

**A Critical Analysis of the
Maltese Mediascape from a
Psycho-cultural, Sociological and
Catholic Theological Perspective**

Volume 1: Commentary

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Statement of Authenticity

I, the undersigned, declare that this commentary and the publications submitted together with it are my work. In the case of co-authored works I have indicated the percentage of my contribution which I declare to be correct.

Joseph Borg

Dedication

To my father on the first anniversary of his death.

He who was not able to read or write

did his best so that I would be able to do both.

I hope my work makes both him and my late mother proud.

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Abstract

This commentary presents my thirty-year involvement with Malta's mediascape during which I constructed a theoretical framework which helped me analyse critically Malta's mediascape in an original way, influence the formulation of policies governing it, and contribute practically to its building (particularly in the public service broadcasting and Church media sectors).

This commentary details the way I critically mapped and evaluated this mediascape, contributing to both theory and practice through an extensive number of academic publications, reports and public lectures. It discerns the paradigmatic changes that this mediascape has undergone. In particular, this commentary explains the following: I combined psycho-cultural and sociological approaches in order to appreciate the complexity of the Maltese mediascape, including its specific way of evolving from one stage of media/culture relation to another; the paradigmatic shift from monopolistic to pluralized broadcasting; the impact of the presence of various institutions, particularly political parties, that own different media organisation; and finally the role of the media in the secularisation of the Maltese Islands. The important position of the Catholic Church in this mediascape is analysed by means of a pastoral/theological model I put forward. In its final section, this commentary reflects on the media education programme which was developed as a tool to empower the readers, listeners and viewers that populate Malta's mediascape.

1. Introduction

Although Malta is the smallest state in the European Union, its mediascape has particular characteristics which I have been following for the last three decades. Detailing these is not only revealing in itself, but should contribute to a better understanding of other mediascapes and how they arise from particular inter-linkages of society and culture.

1.1 Aim of the Research

The aim of my research has been to critically assess and evaluate Malta's mediascape, which has involved the following aspects: an analysis of its characteristics, innovatively combining psycho-cultural and sociological research traditions in order to discern the mediascape's particular developments and features; an examination of the unique role and positioning of the institutions involved, particularly the political parties and the Catholic Church; a critical plotting of the paradigm changes in public service broadcasting; and finally an evaluation of the programme of media education that I designed schools to empower media users from a young age. Besides resulting in a critical map of this mediascape, my analysis also resulted in the adoption of particular media policies and structures by the State and the Catholic Church.

From the outset of my research, it was necessary that any analysis had a sound theoretical basis for it to come to fruition; for, as Kurt Lewin elegantly expressed it "there is nothing more practical than a good theory" (Lewin, 1952, p.169). Thus since the late 1970s, by means of a framework drawn from different communication theories, I have studied this mediascape and the paradigmatic changes it underwent (e.g. with the evolution of a public service broadcasting sector, the development of broadcasting pluralism, the shift in the role

of political parties, the digitalisation of the sector, and the commercialisation of the media). The role of the Catholic Church in this mediascape was analysed through a theological-pastoral model that I developed in order to understand what inspired and directed its role in this mediascape. Audiences have a very important role in any mediascape, their empowerment being essential for its democratic development. In view of this, I evaluated the media education programme I had pioneered at the beginning of the 1980s, which served to empower the media users of this mediascape. My deliberations can be found in an extensive number of academic publications and public lectures as well as in several journalistic pieces aimed at helping the public at large to better understand this mediascape. Appendix 1 of this commentary lists the publications I am submitting to be considered for my PhD.

However, my contributions have not been merely theoretical; there is also a practical aspect through my direct involvement in the building of various sectors of this mediascape and my involvement in the formulation of policy. In turn, these practical and policy-making interventions helped me refine and enrich my theoretical reflections. At some points in my career, the practical dimension has been more pronounced, whereas at other periods my academic publications have taken precedence.

1.2 Research Reflected in Policy and Practice

My critical mapping of the Maltese mediascape (e.g. Borg 1977, 1997b, 2003c, 2009e) has contributed to the following three areas of practice and policy (cf. Appendix 2), namely:

1. The public service broadcasting sector; for example, in my role as co-ordinator of religious programmes, chairman of the Editorial Board, drafter of the National

Broadcasting Policy (2004), AV Policy Consultant to the Minister for Culture and in disseminating this work through various publications (e.g. Borg 2000a, 2006b, 2009c).

2. The church media structures and media policy; for example, in the building of Church media organisations (including a weekly newspaper, a publication house, a printing press and a radio station), drafter of *Il-Wicc Digitali tal-Mulej* [The Digital Face of the Lord] (Arcidjocesi ta' Malta, 2009), – a media policy document - and various other publications (e.g. Borg 1995, 1999, 2007b).

3. Media education; for example, in setting up a media education programme in schools, and in publications in academic journals and the textbooks used in secondary schools (e.g. Borg 1987, 1997a; Borg & Lauri 2004, 2009a).

All in all, my research could be conceptualised in terms of Kolb's learning cycle (e.g. Kolb, 1984), with the practical policy-making work helping me challenge, enhance and refine my theoretical framework, which, in turn, fed back into my practice, helping me develop a better way of evaluating of the Maltese mediascape.

1.3 My Role as Practitioner Researcher

My research and contributions to knowledge, policy and practice are, therefore, in line with most other practitioner-researchers; that is, people who hold a job in a particular field while at the same time conducting research relevant to that job (Dunne, Pryor & Yates, 2005; Robson, 2002). My work has proceeded on three fronts: researching the Maltese mediascape, contributing to the policy that helped fashion it and, lastly, working on the structures of a number of the media organisations involved.

This multifaceted role of a practitioner-researcher meant that I had always to be reflexive and self-critical. I had to be wary of possible biases that might blinker my understanding issues and my approach to them. However, my status as an insider also carried with it a number of advantages. Like an anthropological participant observer, I was privy to a great deal of information about what actually happened and why without having to rely on secondary sources (e.g. as regards the formulation of the National Broadcasting Policy and the restructuring of Public Broadcasting Services Ltd). I was frequently instrumental in the planning process and sometimes also the originator of initiatives that informed our mediascape (e.g. setting up the Church media structures and writing its media policy). However, I am also aware of the possible disadvantages of my position. As mentioned above, the key concern is that one might have preconceived ideas about particular issues and their resolution (Dunne, Pryor & Yates, 2005; Robson, 2002). There is also the associated concern that one might abuse one's status as a high profile practitioner (particularly in the Church and public service broadcasting) by using one's research in a self-justificatory manner. Finally, there is the more basic, ethical matter of confidentiality, which has always made me proceed with caution when publishing any of my findings. Aside from reflecting on these issues personally, holding to the reflexivity advocated by similarly placed researchers (Etherington, 2004; Robson, 2002) I have also always sought the opinion and feedback of colleagues, who have agreed to review my work prior to submitting it for publication, thus providing an informal source of triangulation (Dunne, et al., 2005; Jarvis, 1999). Finally it is worth noting that the different positions I have occupied have meant that my practical and theoretical work has been placed under stricter public scrutiny than is often the case. In sum, I believe that my status as a privileged

insider has made my research more thorough and effective but only as a result of my awareness of the various pitfalls associated with such a position and a concomitant attempt to minimise their occurrence.

1.4 The Role of this Commentary

This commentary incorporates the results of my research into various aspects of the Maltese mediascape which have been presented in my publications. Clearly, many of these pieces grew out of specific research questions arising out of particular contexts. As these are addressed in the individual publications, this commentary does not attempt to replicate them, instead seeking to provide a more comprehensive overview of the general thrust and contribution made by my researches. I have therefore concentrated on trying to present a more unified and coherent outline of my innovative framework of analysis, indicating the various original insights and contributions made throughout the years.

2. Research on Malta's Mediascape

My research was undertaken within the context of several other publications about the Maltese mediascape. Such publications are limited in number and generally concentrated on one dimension of the mediascape, for example, broadcasting or the print media. Other publications studied this mediascape from one particular discipline, for example, historical, economic or legal; though it is the historical dimension that has received most emphasis.

2.1 Research on Print Journalism

Zammit (2008) published a detailed study of the printing presses and the printed product in Malta from the eighteenth century until the granting of the freedom of the press in 1839. His is a socio-cultural study which delves into the effects of printing on local politics, education and national consciousness. In earlier works, Frendo (1994, 2003) gives a general historical overview mainly of print journalism since 1839. He stresses its symbiotic relationship with the political movements on the Islands. Cassola (2011), for example, focuses on the myriad, generally short-lived, newspapers in the nineteenth century. He brings out their highly controversial and contentious nature. Pirotta (1987, 1991, 2001) provides an in-depth history of Malta from the end of World War II until the granting of Independence in 1964. He documents, as part of this overview, the role of the media throughout the country's political vicissitudes and the way the media was used by the various political parties, the Church and the Colonial Government.

2.2 Research on Broadcasting

Broadcasting in Malta is also the subject of several publications. The central role of broadcasting in political struggles since its inception in the 1930 is presented from the perspective of the Labour Party by Sacco (1985) while Zammit Dimech (1987) gives the perspective of the *Partit Nazjonalista*. Sacco ends his narrative by lauding the nationalisation of broadcasting while Zammit Dimech argues that the post-nationalisation period was marked by rampant manipulation in favour of the Labour government. Mizzi (1994) provided a personal appreciation of broadcasting and its development, drawing on his very long career in the field. His is not an academic work but it is still one that provides the researcher with valuable primary material.

The liberalisation of broadcasting in 1991 brought with it a string of publications. Fsadni (2003), commissioned by the Broadcasting Authority, took a qualitative approach in her examination of the first ten years of broadcasting pluralism. She assembles a mosaic of opinions representing, mainly, the discourses of the key players in the field and the stances taken in the newspaper coverage. She stops short of giving a thorough critical evaluation of this important development. Gatt (2003) assesses the impact of ownership on the functioning of the public sphere in the democratic process, noting that the televisual space in Malta, in fact, had been divided between the state and the political parties instead of between the state and the commercial sector, as happened in many other countries.

Sciberras (2010), in contrast, studied the media of the political parties, concluding that they were preaching to the converted, thus questioning their effectiveness. Following the introduction of broadcasting pluralism, even the Catholic Church became the owner of a radio station. Bonnici DeBono (2003) argues that this decision was of considerable

political relevance. Sammut (2007) used field observations and in-depth interviews in newsrooms during 1996, 1998 and 2003. She concluded that ownership structures and their goals still override the importance of journalistic ideals and sense of news value. Cristina (2005), another researcher-practitioner, used grounded theory to analyse the 2004 restructuring at Public Broadcasting Services Ltd. (PBS) and the effectiveness of the National Broadcasting Policy (NBP). While saying that it would have been better had the restructuring taken a slower pace, she acknowledged that the company now has a better chance for survival. Xuereb (2005) researched the impact of the NBP on the financial sustainability of good quality television broadcasting expressing the opinion that quality programmes could be sustainable only if entrusted to entrepreneurs.

The regulatory and legal framework has a substantial influence on the development of a media system. Aquilina (2009) reviews this development and concludes that there should be a single media law incorporating all provisions currently spread throughout various sections of the statute book. This can be clearly seen in Aquilina & Axiak (2007).

Consumption patterns of the Maltese and particular aspects of content are studied in a number of publications. Axiak (2008) gives a profile of the Maltese consumer of broadcast material, basing his study on the audience research published by the Broadcasting Authority. He argues that Maltese consumers are not conscious of their rights to quality programming. Spiteri (2008), on the other hand, studies an aspect of content. She investigates how gender is portrayed and presented in news production and in newsroom structures. She concludes that women are under-represented in news bulletins which generally portray traditional gender role stereotyping. Grixti (2000, 2004), studied both consumption patterns and content. In his two particularly relevant qualitative studies he

researched the media consumption patterns of children and young adults and the possible effects of subject like sex, health, violence, self-image and advertising. He argued that it was not so much that Maltese youth culture was getting replaced by global mass culture as mutating into it as a result of their interaction.

