms of digital literacy moreover we must being able to indicate that much of our Senegalese immigrant community are digital natives. However, we note from the outset regarding competency gaps and not critical interpretation of the information received and the inability to discern quality of information.

It is this tendency for the satisfaction of their demands of information, one of the elements that best defines the overall information experience of internet users including users of our immigrant community. It's this experience one of most important sources in informal construction of knowledge.

We hope to be able to illuminate the experience of a new field of work in the field of information literacy as media literacy. We had tested that the use of platforms for future digital users it helps to get a more critical information skills and a habit of analysis and contrast information sources to satisfy their demands for information.

We therefore believe that they are open to media professionals, especially those working in communities at risk of social exclusion. Major challenges of digital media in the educational framework are:

- ▶ a) The first one has to see with the urgent need to recognize this transition from a society that teaches to a learning society but must take the path of critical recognition and verification of information resources, especially if they are oriented media dissemination of content to generate public opinion in society.
- ▶ b) The second one is that it is necessary to integrate training activities in added value services aimed at providing users with skills to critically analyze media that takes into account the contexts in which they are generated and the purpose of their dissemination, and not let the user in an aseptic perception of content generated always with a political purpose. In this new framework the contents in relation to information skills of users would be informative to grasp objects so that the individual is able to generate an autonomous discourse and adapted to the context of cultural and socioeconomic origin.
- ▶ c) The third one that is clearly marked on our research has been the need to create through an iconic language that allows a way to get content that encourages interactivity and usability.

So, in conclusion, we emphasize that the use and creation of a media literacy program as value added service for e-learning platform *e-Senegalaise*, it is a good starting point for developing a learning model aimed at training autonomous generation of critical discourses from the selection contextualized in cultural heritage of individual messages disseminated through media about the purpose, as media business translate to generate public opinion.

The same dynamics of the environment and the sense of identity is this mass distribution of messages that impel the user-client to alienate their own individual speech in favor of that generated by the media business to the satisfaction of the dominant political groups, with the purpose of generating a

uniform public message. Where it is assumed that the citizen, immigrant, Senegalese achieve social integration individual assuming the role of alienated and condemned to permanent social exclusion. Given this conception we considered a social inclusion tool that encourages the immigrant citizen in the development of a critical self-driving true cultural integration. This, undoubtedly, will enrich not only integrates society but above all should give them strength to change the stereotypical image of Africa presented by traditional media.

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