2.3 Chapter Summary

As the above brief discussion of the literature shows, the works cited mostly study one particular aspect of the mediascape, analysing it from one academic tradition. This is where my own work has provided a distinct contribution, looking at the entire Maltese mediascape from a mix of theoretical, practical and policy points of view. In the next chapter I will present the theoretical framework that underpinned my work. This framework, which draws insights from two different academic traditions, enabled me to innovatively map this mediascape and excogitate its particular characteristics.

3. A Critical Mapping of Malta's Mediascape by Combining Two Academic Traditions

My evaluative mapping of Malta's mediascape (Borg 1995, 2002, 2003b, 2009e) drew on insights taken from the perspective of two different academic traditions. The first tradition, labelled "media as technology", is a psycho-cultural stream that sheds light on the cultural and psychological infrastructure that results from the biases of different media as technologies (e.g. Innis, 1950, 1951; McLuhan, 1962, 1964, 1969; Ong, 1967a, 1967b, 1977, 1982). I have used this phrase rather than the term "medium theory" coined by Meyrowitz (1985) to describe the theories of McLuhan, Innis and Ong. This is because the former is more compatible with a psycho-cultural approach hence its use by writers such as Farrell (1991). The "media as technologies" theories are concerned with the characteristics of the technology of a particular medium and from them one extrapolates effects on the level of perception and culture. The second tradition, labelled "media as structures", draws on insights from a more sociological approach and provides a systemic, societal or structural dimension (e.g. Curran, 2002; Curran, J., Gurevitch, M. & Woollacott, J. 1987; DeFleur & Ball-Rokeach, 1989; Hallin & Mancini 2004; Kellner, 1995; McQuail, 2010; Terzis, 2007; Wright, 1986;). This stream considers, among other things, the influence of ideology, history, geography and socio-political/economic developments. Each stream contributes to our understanding of social reality but, in combination, a synergy is achieved: the structural/systemic stream generally provides the manifest reasons why particular developments occur, while the psycho-cultural stream points to the cultural infrastructure which facilitated these developments or made them necessary. The

relationship between these two streams is analogous to the interplay between figure and ground (McLuhan, Hutchon & McLuhan, 1977) where the systemic/structural understanding is the figure and the psycho-cultural stream is the ground.

For a better understanding of Malta's mediascape one has to be cognizant of the undeniable huge influence that the Catholic Church and its theology have had on Maltese societal structures and values. Consequently, the insights derived from these two traditions in communication studies had to be complemented by a theological/pastoral model which allows us to see how the Church has been positioned in this mediascape. This theological model is discussed in section 6 of this commentary¹.

3.1 Malta's Different Development: simultaneous not linear

The mapping of Malta's mediascape shows a variation on the development outlined in the writings of McLuhan (1962) and Ong (1977). Their model shows a linear progression of three (in some of their writings, four) different stages in the media/culture relationship.

The spoken word or the word as sound was the dominant medium of the first stage, also called the oral-aural stage or the stage of primary orality (Ong, 1967a, 1982). The spoken word is vibrant but also tenuous as it cannot be communicated over long distances without the risk of distortion. As a result, people congregated in the tribal village, a relatively small social structure but with an instant and participatory communication network (McLuhan, 1962). The technological aspect of this stage came to an end with the invention of the phonetic alphabet around 1300 BC, though its psycho-cultural characteristics lingered for a

¹ McLuhan was of the opinion that religion played a very important role in every society. In a letter to his mother in 1935 he wrote that "It was a long time before I finally perceived that the character of every society, its food, clothing, arts and amusements are ultimately determined by its religion" (Marchessault, 2005, p. 37.)

long time. The resultant chirographic or manuscript stage then morphed into the typographic stage with the invention of printing by moveable type in the fifteenth century. This consolidated all the perceptual, cultural and psychological effects brought about by the invention of phonetic alphabet. It made the Modern period possible in the West. Both Ong and McLuhan, albeit with different emphases, associate individualism, democracy, capitalism, nationalism and Protestantism with the invention and spread of print culture. The invention of the telegraph at the beginning of the nineteenth century heralded the electronic or secondary oral culture giving humanity the possibility of moving from the tribal to the global village. The whole world could now be considered a village since technology provides the possibility of having an instant and participatory network of communication similar to that in the tribal village; moreover, it could do so without any of the restrictions or limitations of space. Instead of using the term global village, Appadurai (2010, p.29), describes the phenomenon of closeness with those most distant from ourselves as a “new condition of neighbourliness”. He notes that this condition is marked by the contradictory state of “psychological distance between individuals and groups on the one hand, and fantasies (or nightmares) of electronic propinquity” on the other (ibid.). In my own work I have discussed such contradictions and tried to explain them from both a sociological and a theological perspective (Borg, 1995, 1999, in print).

While many European countries passed from one era to another with long intervening periods of time, my mapping showed that Malta passed from the stage of primary orality straight to that of print culture and secondary oral culture concurrently, without the long, intervening stage of a typographic culture (Borg, 2003c, 2009a, 2009b; Borg & Lauri, 2011). As a result of this contemporaneous paradigmatic change, the Maltese mediascape

still evidences characteristics of a strong aural-oral culture, along with the characteristics of the culture of secondary orality and the characteristics of space-bias as expounded by Innis (1950, 1951). Mine is not a technological deterministic assessment of this development as my research takes into consideration other influences on the mediascape, such as political, geographical and economic factors (Borg, 2002, 2003b, 2006b, 2009d). In the 1930s, the reading public in Malta was limited to a small elite class which generally preferred writing and reading in Italian or English. As the level of illiteracy was high, especially in rural areas, newspapers and books could not be considered a mass medium. This situation changed when, within a period of just thirty years, two sets of innovations necessary for the popularization of print culture and the introduction of a secondary oral culture occurred simultaneously. One of these important developments was the standardization of the Maltese alphabet, together with the introduction of compulsory education. The second important innovation was the commencement of radio and TV broadcasting.

The Maltese language had existed for centuries exclusively in its oral form. From the eighteenth century, various Maltese alphabets were compiled, some using non-Latin script. Then, in 1934, two crucial events occurred. Maltese and English became the official languages and the orthography developed by the main lobby for the Maltese language, *Ghaqda Kittieba tal-Malti* (Association of Maltese Writers), was officially approved by the state, thus giving birth to the first, officially standardised, Maltese alphabet. Next, in 1946, education became compulsory and the study of Maltese was made an obligatory subject. Thus a mass written language became a probability, providing the basic infrastructure needed for print culture to become a mass culture. This important development was

counterbalanced by the concurrent introduction of the media that characterise the culture of secondary orality. Radio and television broadcasting were introduced within less than thirty years. Radio broadcasting was introduced in 1935, while the Maltese started receiving television signals from Italy in 1958; while a Maltese television station was inaugurated in 1962.

3.2 Four Characteristics Related to this Development

Malta's development from primary orality to the cultures of print and secondary orality contemporaneously marks its mediascape as having four characteristics, all of which are individually present in other mediascapes, but when taken together manifest it as distinctive. One characteristic is the low consumption of newspapers with the concomitant high use of electronic media; secondly there is a preference for oral-oriented media (e.g. talk radio and television); thirdly there is the media's particular polemical nature and finally, related to it, the importance of the institutions in its development.

3.2.1 Low print/high electronic media usage

The first characteristic is the low consumption of newspapers combined with the high usage of electronic media. This characteristic shared with other Mediterranean countries distinguishes them from the countries of Western and Northern Europe (Hallin & Mancini, 2004; Papathanassopoulos, 2007). In Malta, just over eighteen per cent read newspapers five to six times a week, while radio is listened to by 47 per cent and television is watched by 80.6 per cent (Media Warehouse, 2011). These figures back Papathanassopoulos's (2007) finding that the only true mass media of southern Europe are the broadcasting

media. Consequently, their importance for the formation of mass public opinion is much greater. It is also relevant to note that today newspaper readership is in a long and sustained decline even in North European countries. This development, however, has a different genesis from the phenomenon of low newspaper readership in Mediterranean countries. In the latter, low newspaper readership has been a constant feature, attributed to these nations' orality by Hallin and Mancini as well as Papathanassopoulos's (2007). In contrast, the decline in the level of readership elsewhere in Europe is probably the result of the advent of the new digital media.

3.2.2 Importance of oral media

A second characteristic of this mediascape is the importance given to the 'talk' element within the broadcasting media; for example, the popularity of phone-in programmes on radio as well as television (Borg, 1997a, 2003b; Borg & Lauri, 2011). The manifest reason for programmes of this genre appearing in station schedules is systemic – they are financially cheap and technically easy to produce – but the latent reason is the need created by the infrastructure of an aural-oral culture (Borg, 1997b). The phone-in genre also permits listeners to become intermittent broadcasters who influence the programme text in that programmes develop into "listener-centred" and, sometimes, "listener-controlled" programmes. Moreover, people in authority are made accountable and can be criticised, argued with and contested on air. A cultural dimension has also developed in that audiences expect to exercise similar control and influence over other aspects of their life (Borg, 1997b).

The phone-in genre in Malta is the result of the introduction of broadcasting pluralism in 1991, another clear sign of secondary orality, that can be understood both in systemic terms and in terms of Malta's oral-aural cultural infrastructure. Broadcasting pluralism fulfilled a need for the political system to find new avenues of communication (Borg, 2006b, 2009c). For, during the 1980s, state broadcasting was manipulated by the government to the extent that it was even condemned by the courts on a number of occasions. The opposition's request for a radio licence was described by the government as a joke, resulting in the opposition party broadcasting to Malta from Sicily. In its electoral programme for the election of 1987, the opposition party promised to introduce broadcasting pluralism to rectify the situation, a promise it fulfilled in 1991. This shift in policy brought with it the rapid increase in the number of radio and TV stations, particularly in the digitalised environment (Borg & Lauri, 2008). However, the introduction of pluralism can also be given a psycho-cultural interpretation since it can be described either in terms of natural evolution or as a new dimension of Maltese orality. Metaphorically, one could say that the village square evolved into the national arena (Borg, 1997b, 2009b). Today, thanks to the popularity of cyberspace, which is being used by 78 per cent of those aged 16-74 (Borg, 2009e; NSO, 2011a), this arena is being extended into a potentially international forum. The orality of our culture enables the Maltese to adapt quite easily to this culture of secondary orality and thus become rapid – even if late – adopters of its technology (Borg, 2009a). Greater access to cyberspace also creates new journalistic opportunities, internationalises rumour and gives more room for audience participation. As a result, diverse and contrasting ideas are spread with few to no controls. Thus, the large number of callers on phone-in programmes is today rivalled by the even

larger number of people blogging or using social networks (Borg, 2009a). The fear expressed by Innis (1952), that technology increases both the number of people receiving messages and the number of those unable to make any direct response, is being dispelled by digital technology, which is increasing the possibilities of instant feedback by receivers (Borg & Lauri, 2011).

3.2.3 Polemical nature of the media

The third characteristic of the basic orality of Maltese culture lies in the polemical nature of its media (Borg & Lauri, 2011). A psycho-cultural interpretation is very relevant for a fuller understanding of this characteristic in line with Ong's (1967a) association of sound-based, oral-aural cultures with a polemical spirit. Orality can be seen to situate people more confrontationally, whereas print has a distancing effect, allowing people to fight more exclusively with words and over words.

However this characteristic, could be given a systemic/structural interpretation, in that the media in Malta have always been institutionally based, particularly within the political parties and the Church, and have always been an important part of the arsenal of these bodies in their conflict with other institutions (Borg 2007a; Borg & Lauri, 2011). A number of publications referred to in section two of this commentary highlight the combative nature of Malta's media especially during periods of tension between the Church and the body politic or between different sections of the political establishment (e.g. Cassola, 2011; Pirota, 1987, 1991, 2001; Sacco, 1985 and Zammit Dimech, 1987).

3.2.4 Importance of institutions

This combative characteristic is also one that other Mediterranean countries share, where the media have been owned by or tied to particular institutions and, consequently, have been used by them to facilitate their intervention as in Hallin & Mancini's model (2004). But Malta's mediascape does not even fit completely with their "Polarised, Pluralistic, Mediterranean Model", in that Malta is the only European country where political parties own news websites, radio stations, TV stations and newspapers (Borg, 2009b). Besides the political parties, other opinion-oriented organisations, for example the Catholic Church and trade unions, also own newspapers and/or radio stations and news websites. The important role of such institutions in Maltese society was emphasised in 1991 when the government took the decision to offer the first three radio frequencies in the new, pluralized environment to the two main political parties and the Church. These are some of the reasons why I consider the important position of the institutions in Malta's mediascape to be one of its important endemic characteristics.

The ownership of broadcasting media by the political (and, to a certain extent, the ecclesiastical) establishment could be seen as a *prima facie* strengthening of their hegemony. However, the mapping method I used suggested that this ownership would end up being a Trojan horse (Borg, 1999, 2003c). The use of the psycho-cultural stream, particularly drawing on the work of Innis (1950, 1951), was foremost in helping me formulate this hypothesis. Innis (1950) studied the effects of the media mainly in terms of structural cultural change. He argued that time-biased media (e.g. spoken language, clay, parchment and stone) favoured religion, tradition and hierarchy while space-biased media (e.g. papyrus, paper) favoured bureaucracy and the secular. He viewed the development of

Western civilisation as a movement from the former to the latter. For Innis (1950), the invention of printing in the 15th century brought with it a shift from the time-biased Middle Ages to the space-bias of the modern print era. With the increased availability of paper and the rise of printing, the monopoly of knowledge achieved by the Church and its position in society were undermined (Innis, 1950, 1951); vast quantities of new materials were produced in direct competition with the material produced by the Catholic Church (Innis, 1951); Lutheranism grew and, with this “Protestant Ethic” the rise of individualism hastened the fragmentation of an earlier sense of community (Innis, 1950); the development of markets and the growth of commerce were accelerated (Innis, 1951). Studies by McLuhan (1962, 1964), Ong (1967b, 1982) and, especially, Eisenstein (1983), of the effects of the introduction of printing reached similar conclusions to those of Innis; namely, that space-biased media heralded the process of secularisation. In institutional terms, this was primarily seen as affecting the Catholic Church, which, as a result of this development, had lost its former relevance. However, as Hallin and Mancini (2004) point out, the process of secularisation also has an impact on other institutions, with political parties too finding themselves undermined. So, the church and political parties alike found themselves unable to control the socialisation of populations or to exercise hegemony over a citizen’s life.

3.3 Media and Secularisation in Malta

As noted above (cf. Section 3.1), my mapping of Malta’s mediascape shows that print culture became established in Malta much later than in the rest of Europe. My hypothesis is that, as a result of this particular development, the secularising tendencies of the space-

biased media, noted by Innis (1950, 1951), Ong (1967a) and McLuhan (1962, 1964), became fully effective only with the introduction of three innovations that began in the 1990s: broadcasting pluralism, the commercialisation of print media and the rapid expansion of the new media (Borg & Lauri, 2011). In some ways it might seem strange to argue that these innovations diminished the importance of such powerful institutions, particularly as these bodies were themselves owners of the different media – which might lead one to suggest that their hegemony would be increased. However, several other factors need taking into account to make sense of this situation, chief among them being the empowerment of audiences and the increasing impact of commercial media organisations.

It has been my hypothesis for quite some time that the institutions' ownership of media organisations could end up being a Trojan horse, precisely because audiences were becoming more powerful, challenging the earlier hegemony (Borg, 1999, 2003c). As Appadurai (2010) puts it, there is evidence that the consumption of these mass media “often provides resistance, irony, selectivity, and in general, *agency*”; it is therefore “wrong to assume that the electronic media are the opium of the people” (p. 7).

Analyses of the nature of “the audience” reveals that they are quite varied – especially those who use the media disseminated by political parties. On the one hand there are those whom I term the “oasis seekers”, who wish to satisfy their needs as party followers, and, on the other hand, the “wily contestants”, that is, those who either choose programmes they like instead of those preferred by the owners or who use the media deliberately to challenge the institutions (Borg, 2003c). So even the viewers of the political TV stations prefer watching the non-political programmes over the political ones on these stations; it is

perhaps less surprising, then, that the audience of the main news bulletin of the public service broadcaster is larger than the audience registered by the main news bulletins of the two political stations (Broadcasting Authority, 2009, 2011). Given the basic orality of Maltese culture, audiences turn out to be wily contestants also in their use of other communication channels, particularly rumour and its mediatisation through the Internet, and especially for background information or for information that is not broadcast because to do so might be risky (Borg 1983, 2003c, 2006a, 2008). While it is fairly easy for the political parties to put a particular “spin” on material for the organised media, it is much more difficult to do this through informal modes of transmission, using “the grapevine”, whether face-to-face or mediated via the new media (texting, Twitter, blogging and social networks). This is not for want of trying, however: political parties are known to establish their own groups to post comments on the Internet. So while it might be true that reporting of an item on the mass media gives it more prominence and, perhaps, more credibility, such alternative media generally make an item more attractive, by embellishing it and literally, “talking it up”. Furthermore, it is not only attractive to the recipient but also to the deliverers (who would otherwise remain unknown), enhancing their status as opinion leaders (Borg, 2003c).

More recently Sammut (2007) adopted a position similar to mine by discussing this “subversive” characteristic of Maltese audiences, examining the popular, audience-based discussion programme, *Xarabank* (Charabanc) on TVM. Despite being involved in controversies with the regulator and being boycotted by one of Malta’s main political parties, the programme was a huge success, becoming, for Sammut, “the first instance where audience sovereignty empowered the independent producers even in defiance of the

big traditional parties” (Sammut 2007, p.92). She attributes the programme’s ability to withstand institutional attacks from all sides to the sheer mass of its audience numbers.

3.3.1 Broadcasting, commercialisation and secularisation

The weakening of the hegemony of the institutions can be seen in their diminishing audience share of the media in contrast to the gains made by commercial organisations in the radio, print and new media sectors. The former have managed to hold their ground only in the television sector. In 2002, the radio stations owned by the institutions had 78 per cent of the audience share (Vassallo, 2002), while, by 2011 the figure had gone down to 48 per cent (Broadcasting Authority, 2011). The radio station owned by the Catholic Church and the one owned by the party in government have been the biggest losers. The radio station run by the opposition party has still a large (though diminished) audience, probably due to the fact that its owner has been in opposition for many years, so its supporters are consequently greater “oasis seekers” (Borg, 2003b, 2009a). The television sector, in contrast, is still the domain of institutional stations, especially of the state, probably because the commercial sector has not yet found the necessary funding to successfully run a television station. Currently the public service broadcaster and the television stations owned by the political parties have 55 per cent of the audience share. For the most part, the rest of the audience tunes to foreign stations, with commercial Maltese TV stations garnering only around one per cent of audiences (Broadcasting Authority, 2011). However, the ethos of the commercial sector is indirectly making inroads in the stations of the institutions as these depend to a great extent on programmes produced by independent producers who, to survive, must prove themselves commercially

competitive. Besides, the institutional stations have to continually compete for audiences with commercial foreign stations. I refer to this contest as a David and Goliath Syndrome in view of the unevenness of the playing field (Borg 1995, 2006a). The majority audience share, enjoyed by the Goliath-like foreign stations, was maintained until the introduction of pluralism and the decision of PBS to broadcast populist programmes in the late 1990s (Borg 2000b, 2000c). Then, though small in comparison, the attraction of material in the local language proved victorious. However, the increasing liberalisation and digitalisation of the sector has increased the number of foreign stations available (Borg & Lauri, 2008), a development which will put more pressure on the Maltese stations to broadcast more populist and sensationalist genres.

The political parties' style of managing their radio stations is different from for the way they manage their television stations; generally radio is their standard-bearer, whereas a 'softer' political approach is taken in the case of television (Borg, 2003c, 2009a). It could be that radio is preferred as a standard-bearer because it is seen, albeit unconsciously, as the more combative, in line with Ong's (1967a) claim that the spoken word is considered more confrontational than the written word. However, the conscious factor that drove the parties to adopt these different styles of management is probably financial (Borg 2003c, 2009a), in that it is much more expensive to run a television than a radio station.

Consequently, the attempt to garner a larger audience and a bigger share of the advertising budgets pushed the parties to adopt, in the case of television, a strategy of scheduling programmes which were more popular though not political. This notwithstanding, it is commonly accepted that party media operate at a considerable loss, which weighs heavily on their finances (Borg, 2009b, 2009d, 2009f).

3.3.2 Print media, new media and secularisation

The commercialisation of the newspaper sector is another sign of the creeping secularisation affecting the institutions. Up to the 1990s, most newspapers were published by the institutions. Today, on the contrary, the commercial sector is publishing more newspapers and magazines, dominating the market also in terms of sales (Borg, 2009a). Three companies – Allied Newspapers, Standard Publications and Media Today - are the owners/publishers of the newspapers not linked to an institution. The papers of Allied Newspapers are by far the most read and the strongest financially. They originated with a now defunct political party and for years have had the ethos of an opinion-oriented organisation more than the ethos of a commercial one (Borg 2007a). At the beginning of the nineties a group of businessman, attracted by the ever increasing amounts of advertising published in the papers of Allied Newspapers, set up Standard Publications Ltd and ventured into newspaper publishing. The group did not make significant in-roads in the readership and advertising markets of Allied Publications. The last of these newspaper publishers, Media Today, are responsible for the only example of tabloid journalism in Malta. Their relatively poor ratings give credence to the observation of Hallin and Mancini (2004) that tabloid or sensationalist popular newspapers have never really developed in the southern European region (Borg, 2010a).

The new media are undoubtedly the most space-biased and secularised. They provide an unregulated space for the promotion of all sorts of values, lifestyles and beliefs. Not surprisingly, perhaps, the commercial sector is much more prevalent in exploiting the new media than are the institutions (Borg, 2009b).

The commercialisation of the mediascape is a sign that it is moving towards the liberal model of media organisation, a development which could be interpreted both as a sign of modernisation and of secularisation (Hallin & Mancini, 2004). Maltese media are moving from a commentary-oriented or advocacy-type of journalism towards the professionalization of the industry with its concomitant, market-driven ethos instead of a normative one (Borg 2007b, 2009c). The Church is perhaps the most affected by the secularising trends of these innovations as they are eroding its former monopoly of social structures and values, which it had enjoyed for centuries (Borg, 1977). The newspapers of Standard Publications and Media Today are the papers that, more than others push the secularising trend. Their official backing of a divorce lobby in a recent referendum on the subject is just one indication. Moreover, during the last few years, even the ethos of Allied Newspapers has become progressively more commercial and more secularised (Borg & Lauri, 2011). A recent editorial in *The Times* (the daily paper of Allied Publications) declared that, while in the past the media gave the Church preferential treatment, today's secularised communications feel no such obligation (*The Times*, 19 September 2011). As a result of this process of secularisation, the Church's presence in the structural and symbolic dimensions of the mediascape is not as pronounced as the Church's once dominant position in the country, both physically, through its buildings, and symbolically, through its value system (Arcidjocesi ta' Malta, 2009; Borg, 2002). The Church's presence in the latter is a minority one, in competition with other, generally secular media owners (Borg, 2000a). The Church cannot effectively influence, let alone control, the vast quantities of print, broadcast and cyberspace material that either criticise it or project an opposing value system. The Church laments that this secularising development is

challenging its beliefs and fostering a subjective and relativist approach to morality, leading to ethical confusion (Arcidjocesi ta' Malta, 2009). It accuses the media of an on-going campaign to undermine the credibility of the Church and render it irrelevant (Arcidjocesi ta' Malta, 2003).

3.4 Some Implications for Malta's Mediascape

My chosen method of analysis, drawing on two different theoretical traditions, has permitted a better understanding of this mediascape and its possible future developments. As I have outlined, it progressed in a different way from the classic model of McLuhan (1962) and Ong (1967) and I have detailed its distinguishing characteristics. The process of secularisation in the Maltese Islands I have linked to the three most important transformations of our mediascape over the last two decades: broadcasting pluralism, media commercialisation and the popularisation of cyberspace. A structural/systemic analysis of these innovations gives the manifest reasons for their introduction; for example, 'enlargement of the right to communicate' (an ideological reason), or 'more employment possibilities' (a social reason), or 'the development of a new industry' (economic reason). However, a psycho-cultural analysis provided the latent and unintended development: secularisation. This was surely against (and beyond) the will of the leaders of the party in government that had introduced these innovations in the mediascape, their ideological roots suggesting that they would not want the power of the Church to be diminished. The linking of these two streams of research gives other innovative insights into the role of the media in Maltese society. Media technologies and structures which were seen as a means

of guaranteeing the hegemony of the institutions, particularly political parties, are potentially undermining them.

My mapping also proposed precautionary measures that could be taken by institutions to avoid this loss of relevance. The strategy I proposed to the Catholic Church (cf. section 6) was to organise its media structures, first and foremost, in line with the perspective of the audience and not from that of the institution's leaders. In this way it might manage to meet the needs of both wily contestants and oasis seekers. The Church (and, equally, a political party) might then discover common ground between the needs of the audiences and its own institutional needs, from which mutual benefits might accrue.

Malta's mediascape is currently characterised by a plurality of owners (e.g. political parties, the University, the Church, commercial sectors and a Trade Union), of organisations (e.g. commercial companies, opinion-oriented organisations and public service broadcaster), and of content (e.g. populist, political, and religious content).

However, if commercialisation of the media becomes universal it could well result in a diminution rather than an enhancement of consumer choice (Borg, 2007b). Policy makers, along with leaders of institutions, educators and opinion leaders, have to consider such a consequence very seriously, weighing up what would be lost as a result.

3.5 Chapter Summary

This chapter has discussed my evaluative mapping of Malta's mediascape based on a theoretical framework combining insights from two different academic traditions, one labelled "media as technologies" and the other "media as structures." I have outlined the development of this mediascape, showing how it is at variance with the model in the

writings of McLuhan and Ong - a model that specifically describes Malta as the “culture that skipped a stage”. I proposed that this mediascape has four characteristics: low usage of newspapers in contrast to high usage of broadcasting media; secondly, oral-oriented media are seen as important; thirdly, the media are seen as combative in nature and lastly, the important role of the institutions, which is closely connected to the media’s combative nature. This chapter has expanded on the central role of the institutions in this mediascape noting, *inter alia*, that the media which were meant to strengthen the hegemony of the institutions, turned out to be potential Trojan Horses by facilitating the process of secularisation, a characteristic of space-biased media.

In the forthcoming chapters this theoretical framework will be used in my evaluation of the three areas of policy and media practice which I particularly influenced by my research, mainly public service broadcasting, Church media structures and media education. In these chapters I will also be discussing, where appropriate, published work which commented on or evaluated my contribution in these sectors.

4. Paradigmatic Changes in the Public Service Broadcasting Sector

One area of Malta's mediascape where I have been particularly active at the level of theoretical research, policy making and practical involvement, is the public service broadcasting sector.

My publications helped in the mapping of the position of the public service broadcaster in the mediascape. This is an important endeavour in any country but is particularly so in Malta because for sixty years the public broadcaster monopolised the system, which was pluralised only twenty years ago. The development of the public service broadcasting system had to be plotted in the light of the factors that influenced and moulded it, namely the country's political development, its geographical positioning, its psycho-cultural infrastructure, economic fortunes and, in Malta's case, the prevailing relationship between church and state. There is a dynamic, symbiotic relationship between these factors and the development of the public service broadcasting sector.

4.1 Four Main Models

The development of the sector is marked by these four main models (Borg, 2002, 2003b, 2006b, 2009c, 2009d).

1. *A commercial company acting as a public service broadcaster.* While in several European countries public service broadcasting originated in state-owned organisations, Malta's system had a totally different genesis. In 1935, Rediffusion Ltd., a commercial company, was licensed to start broadcasting two channels of cabled radio with a public service ethos. An important development of this model was introduced in 1962.

Rediffusion Ltd. became the contractor of the newly appointed constitutional regulator, the Malta Broadcasting Authority, and was bound to observe balance and impartiality along the lines of the British model. A television station was then launched.

2. *A nationalised state broadcaster.* In 1975, *Xandir Malta* (Broadcasting Malta), was nationalised and set up as a section of the state-owned and controlled telecommunications corporation and appointed as the nationalised state broadcaster, thus replacing Rediffusion Ltd., which consequently left the Island.

3. *A government owned company with a public service ethos.* In 1991 *Xandir Malta* was replaced by PBS, a limited liability company totally owned by the government in a new pluralised environment. While mainly financed through licence money, the company could raise commercial revenue through advertising and other commercial activities. The Government's declared policy was for an editorially independent broadcaster; an ideal not always realised.

4. *A new company structure and relationship with Government.* In 2004, PBS was radically downsized and financed primarily by commercial means, supplemented by an annual government subsidy. A Public Service Contract, within the parameters of a National Broadcasting Policy (NBP), regulated the relationship between Government and PBS, while an Editorial Board was set up to safeguard editorial independence (National Broadcasting Policy, 2004).

While geography and technology played a role, the first three models were implemented mainly as a result of political/ideological motives, but the fourth model (which can be seen as a development of the third one) was chiefly driven by commercial considerations (Borg, 2002, 2003a, 2006b, 2009c.). The ideological dimension is obvious in the first model

where, on the eve of a world war, a fear of Italian propaganda reaching a colony on the doorstep of Italy led the British colonial government to take the political decision of introducing broadcasting. Rediffusion Ltd., a commercial company mainly financed by subscription fees and later by advertising, was granted a licence to install a cable radio system with a public service ethos. TV reception became possible as a result of Malta's geographic location, in that the positioning of boosters to strengthen RAI's signal in Sicily served to carry the same signal to Malta. The colonial powers felt they had to match this competition and, in September 1962, Rediffusion inaugurated a TV service. Politics was also the prime mover behind developments in the early 1960s. The commercial-cum-public service broadcaster henceforth had to operate within the newly created parameters of a broadcasting ordinance, constitutional provisions and a newly set up regulator on the lines of the British model. The British colonial government carried out this reform in preparation for the granting of a new Constitution and the 1962 election. Politics was at the core of the changes brought about by nationalisation in 1975, too, when Malta had for the first time a state broadcasting system (Borg, 2006b, 2009c) and, again, a political decision was behind the setting up of PBS Ltd in preparation for a pluralised environment to replace the state broadcasting monopolistic system (Borg, 2009c). Besides politics, geography and technology continued to play an important role, so much so that the reception of colour television signals from Sicilian stations in the middle to late 1970s led an increasing number of the Maltese to change allegiance from their own TV station, thus diminishing the latter's worth for political propaganda. The government reacted by introducing colour TV in July 1981, in preparation for the general election held later that year. This notwithstanding, Italian stations retained their position of being the most

watched in Malta up until the establishment of a pluralised TV sector and the broadcasting of populist programmes by PBS (Borg 2000b, 2000c). The introduction of cable television and satellite receivers in the early 1990s reduced the influence of geography on Malta's mediascape as these technological innovations went beyond the space limitations imposed on television transmissions on an analogue FM frequency.

4.2 National Broadcasting Policy

While politics was the prime mover in instigating the above changes, commercial considerations were the main motive behind the radical restructuring of the public broadcasting sector in 2004 (Borg 2007c, 2009c; National Broadcasting Policy, 2004).

This was because PBS was losing money as a result of its inefficient management structure as well as losing audiences to competing stations. The list of reports commissioned to study the situation and propose plans of action has been unending (Centre for Communication Technology, 1999; Croton, 1990, 1994; Grima, 1996; Mallia, 1997; Jonsson, & Chalaud, 2001; Vella Bonnici, Borg & Callus, 2001).

As the government's consultant, I contributed to the restructuring of the radio sector in 2000. Drawing on my own research experience, I proposed the closing of one radio station and the revamping of the other, a proposal which was taken up by the Government (Galea, 2000). The audience share of the radio station run by PBS then increased dramatically.

Whereas in 2001 it was the fifth most popular station (Vassallo, 2001), by 2004 this radio station had become the second most popular (Broadcasting Authority, 2006). I was also one of the writers of the Task Force Report (Vella Bonnici et al., 2001), which proposed the restructuring of the company. These proposals were not put into practice as an

agreement between Government and the workers' union was not finalised before the 2003 election. Following that election, the political will existed to tackle the long-standing, precarious commercial situation. Consequently, in 2004, the Government radically restructured PBS and added a policy document in parallel with the radical restructuring (Borg, 2009c). I was responsible for the writing of this National Broadcasting Policy (2004), which outlined the vision and mission of PBS, set up structures aimed at increasing its editorial independence from government, and made it more transparent and accountable (Borg, 2006b).

The writing of the National Broadcasting Policy demanded from me, as its writer, a thorough knowledge not only of the local broadcasting situation, but also of its historical development and of the various audience studies that informed the Policy. These qualitative and quantitative audience surveys were mainly carried out by the Broadcasting Authority and by Media Warehouse Ltd (e.g. Vassallo, 2001, 2003). The Policy had to honour local legislation, the Prague Declaration of the Council of Europe (1994) and the Television without Frontiers Directive (89/552/EEC) of the European Union. The drafting took into account the experiences of other countries as reflected in international academic research on the subject (Brown, 2001; Harrison, & Woods, 2001; Masterman, 1985; McCauley, Peterson, Lee Artz & Halleck, 2003; McKinsey, 1999, 2002, 2004; McQuail, 1992; Mendel, 1999; Raboy, 1995; Tracey, 1998;). As can be seen, the research in this area has been extensive, especially in connection with the PSBs when they were thrown into crisis following the liberalisation of broadcasting and the adoption of a model similar to others of the Reagan/Thatcher era.

4.2.1 Issues addressed by the National Broadcasting Policy

The National Broadcasting Policy itself was written to address the following issues:

- to contextualise the local problems by situating them in a wider scenario, thus learning from the experiences of others;
- to adopt a concept of public service broadcasting that steered away from the Reagan/Thatcher neo-liberal model of broadcasting;
- to implement a new financing model which helped the implementation of the public service obligation without distorting market competition;
- to come up with innovative structures which enhanced editorial independence;
- to restructure the content of the public service stations in line with their public service remit and the expectations and perceptions of their audiences.

Basing myself on research in this area, I proposed three related principles as the basis of the policy's vision: first, that a strong public service broadcaster is essential to a democracy, particularly one whose mediascape is marked by media organisations owned by political parties and thus open to political manipulation; second, that there needs to be the right balance between the business aspects, which have to be run along strict commercial lines, and the needs emanating from the public service remit which makes PBS one of the prime movers in creating a unified culture; as a consequence, a PSB should not be run as if it were only a business. A third principle was that there needed to be a programming strategy, characterised by distinction in terms of quality and in commanding a leading share of audiences.

The NBP adopted the following innovative structures to put into practice the above stated principles:

1. A dialectic structure at the political level. PBS was made accountable to two different ministers: one responsible for the commercial aspect, the other for the public service remit.
2. A dialectic structure at the organisational level. The Editorial Board was set up alongside the Board of Directors in an attempt to harness creatively the tension between the financial and symbolic/cultural aspects and to strengthen editorial independence.
3. A new relationship was proposed between Government and PBS Ltd in the form of a Public Service Obligation (PSO) Contract. This outlined the programming the company was obliged to carry out and the government's financial contribution to subsidise part of the cost of these programmes.

A new programmes' acquisition policy whereby most programmes were outsourced after a process initiated by the publication of a tender document entitled the Programme Statement of Intent (PSI). This document, which was appended to the Policy, added an element of transparency to the process and helped the growth of the industry of independent producers, thus nurturing more creativity.

4.2.2 Evaluation and discussion of the National Broadcasting Policy

I evaluated the implementation of the Policy in the extensive reports of the Editorial Board (Borg et al. 2004, 2005) and in other publications (Borg, 2006b, 2007c, 2009c). The Policy was also evaluated in a number of academic publications. Cristina (2005) and Sammut

(2007) studied and commented on several aspects while Xuereb (2005) mainly focused on the sustainability of programme quality.

Sammut (2007, p.53) stated that the Policy “opened the way for the growth of independent production houses”, while Cristina (2005) commented positively on this development, noting the progress made by the outsourcing of programmes. Xuereb (2005) was supportive of the outsourcing policy, opining that quality programmes could be sustainable only if entrusted to entrepreneurs. Quality programming was one of the characteristics that the Policy expected PBS Ltd to achieve. The published Programme Statement of Intent (2005) provided the desired characteristics of quality programmes (Borg, 2007d). I further developed the characteristics listed in the Programme Statement of Intent by proposing a holistic concept of quality programming whose starting point was audience acceptance of a programme. However, it eventually evolved into a model that included reference to a polysemic text, coupling high technical and aesthetic quality with an ethical dimension (Borg, 2007d).

The conclusions of Cristina (2005), Xuereb (2005) and Sammut (2007) were in agreement that the National Broadcasting Policy (2004) gave a new lease of life to an industry of independent producers - a position which I also uphold (Borg, 2006b, 2009c).

Cristina (2005) echoed the criticism of the Editorial Board (Borg, Fenech & Lauri, 2005) that the selling of programming airtime by PBS was excessive. This system makes the financial model adopted by PBS different from that of mainline public service broadcasters in Europe (Borg 2006b, 2009c). Both Cristina (2005) and Sammut (2007) noted that the emphasis of the Board of Directors on the commercial aspect was taking precedence over

the public service ethos pushed by the Editorial Board; this criticism was also strenuously advanced in the Board's report (Borg, et al. 2005).

The controversial role of PBS in our culture was reflected in the contrasting comments of these researchers on other aspects of the Policy. Cristina (2005) acknowledges the number of new initiatives enshrined in the Policy, including the formalisation of the public service obligation of the broadcaster in a policy document and the setting up of the Editorial Board to ascertain editorial independence from government. She considers the news service of PBS to be one of its major strengths, as it is perceived to be fair, impartial, and independent. This said, Sammut (2007), opined that the changes that took place at PBS merely reinforced the ministerial grip, with PBS "likely to continue being conditioned by partisan pressures, direct government control and MBA decisions", partly because of what she believes to be informal connections between the government and some of the workers (pp.92-93). Xuereb (2005), too, laments government interference in the running of the public service broadcaster, though he does not provide any examples, which rather weakens his case.

The research quoted in the preceding paragraphs was conducted during the first two years of the implementation of the Policy. My publications, based on an analysis of PBS over the same period, also conclude that the public service ethos was being put under pressure (Borg, 2006b; Borg et al 2005). However, some things did change for the better as documented in my later research, where I reiterated the crucial importance of editorial independence, while noting that an organisational culture of editorial independence was still evolving (Borg, 2009c).

Most recently, I have been commissioned by the Government to undertake a complete evaluation of the National Broadcasting Policy and, in the light of this, to draft a new version of it. This research project involves extensive empirical work - interviews and focus groups - which is still in progress.

4.3 Chapter Summary

In this chapter I have outlined the paradigmatic changes in the public service broadcasting sector since its inception in the 1930s. The main changes were motivated by political or ideological motives, though geography and commercial considerations played an important part, too, the latter being the main mover of the restructuring exercise of 2004. The chapter focused on the National Broadcasting Policy, which I drafted. I have also evaluated the policy in this chapter, drawing on the comments of other researchers about its impact.

My commentary now moves into another area of Malta's mediascape that was influenced by my theoretical and practical contributions; namely, the position of the Church in Malta's mediascape.

5. The Church's Position in Malta's Mediascape

As the person in Malta responsible, for over two decades, for setting up and directing the Church's media organisation— a communications office, a printing press, a publishing house, a weekly newspaper, a radio station and the production of a weekly TV programme – I, basing myself on my research, gradually developed a theoretical framework to analyse, understand and direct the development of the Church's position. This framework had two dimensions: one based on communication theory arising out of a synthesis of various approaches, which allowed me to map the mediascape; and a second dimension that was theological in nature (e.g. Borg, 1995, 1999, 2000a).

5.1 Relevance of the Church's Positioning in the Mediascape

The mapping of the position of the Church within the mediascape holds particular significance both for society and for the Church itself because of the latter's strong position within society at large. As previously noted, the Church, for centuries, was the largest and most significant institution while its value system was universally accepted (Borg, 1977). This domination changed over the years as a result of a process of secularisation that has affected Maltese society (Inguanez, 2009). The media played a part in this process, though some studies have shown that the media are generally more secularised than the rest of the community (e.g. Borg, 1977). Thus changes in the position of the Church in the mediascape would reflect, among other things, Malta's phase in the process of secularisation and the relationship between the Church and the state. Consequently, by the 1980s, strains in this relationship, and a growing stranglehold by the nationalised broadcaster, led to the marginalisation of the Church from state broadcasting. The

Church's presence in the mediascape, in that climate, depended on the 'invitation' of the state, which could easily be withheld, as was the case in the early part of that decade (Borg, 2000a). Such a vulnerable position was of great concern for many within the Church who wanted to move away from being dependent upon an 'invitation' from the state or from any other organisation.

5.2 A Strategy that goes Beyond an Instrumental Approach

This marginalisation strengthened the position of those within the local Church who had an instrumental outlook on the media; that is, they saw the media mainly as a modern and effective version of the pulpit (Djocesi ta' Ghawdex, 1993). This perspective precluded the media from being considered within the wider cultural environment; rather, the media were seen merely as conduits, there just to relay a particular message. The instrumental approach, then, considers the media to be of worth only in so far as they are at the service of the particular institution, permitting it to communicate its message in a controlled way without due importance being given to the needs of the audience (Donnelly & Inglis, 2010; Horsfield, 2004; Soukup, 2002). Unsurprisingly, this view was popular with the Church even after the reforms of Vatican II, which encouraged the notion that the Church could and should use the media as much as possible in its mission to save the world (Borg, 1995; Roberge, 1984).

This very partial perspective on the media afforded by the instrumental approach was something to which I drew attention in my publications. In the light of my research, I was able to help the Church move away from this narrowly strategic and theological framework and to adopt my own model which synthesised a psycho-cultural with a systemic/structural

mode of analysis within a particular theological framework. My model was consequently written into the Church's media policy statement (Arcidjocesi ta' Malta, 2009).

They had to take into account the characteristics of the media technology as well as the organisational structures because both these facets influence media content and, consequently, would affect the design of the message that the Church wanted to communicate (Borg, 1995, 1999). In relationship to the former, it was important for the Church to take cognisance of the fact that these media technologies are not neutral: their characteristics and biases help create a particular culture. Thus, for example, Innis's (1951) hypotheses regarding the secularising tendencies of space-biased media have to be factored into the research (Borg, 2000a, 2002; Borg & Lauri, 2011) as these were another source which could challenge the Church's centuries' old monopoly of social structures and of values (cf. above, section 3). Media structures, too, are not neutral, for they reflect a particular socio-economic and political perspective or ideology (Lucht & Udris, 2010; McQuail, 2010; Murdock & Golding, 1977). Thus, for example, a society whose mediascape is dominated by print media will differ from one dominated by the electronic media (Postman, 1987). Just so, a society dominated by commercial media organisations will privilege market-driven journalism and develop in a different way from a society dominated by public service media, which are more favourable to normative journalism (McManus, 1994).

The perspective I proposed provides a holistic picture of the environment created by the media's technological and structural biases (Borg, 1995, 2000a). Such a perspective made the Church conscious that some developments having *prima facie* positive effects could also have negative effects, even if unintended ones. For example, the government's decision

to liberalise broadcasting enabled the Church to own radio stations, while the decision to popularise cyberspace gave the Church a new platform for evangelisation. Both developments were seen to be, and in fact were, positive. However, these developments also had a negative consequence as they led to the strengthening of the space-biased culture and, eventually, to the commercialisation of the media, developments which offered new challenges for the Church (Borg, 1995, 2000a). Such challenges showed themselves, among other things, in the strengthening of a commercial ethos, giving preference to populist, open-ended content and programmes espousing values that sometimes were at odds with the material favoured by the Church. This was another sign of the encroaching spirit of secularisation in Malta's mediascape (Borg, 1999; Arcidjocesta' Malta, 2009).

5.3 The Theological Dimension: 'Incarnational' versus 'Devotional'

However, this mapping also needed a theological/pastoral underpinning so that the role of the Church in the mediascape could be fully understood. As tools of analysis I developed two theological models that I termed the 'Incarnational *Gaudium et Spes* Model' and the 'Intra Ecclesial Devotional Model' and then proposed the former as the better model to be followed in the present socio-cultural stage in Malta's development (Borg, 2000a, 2002, 2009b).

The Incarnational *Gaudium et Spes* Model is based on the inductive theological paradigm of *Gaudium et Spes*, the Pastoral Constitution of Vatican Council II (1965). This model presupposes a Church interested in all facets of human experience, striving to read the signs of the times in areas such as politics, economics and culture. The Church reflects on

these human activities and then sheds the light of the Gospel on them so that they can be understood from a Christian perspective. The mission of a Church's media organisation, based on this model, is primarily to serve the human individual and only secondly the needs of the Church as an institution. Consequently such media organisations develop low-definition, religious content. They broadcast general content covering several genres but do so from a Christian perspective. Moreover, such stations move away from a pyramidal, top-down communication model towards a model that reflects different opinions and gives listeners ample space to express their opinions, even those not in line with the institution. Such a media organisation would be more likely to reach an audience beyond the Church's core group of adherents.

The Intra Ecclesial Devotional Model, in contrast, views the media just as extensions of the pulpit or as an externalisation of the inner life of the church. This model privileges the interests of the institution over the needs of the person as the institution is seen as the main locus and protector of religious reality. It is based on a concept of the church as a vertically organised institution where communication filters down from the higher tiers. Audiences are seen as generally passive and their main role is to absorb and repeat the messages that are communicated to them. Church leaders, as the guardians of orthodoxy, are responsible for the production of the message in a controlled environment. This model is more characteristic of a dedicated religious radio station or newspaper. Its content is dominated by Church related news and commentary, prominently featuring church personalities, with piety, prayer and liturgy in the ascendant. Such media organisations, unsurprisingly, appeal mainly to the core group members of the Church.

5.3.1 Adoption of the ‘Incarnational’ Model

As a result of my research, I advocated the adoption of the Incarnational *Gaudium et Spes* Model as the most culturally and pastorally beneficial since it not only helped the Church have an impact on the national agenda, in dialogue with different sectors of the population, but it also gave a voice to the voiceless. The Church agreed to adopt this model for the media it owned directly - mainly the weekly newspaper *Il-Gens* and the *RTK* radio station (Ufficcju ghar-Relazzjonijiet Pubblici tal-Kurja, 1993) - both of which I had then been asked to set up and manage until the end of my remit in April 2000. In contrast, *Lehen is-Sewwa*, the weekly paper run by the church-affiliated Catholic Action and *Radju Marija*, a station run by a Catholic foundation close to the Dominican religious order, adopted the Intra Ecclesial Devotional Model. This disparity demonstrates that the role of the Church in the mediascape is not monolithic; that in contrast, there are different approaches and differing theological models (Borg, 2000a, 2002, 2007, 2009b).

The Incarnational *Gaudium et Spes* Model was also the basis and inspiration for the Church media policy document, *Il-Wicc Digitali tal-Mulej* [The Digital Face of the Lord], (Arcidjocesi ta’ Malta, 2009), which I was commissioned to write. In accordance with this model’s strategy, the policy document starts with an analysis of the Maltese mediascape along the lines put forward in this commentary. The document continues by proposing a theological perspective on the role of the media, outlines the objectives of the pastoral mission of the Church for the sector and delineates nine areas of concrete action that should be undertaken.

5.3.2 Implications beyond local Church structures

These two models have also proved useful in analysing the Church's use of radio in other countries. Thus Sultana (2003), under my supervision, used a slightly modified version of these models to analyse six different Catholic radio stations around the world, as well as the two Catholic radio stations in Malta. Sultana confirms the validity of these models as analytical tools. He also concludes that in different socio-cultural and pastoral situations the church can find useful media organisations based on either of the two models outlined. The Incarnational *Gaudium et Spes* Model used by RTK radio station also has implications that transcend Church structures. Bonnici DeBono (2003) put forward the hypothesis that, by choosing this model, the Church decided to be a player in all areas of life, including the political sphere. Therefore, the author researched the question of whether the station played a political role in the very controversial period between 1996 and 2000. Bonnici DeBono argued that the model that inspired RTK led it to become an all-format station, broadcasting different genres of programmes addressing different sections of the population and emphasising news, current affairs and discussion programmes. As a result, RTK competed successfully with the two political stations and with the public service station so successfully that it attracted the second largest share of the audience. The writer went on to conclude that the station was thus an important participant in Maltese political life and its news and current affairs programmes were highly regarded by the audience and the broadcasting regulator.

5.4 Chapter Summary

In this chapter I have evaluated the Church's unique position in Malta's mediascape. In my publications I had proposed that the instrumental approach towards the media should be replaced by an approach which takes into consideration the characteristics of the media in terms of their technologies, structures and content. I then outlined two possible theological models, which I termed the 'Incarnational *Gaudium et Spes* Model' and the 'Intra Ecclesial Devotional Model'. Church authorities in Malta accepted my proposal to adopt the former as the better model on which to base the Church media policy, which I drafted, and the Church media organisations which I built and managed for many years.

In the next chapter I will review the media education programme which I had designed for use in schools as a means of empowering students.

6. Media Education: Empowering Media Users

Audiences are a crucial part of any mediascape. The mapping of a mediascape, then, should include the mapping of the audience and its characteristics, the latter being influenced, where they exist, by media education programmes. Such programmes empower audiences to become active members of a mediascape (Austin & Johnson, 1997; Buckingham, 2003; Masterman, 1985, 1988; Scarrer 2006 Von Feilitzen & Carlsson, 2003). Empowered audiences will, in turn, influence the development of that same mediascape.

6.1 A Programme of Media Education in Schools

At the beginning of the 1980s, together with three others, I pioneered a programme of media education in Church primary and secondary schools (Borg, 1997a; Borg & Lauri, 2009a). The project was developed over the years, with teachers being trained and books written for individual classes (e.g. Borg & Lauri, 2003, 2004). Its objectives were later enshrined in a number of policy documents of the Catholic Church in Malta (*Il-Wicc Digitali tal-Mulej* [The Digital Face of the Lord], 2009; *Lejn is-Sena 2000 bhala Familja* [Towards the Year 2000 as a Family], 2000; *Pjan Pastoral 1986-1991* [Pastoral Plan 1986-1991], 1986; *Xandir tal-Kelma* [Proclamation of the Word], 2003) and in the state's National Minimum Curriculum (1999), especially in objective 8. I also studied and discussed the project's development in a number of academic publications in Malta and overseas (e.g. Borg, 1987, 1997a, 2003a; Borg & Lauri, 2006, 2009a, 2009b, 2010). The European Commission acknowledged this contribution, stating that Malta was one of the

seven European countries where media literacy had for many years been an important component of the school curriculum (European Commission, 2007).

This research was carried out at a particular time in terms of both the local and the international context. This was the early 1980s when the inoculation approach to media education was pre-eminent (Alvarado & Boyd-Barrett, 1992; Masterman, 1988); it was an approach which encouraged the protection of children and young people from media influence in the same way one would protect people from a disease (Masterman, 1985). UNESCO was very active in the field at this time (UNESCO, 1977) and had even commissioned a curriculum to be drafted (Minkkinen, 1978). UNESCO worked with Catholic associations to promote both formal and informal teaching of Media Education (UNDA, 1980). An attempt was also made to put into practice the directives on media education enunciated in Church documents (e.g. Borg & Lauri, 2010; *Communio et Progressio*, 1971; *Inter Mirifica*, 1963). In 1982, UNESCO sponsored the ‘Grunwald Declaration on Media Education’ and advocated an integrated strategy for the introduction of Media Education.

In contrast, the local socio-political scenario was tense as a result of several factors: the controversial result of the 1981 election, the existence of a monopolised and manipulated state broadcasting system and lastly, the fraught relationship between Church and state (Borg & Lauri, 2006). The print media on opposing sides of the political spectrum were the front-runners in this struggle between the political forces and between the Church and the state.

It was this situation, together with the enthusiasm of the team of originators that gave impetus to the idea of promoting a media education programme. Parents’ fear about the

negative effects of the media, particularly from violent or sexual content, was increased at the prospect of media originated political manipulation. All this created an atmosphere where media education seemed to be the answer to a deeply felt need by the general populace and the Church: that the Maltese population should be more informed about the information it was being fed. Media Education, in short, should be part of the school curriculum. Out of this scenario a media education programme was devised, and in October 1981, it was introduced on an experimental basis in four Church schools (Borg, 1997a). In just over five years the number of schools teaching Media Education increased to 27 primary and secondary schools (Borg & Lauri, 1994).

Notwithstanding the widespread inoculation mentality and the connection of the programme to Church schools (where an element of moralising was to be expected), the Maltese programme steered away from the inoculation approach. Borg and Lauri (2009a) showed that this programme was more akin to the aesthetic and communicative model outlined by Minkinen (1978) in the curriculum he prepared for UNESCO. I also showed that this Maltese programme was based on an experiential method of teaching, which encouraged students to carry out practical media projects. Rather than being passive media consumers, then, this approach aimed at helping students become active media partners and empowered media users (Borg, 1987, 1997a).

6.2 The Aims of the Programme

The aims of the programme, which are now reflected and codified in the National Minimum Curriculum (1999), are to help the media consumer make more informed use of

this enjoyable media experience. The programme has four aspects (Borg, 1987, 2003a; Lauri & Borg, 2006):

1. Formal aspect: to familiarise students with the conventions of the language of different media. As a result students will be able to 'read' the media.
2. Content aspect: students will be helped to assess critically the message that the media present and be able to judge the values and lifestyles portrayed.
3. Societal and organizational aspect: students learn that media messages are produced by organizations with definite ownership structures and which operate according to particular production techniques. These organizations work within a society which influences the media while it is itself influenced by the media.
4. Production aspect: students are helped to 'write' with the media by being given the possibility and the opportunity to express themselves through their own productions.

Each one of these components has a knowledge, skills and attitude dimension. Students are helped to acquire the information and skills they need about each aspect to be able to acquire a discerning and positively critical attitude towards the media.

The close connection between the mapping of the mediascape and the content of this programme of media education can be seen through the periodic changes made in the textbooks used. For example, the 1993 edition of the textbook used at secondary school level included a number of important changes from the previous edition to reflect the introduction of radio pluralism as well as the resurgence of cinema attendance (Borg & Lauri, 1993). In contrast, the 1998 edition reflects the introduction of TV pluralism and the Internet (Borg & Lauri, 1998), the ubiquity of the latter being reflected in a more recent edition (Borg & Lauri 2004).

My research with Lauri found that the decision of state school authorities to integrate Media Education into a number of subjects was not implemented, which meant that Media Education was not given the importance deemed necessary (Borg & Lauri, 2006, 2009b). Vella (2008) studied the media education programme developed in Church schools where media education was taught as a subject in its own right, as well as the place of media education in state schools that had officially opted to integrate media education with other subjects. His research showed that the strategy of integration was not really working, a finding that he also substantiated by references, among others, a February 2000 statement by the National Council of Women, a 2004 newspaper article by media personality Peppi Azzopardi and, lastly, comments by Xuereb, a former head of the educational TV channel, in 2007. A similar conclusion was reached by Mifsud (2008). Vella highly recommended that Media Education be found a place in the timetable in its own right.

6.3 The Effectiveness of the Programme

An important question that remains, however, concerns the effectiveness, or otherwise, of this this media education programme. Research in this area was carried out by Lauri (1991), who compared the understanding of TV by students from two schools that had followed the media education programme I pioneered, in contrast to students from other schools that had not. She found that the groups that had studied media education were more aware of stereotyping and had a lower credibility level in their acceptance of news reporting. There was also a difference in the way children from different groups understood and retold the narratives of programmes seen. Twelve years later, Grixti's (2004) research among young people in Malta concluded that those who had attended

schools with active media education programmes were consistently more critical and reflective about what they saw in films and on TV. He found that these students were better equipped to deal with media images and values than those who did not undertake a media education programme, the latter being more easily manipulated by professional media people. Finally, Galea's (2006) study found that there were significant differences between students studying media education and those that did not: the former were more aware of media influence, violence and stereotyping.

The effectiveness of a media education programme quite naturally depends on the quality of the teaching. This is why UNESCO (1982, 2007) stressed the importance of using trained teachers. Together with other colleagues, I studied teachers' preparedness and attitudes to media education in Malta, Germany and England, three countries where the teaching of the subject was part of the curriculum (Lauri, et al., 2010). The results showed that teachers taking part in this study were not given enough training, or any training at all in teaching media education, with the result that they did not feel sufficiently prepared to tackle the subject. In line with the above UNESCO policy documents and policy documents of the European Union analysed in Borg and Lauri (2010), it was suggested by the authors that media education should become a compulsory component of initial teacher training courses as well as advanced training for teachers. In this and other publications I also made concrete suggestions about how to address this problem (Borg, 2003a; Borg & Lauri, 2006, 2009a).

6.4 Chapter Summary

In this section I have discussed the aims of the media education programme I designed for schools at the beginning of the 1980s within the context of the prevailing theories on the subject at that time, and the local scenario prevailing when it was launched. Research regarding its effectiveness has also been reviewed.

7. My Contribution to Knowledge

For over thirty years I have been developing a theoretical framework that has helped me analyse Malta's mediascape in an original and creative way, not only to influence the formulation of policies governing it, but also to contribute practically to shaping this mediascape, particularly in the public service broadcasting and Church media sectors. The combination of practice and theory has helped me to critically map this mediascape, over several academic publications, reports and public lectures, and to discern the paradigmatic changes that this mediascape has undergone. In particular, I have innovatively combined psycho-cultural and sociological approaches in order to make sense of the complexity of the Maltese mediascape, including the paradigmatic shift from monopolistic to pluralized broadcasting, the impact of the presence of political parties that own different media organisations, and, finally, the role of the media in the secularisation of the Maltese Islands.

My particular involvement with the media of the Church allowed me to articulate its rather unusual position within the mediascape, while proposing to it a pastoral/theological strategy. I also contributed to theory and practice through the setting up of the media education programme, which was used in schools to empower the inhabitants of this mediascape and to help them reflect upon both its configuration and impact. My publications include discussions of each of these innovative areas.

In sum, my work has made an original contribution to knowledge of the Maltese mediascape in the areas of practice, policy and theory; consequently, it has been studied and cited in a number of subsequent post-graduate research dissertations successfully

submitted to different universities (e.g. Lauri, 1991; Bonnici DeBono, 2003; Sultana, 2003; Cristina, 2005; Xuereb, 2005; Sammut, 2007; Vella, 2008).

My practical and theoretical contributions to knowledge were also recognised by the media industry in Malta such that, in 1998, I was awarded the first Gold Award for contribution to journalism, which was described by as extraordinary by a high-powered panel of judges, chaired by a President Emeritus of Malta. In 2002 the Maltese state appointed me Member of the Order of Merit of the Republic of Malta in recognition of the contribution given in the areas of mass media, media education and journalism.

7.1 Limitations and Further Study

Heraclitus' dictum 'that no man ever steps in the same river twice' is certainly true in that the river, the man, and the relationship between them changes over time. This commentary covers work extended over such a long period of time that even those most critical of Heraclitus would concede that the writer and the mediascape on which he has reflected have changed. Moreover, they will continue to change.

Indeed, the process of writing this commentary has itself not only helped me clarify my contribution, as articulated above, but also, it has aided me in moving my thinking on, in new directions. I certainly do not offer any apology for using the work of some theorists rather than others, for the attraction of these particular thinkers lay precisely in their seeming relevance to the issues with which I had been grappling. However, in retracing the intellectual journey I have undertaken, I have become more than conscious that there were other routes that I could have taken, which might have provided different insights

As Appadurai (2010) notes – himself a figure that I have recently found productive to engage with - the suffix ‘scape’ in mediascape, as in the other four ‘scapes’ in his framework for studying global cultural flows, points to its fluid shape and indicates “that these are not objectively given relations that look the same from every angle of vision but, rather, ... are deeply perspectival constructs” (p. 33).

We are now experiencing one of the biggest revolutions in the mediascape since the introduction of television. The social media, in particular, have given rise to changes in the way we think, speak and behave. Twitter, Facebook and smart phones have already shown their ability to help mobilise populations, as happened for example, in the democratic movements and uprisings witnessed in the Middle East in 2011. The implications of these changes are at the centre of current studies in various fields. This fertile ground for research will surely give rise to many scenarios we would never have thought about just a decade ago.

The future lies interestingly wide open.

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Appendix One

Publications Submitted For Review

1. Introducing Malta's mediascape

Borg, J. (2002, November). *The democratisation of the airwaves. Reflection on some cultural and institutional effects of the introduction of radio pluralism in Malta.*

Keynote speech at the 9th Meeting of European Conference of Christian Radio Stations, Malta.

Borg, J. (2003). *The Maltese mediascape.* Paper posted on the website of the European Journalism Centre. Retrieved from www.ejc.nl/jr/emland/malta.html

Borg, J. (2004). Die medien in Malta. In U. Hasebrink & W. Schulz (Eds.), *Internationales handbuch medien* (pp. 437-452). Baden-Baden: Hans Bredow Institut and Nomos.

Borg, J. (2007). The Maltese media landscape. In G. Terzis (Ed.), *European media governance: National and regional dimensions* (pp. 251-261). Bristol, UK: Intellect.

Borg, J. (2007, November). *The audience and other elements of the Maltese mediascape: An introduction.* Paper presented at The New Media Landscape: Audiovisual Media Services without Frontiers Seminar organised by TAIEX, FME and MTAC, Malta.

Borg, J. (2009). Malta's media landscape: An overview. In J. Borg, A. Hillman & M.A. Lauri (Eds.), *Exploring the Maltese media landscape* (pp. 19-33). Malta: Allied Publications.

Borg, J. (2009, May). *Is there a need for converged TV regulation?* Paper presented during Conference organised by Ernst & Young, Malta.

Borg, J. (2010). *Media landscape – Malta*. Website of European Journalism Centre www.ejc.net/media_landscape/article/malta

Borg, J., Hillman A., & Lauri M.A. (Eds.)(2009). *Exploring the Maltese media landscape* Malta: Allied Publications.

Borg, J., & Lauri, M. A. (2011, October). *The psycho-cultural infrastructure of the Maltese mediascape from the perspective of McLuhan, Ong and Innis*. Paper presented during the McLuhan's Philosophy of Media. Centennial Conference, organised by the Free University of Brussels, Belgium. [90% written by J. Borg]

2. Media content and representation

Borg, J. (1997). Radio and adult education in Malta: Towards a research agenda. In G. Baldacchino & P. Mayo (Eds.), *Beyond schooling: Adult learning in the Maltese context* (pp. 129-150). Malta: Mireva.

Borg, J. (2006). Golden hearts and golden hearths. Reflections on media coverage. In J. L. German (Ed.), *Controversies over the separation of Jodie and Mary the Maltese Siamese twins* (pp. 117–136). Malta: Progress Press.

Borg, J. (2008). Extracting the privacy issues in reporting party leader's surgery. In *Ethical Space – The International Journal of Communication Ethics*, 5 (1/2), 25-29.

3. Public Service Broadcasting

Borg, J. (2006). Countering the challenges of media liberalization. Discussing Malta's National Broadcasting Policy. In I. Banerjee & K. Seneviratne (Eds.), *Public Service Broadcasting in the Age of globalization* (pp. 244-261). Singapore: AMIC and SCI.

Borg, J. (2009). Balancing the commercial and editorial aspects of PBS Ltd. In J. Borg, A. Hillman & M. A. Lauri (Eds.), *Exploring the Maltese media landscape* (pp. 63-82). Malta: Allied Publications.

Ministry for Information Technology and Investment and Ministry for Tourism and Culture (2004). *National Broadcasting Policy May 2004*. Malta: Government Press. [Written by J. Borg]

Public Broadcasting Services (June 2006). *Programme Statement of Intent. (October 2005 - June 2006)*. Malta: Public Broadcasting Services Ltd. [Written by J. Borg]

Vella Bonnici, J., Borg, J., & Callus, M. (2001). *PBS Ltd. restructuring of the company. Report of the task force*. Report presented to the Minister of Education and the Board of Directors of PBS Ltd. [30% written by J. Borg]

4. The Media of the Other Institutions

4.1 The Church the media

Arcidjocesi ta' Malta (2009). *Il-Wiċċ diġitali tal-Mulej*. Malta: Arcidjocesi ta' Malta. [Written by J. Borg]

Borg, J. (1995). *It-Tentazzjoni ta' Ġona 2000. Riflessjoni dwar il-Knisja u l-mass media*. Malta: Klabb Qari Nisrani.

Borg, J. (1999). Iż-Żiemel ta' Trojja, l-għoġol tad-deheb u t-tarf tal-mantar. In C. M. Martini, *It-tarf tal-mantar* (pp. 5-16). Malta: Klabb Qari Nisrani.

Borg, J. (2000). Paul on herzian waves: Radio broadcasting and evangelisation in Malta. In A. Zukowski & P. Belanger (Eds.), *Radio presence. A collection of international stories and experiences* (pp. 157-166). Brussels: UNDA.

4.2 The political parties and the media

Borg, J. (2003). *Standard bearers, oasis seekers and wily contestants. Socio-cultural aspects of the right to information in Malta*. Paper commissioned by Commonwealth Human Rights Initiative. Retrieved from http://www.humanrightsinitiative.org/programs/ai/rti/international/laws_papers/malta/joeborg_malta.pdf

Borg, J. (2009). Moving beyond the 'Paradise Lost'/'Paradise Regained' syndrome. In M. Schiavone & L. Callus (Eds.), *Inservi. Hidma politika 1969-2009. Ġabra ta' kitbiet f'għieħ Eddie Fenech Adami* (pp. 657–672). Malta: PIN.

5. Media education

Borg, J. (1997). Media education in Malta. In A. Silverblatt (Ed.), *Dictionary of media literacy* (pp. 123-124). Westport: Greenwood Publishing Group.

Borg, J., & Lauri, M. A. (2004). *Exploring the media landscape. Media education for Form Two*. Malta: Media Centre Publications. [75% written by J. Borg]

- Borg, J., & Lauri, M. A. (2006, July). *Media education in Malta. Historical perspective and current developments*. Paper presented at the Conference of the International Association for Mass Communication Research, the American University, Cairo, Egypt. [75% written by J. Borg]
- Borg, J., & Lauri, M. A. (2009). Empowering children in a changing media environment. Media education in the Maltese educational system. In L. Marcus (Ed.), *Issues in information and media literacy. Criticism, history and policy* (pp. 109-128). Santa Rosa, California: Science Press. [80% written by J. Borg]
- Borg, J., & Lauri, M. A. (2010, October). *The Catholic Church and media education*. Paper presented during the 4th Global Communication Association Conference, organized by John Paul II Catholic University of Lublin and the Pontifical University of John Paul II, Krakow, Poland. [80% written by J. Borg]
- Borg, J., & Lauri, M. A. (2010, November). *An EU perspective on media education*. Paper presented during the Media Literacy Conference organised by the Media Education Association and the Centre for the Study of Children, Youth and Media, London, England. [80% written by J. Borg]
- Lauri, M. A., & Borg, J. (2006). Children's mastering of the information society. A Maltese contribution. In *Journal of Maltese Education Research*, 4 (1), 1-17. [50% written by J. Borg]
- Lauri, M. A., Borg, J., Gunnell, T., & Gillum, R. (2010). Attitudes of a sample of English, Maltese and German teachers towards media education. In *European Journal of Teacher Education*, 33 (1), 79-98. [25% written by J. Borg]

6. Some articles about Malta's mediascape published in newspapers

Borg, J. (2008, October 30). Are you ready, box? Start walking 1935 – 1960 – 2008 - 2058. *The Times Business Supplement*, pp. 14-15.

Borg, J. (2008, January 20). Privacy, public figures and public interest. *The Sunday Times*, pp. 28-29.

Borg, J. (2007, August 19). No knights in shining armour. *The Sunday Times*, p. 31.

Borg, J. (2004, March 7). Is it as it was? *The Sunday Times*, pp. 8, 14.

Borg, J. (2003, May 25). Beyond the numbers game. *The Sunday Times*, p. 42.

Borg, J. (2003, May 18). Frothing and beyond it. *The Sunday Times*, p. 50.

Borg, J. (2002, August 18). Are family members fair game? *The Sunday Times*, p. 34.

Borg, J. (2002, August 4). More ethics, less law. *The Sunday Times*, p. 14.

Borg, J. (2000, May 14). Super Net? Or the Marshall revolution revisited. *The Sunday Times*, p. 8.

Borg, J. (2000, May 7). Mirror, mirror on the wall. *The Sunday Times*, p. 14.

Borg, J. (1999, September 5). Ethicising newsland. *The Sunday Times*, pp. 14, 18.

Borg, J. (1999, April 11). Just visual chewing gum, junk and popery? *The Sunday Times*, pp. 48-49.

Borg, J. (1999, March 25). "Dossier DREAM television". *The Times*, p. 12.

Borg, J. (1999, February 7). The not-always angelic Angelica. *The Sunday Times*, p. 58.

Borg, J. (1998, May 10). Not all is well in the state of newsland. *The Sunday Times*, pp. 54-55.

Borg, J. (1997, December 21). The "idiot culture", divorce and *Xarabank*. *The Sunday Times*, pp. 66-67.

Borg, J., & Lauri M. A. (2006, November 12). Media education: the next 25 years. *The Sunday Times*, p. 8.

Borg, J., & Lauri M. A. (2006, November 5) 25 years of media education in Malta - 1. *The Sunday Times*, p. 39.

Appendix Two

Curriculum Vitae

Name: Fr. Joseph Borg

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Telephone:: Home: 00356 21440481
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E-mail address:: joseph.borg@um.edu.mt

Nationality: Maltese

Date of birth: 4 November 1950

PRESENT OCCUPATIONS:

Assistant Lecturer, University of Malta.
Audio Visual Policy Consultant to the Minister for Culture.
Registered Editor of Campus FM (University radio station).

DEGREES

1975 Bachelor in Sacred Theology ("cum laude"), University of Malta.

1977 Master in Sacred Theology ("magna cum laude"), University of Malta.
Dissertation: *Religion and the Mass Media in Malta*.

1979 Graduate diploma in Communications Studies from Concordia University,
Montreal, Canada.

FURTHER PROFESSIONAL TRAINING

- 1978 A three month residential course in radio and television production at the Catholic Radio and TV Centre, Hatch End, England.
- 1978 A two-month placement at the Press Office of the Bishops of England and Wales.
- 1992 “Radio Broadcasting in the USA”. A one-month programme sponsored by the United States Information Agency. The programme included a four-day seminar organised at Iowa University and meetings and discussions with management of different radio organisations.

MEMBERSHIP OF SOCIETIES

International Association of Media Communication Research (IAMCR)
European Communication Research and Education Association (ECREA)
Association for Education in Journalism and Mass Communication (AEJMC)

WORK EXPERIENCE

- 1980-1987 Head of Press Office, Archdiocese of Malta.
I was responsible for the re-organisation and re-launch of the Press Office.
- 1980-1983 One of the founders and first Managing Director of the Media Centre of the Archdiocese of Malta.
The Media Centre, at that time produced AV materials for catechesis.
- 1984-2000 Executive Chairman, Media Centre
During this period, the Media Centre expanded its media activities to include a printing press, a publication house, two bookshops, a graphic studio and a weekly newspaper.
- 1987-2000 Archbishop's Delegate for Secretariat of Social Communications.
The Secretariat was responsible for the communications strategy of the Archdiocese of Malta.
- 1987-1999 Co-ordinator religious programmes - PBS Ltd.
The task as coordinator included the production of a weekly prime time TV programme which was at times the third most popular programme in Malta.
- 1989-1991 Editor IL-ĠENS - weekly newspaper, published by the Media Centre.

- 1991-2000 Founder, Executive Chairman and registered editor of RTK Radio Station. RTK is a Church owned an all format radio station broadcasting on a national frequency. The station was rated as the second most popular radio station.
- 2000- AV policy Consultant to the different Ministers for Culture.
- 2000-2004 Consultant to the Board of Directors, PBS Ltd. PBS Ltd is Malta's national public service broadcaster. It runs a TV station and three radio stations.
- 2003-2005 Chairman Editorial Board, PBS Ltd.
- 2008-2011 Member of Management Board of E22 – Education TV Channel.

TEACHING EXPERIENCE

- 1980-1986 Coordinator of Media Studies Programme at the Institute of Philosophy and Human Studies attached to the Pontifical Faculty of Theology at Tal-Virtu, Malta.
- 1987-2000 Visiting lecturer in communication studies at the University of Malta.
- 1996-2002 Coordinator of media education unit within the Faculty of Education.
- 2000-2002 Assistant lecturer part time (TR6) at the Centre of Communications Technology, University of Malta.
- 2002- Full time assistant lecturer within the Faculty of Media and Knowledge Sciences and the Faculty of Theology, University of Malta

Courses at the Faculty of Media and Knowledge Sciences, University:

Media Ethics (4 ECTS);
 Media, Culture and Society (4 ECTS);
 Media Education (4 ECTS) (alternate years)
 Media structures in Maltese Society (4 ECTS) (alternate years)

Courses at the Faculty of Theology:

Seminar for Licentiate students: The Word in the Media Culture (4 ECTS) (Alternate years)
 The Christian in the AV Civilization: Pastoral Aspects (4 ECTS). (Alternate years)

Media and Pastoral Institutions (4 ECTS) (Alternate years)
Film and Moral Choices (4 ECTS) (Together with Prof G Grima)
(Alternate years)
Christ and Films (4 ECTS) (Together with Rev Dr R Camilleri) (Alternate
years)

Courses given at the Faculty of Education:

Media Psychology (4 ECTS) (Together with Dr Mary Anne Lauri)
(Alternate years)

RESEARCH INTERESTS

Media institutions and society: I have particular interest in media policies as well as the role of public service broadcasters in different mediascapes..

Media and theology. In my research I emphasize research on the use of the broadcasting media as part of a pastoral strategy.

Media education, particularly in school settings.

PAPERS PRESENTED AT CONFERENCES AND PUBLIC LECTURES

- 1980 *"The role of alternate and parallel networks of communication and the mass media in Malta"* presented during a two week seminar on Communications for National Development held in Salzburg, Austria.
- 1981 *"Media formation and Seminary formation in Malta"* presented during a one week seminar on Integration of Communications in Pastoral Studies organized by the Gregorian University at Cavalletti, Rome.
- 1988 *"What constitutes news value."* A public lecture during a seminar organized by the Malta Broadcasting Authority, the University of Malta and the American Centre.
- 1991 *"Television: quality in a time of change."* A public lecture during a forum organized by the Broadcasting Authority.
- 1995 *"The media and philanthropic NGO's. Watchdog or PR executive?"* presented during a seminar organized by Interphil (International Standing Conference on Philantropy) in Malta.

- 1996 *"How do citizens perceive better results. A citizen's perspective"*. Paper presented during a Conference for Senior Management organized as part of Public Service Week, Malta.
- 1998 *"Communications technology and the future of the Trade Unions"*. Paper presented to the Annual General Conference of Union Haddiema Magħquda (Union of United Workers). May 1998.
- 2002 *"The Democratisation of the airwaves. Reflection on some cultural and institutional effects of the introduction of radio pluralism in Malta."* Keynote speech at the 9th Meeting of European Conference of Christian Radio Stations held in Malta 14-17 November 2002.
- 2003 *"Random reflections on the presence and portrayal of men and women in the broadcasting media in Malta."* Keynote speech at a conference organised in Malta by the Broadcasting Authority and the European Equal Opportunities Network with the theme "Addressing Gender Equality."
- 2003 *"Media education in Malta"*. Paper presented together with Dr Mary Anne Lauri, during a workshop of scientific experts in the field of the Protection of Minors on Media Violence, Self-regulation and Media Literacy. Workshop was organised by the European Commission, Brussels.
- 2003 *"Media education initiatives organised by Signis with special reference to the situation in Malta"*. Presentation together with Dr Mary Anne Lauri during an International Seminar on Media Education: World Experiences. Seminar was organised by the International Catholic Union of the Press (UCIP) and the Free University of Our Lady Assumed into Heaven (LUMSA). Seminar was held in Rome.
- 2004 *"The homily in the AV civilisation."* Paper presented during a permanent formation seminar organised for Maltese priests with the theme: The Homily – Challenges and Responsibilities. September 2004.
- 2004 *"The Maltese mediascape: beyond the numbers game."* Lecture given as part of an information course to a group of officials from the European Commission during a familiarisation visit to Malta. October 2004.
- 2005 *"Children's mastering of the information society: A Maltese contribution"*. Together with Dr Mary Anne Lauri presented paper during a Euro-Mediterranean seminar organised by the French commission of UNESCO. The theme of the seminar « L'éducation aux médias : enjeu des sociétés du savoir »/ 27 and 28 October 2005. Paris.

- 2005 *“Three parent families. Pastoral implications of the relationship between media and the family.”* Paper presented during A Permanent Formation Course for the Maltese Clergy. November 2005
- 2006 *Media education in Malta. Historical perspectives and current developments.”* Co-authored with Dr. Mary Anne Lauri and presented during the Conference of IAMCR in Cairo, Egypt.
- 2006 *“The real challenges facing broadcasting in Malta”.* Keynote speaker at Business Breakfast organised by Vodafone/Malta To-Day.
- 2007 *“Extra ecclesia salus. Challenges and opportunities for the Church in the digital mediascape”.* Keynote speech during a seminar organized by RTK Radio Station on the occasion of its 15th Anniversary. 16 March 2007. San Gorg Corinthia Hotel, Malta.
- 2007 *“The audience and other elements of the Maltese mediascape: An introduction”.* Paper presented during a one-day seminar on “The New Media Landscape: Audiovisual Media Services without Frontiers.” Seminar was organised by TAIEX, FME and MTAC. Westin Dragonara Hotel. 20 November 2007.
- 2008 *“Media and the family in Malta”.* Presentation to the Social Affairs Committee of the House of Representatives, Malta.
- 2009 “Is there a need for converged TV regulation?” Conference organized by Ernst & Young. Hilton Hotel, Malta. 28 May 2009.
- 2009 *“Homo numericus: In the image and likeness of digital TV?”* Presentation during the Annual Conference of the Malta Communications Authority, Malta. “2010 digital TV. The only way forward. Ready for what is to come?” 30 October 2009
- 2010 “The Catholic Church and media education.” First author of a paper presented with Dr Mary Anne Lauri. The 4th Global Communication Association Conference, October 26-29, 2010 Organized by John Paul II Catholic University of Lublin and the Pontifical University of John Paul II, Krakow, Poland.
- 2010 “An EU perspective on media education.” First author of paper prepared together with Dr Mary Anne Lauri. The Media Literacy Conference, London, November 19-20, 2010. Conference was organized by the Centre for the Study of Children, Youth and Media; Ofcom and the Media Education Association.

- 2011 Borg, J., & Lauri, M. A. (2011, October). The psycho-cultural infrastructure of the Maltese mediascape from the perspective of McLuhan, Ong and Innis. Paper presented during the McLuhan's Philosophy of Media. Centennial Conference, organised by the Free University of Brussels, Belgium.

PUBLICATIONS

Peer reviewed publications including book chapters

- Lauri, M. A., & Borg, J. (2006). Children's mastering of the information society. A Maltese contribution. In *Journal of Maltese Education Research*, 4 (1), 1-17.
- Borg, J. (2006b). Countering the challenges of media liberalization. Discussing Malta's National Broadcasting Policy. In I. Banerjee & K. Seneviratne (Eds.), *Public Service Broadcasting in the Age of Globalization* (pp. 244-261). Singapore: AMIC and SCI.
- Borg, J., & Lauri, M. A. (2009a). Empowering children in a changing media environment. Media education in the Maltese educational system. In L. Marcus (Ed.), *Issues in information and media literacy. Criticism, history and policy* (pp. 109-128). Santa Rosa, California: Science Press.
- Borg, J. (2009c). Balancing the commercial and editorial aspects of PBS Ltd. In J. Borg, A. Hillman & M. A. Lauri (Eds.), *Exploring the Maltese Media Landscape* (pp. 63-82). Malta: Allied Publications.
- Borg, J. (2009b). Malta's media landscape: An overview. In J. Borg, A. Hillman & M. A. Lauri (Eds.), *Exploring the Maltese media landscape* (pp. 19-35). Malta: Allied Publications.
- Lauri, M. A., Borg, J., Gunnel, T., & Gillum, R. (2010). Attitudes of a sample of English, Maltese and German teachers towards media education. In *European Journal of Teacher Education*, 33 (1), 79-98.
- Borg, J., & Lauri, M. A. (2011). A comparative study of EU documents on media literacy. In *Media Education Research Journal*, 2 (1), 30-42.
- Lauri, M. A., Lauri, J., & Borg, J. (2011). Are the typologies determined by the Post-Critical Belief Scale predicted well by the religious attitudes and behaviour of Maltese undergraduate students. *Psychology*, 2 (5), 199-204.

Borg, J., & Lauri, M. A. (2012). Paradigm shifts in the teaching of the Catholic Church about media education. In *Global Media Journal* (Polish Edition). Spring 2012, 1 (9), 1-20.

Books and monographs

Borg, J., & Scicluna, M. (Eds.) (1985) *Ruĥi għatxana għalik*. Malta: Klabb Qari Nisrani.

Borg, J., & Attard, P. A. (1986) *Quddiem it-TV*. Malta: Klabb Qari Nisrani.

Borg, J. (1987). *Media Studies*. Malta: Social Communications Commission.

Borg, J., & Lauri, M. A. (1993). *Media Studies* (3rd ed.). Malta: Media Centre.

Borg, J. (1995). *It-tentazzjoni ta' Ġona 2000. Riflessjoni dwar il-Knisja u l-mass media*. Malta: Klabb Qari Nisrani.

Borg, J., & Lauri, M. A. (1998). *Media Studies* (4th ed.). Malta: Media Centre.

Borg, J., & Lauri, M. A. (2003). *Media languages. Media education for Form One*. Malta: Media Centre Publications.

Borg, J., & Lauri, M. A. (2004). *Exploring the media landscape. Media education for Form Two*. Malta: Media Centre Publications.

Borg, J., Hillman, A., & Lauri, M. A. (Eds.) (2009). *Exploring the Maltese media landscape*. Malta: Allied Publications.

Other Book Chapters and publications

Borg, J. (1983). The Role of alternate and parallel networks of communication and the mass media in Maltese society. In R. D. Graff (1983), *Communications for national development. Lessons from experience* (pp. 116-121). Cambridge, Mass.: Oelgeschlager, Gunn and Hain.

Borg, J. (1987). Pressjoni tal-media fuq il-familja. In *Il-Familja Maltija. Atti tal-Kongress dwar il-Familja Maltija* (pp. 55-66). Malta: Moviment ta' Kana.

Borg, J. (1991). The role of the mass media in Malta and peace education. In J. Calleja & J. Busuttill (Eds.), *Directions in the study of peace education* (pp. 136-141). Malta: Said International.

Borg, J. (1994). Mill-gdid il-muntanja Athos: In-nisa fl-aħbarijiet. In *In-nisa u l-media. Seminar Nazzjonali* (pp. 69-82). Malta: Kummissjoni għall-Avvanz tal-Mara.

- Borg, J. (1997). Radio and adult education in Malta: Towards a research agenda. In G. Baldacchino & P. Mayo (Eds.), *Beyond schooling: Adult learning in the Maltese context* (pp. 129-150). Malta: Mireva.
- Borg, J. (1997). Media education in Malta. In A. Silverblatt (Ed.), *Dictionary of media literacy* (pp. 123-124). Westport: Greenwood Publishing Group.
- Borg, J. (1999). Freedom of speech vs. private life. Striking a balance. In *Maltese Journalism Review*, 1 (1), 15-24.
- Borg, J. (1999). Iż-Żiemel ta' Trojja, l-ghoġol tad-deheb u t-tarf tal-mantar. In C. M. Martini, *It-tarf tal-mantar* (pp. 5-16). Malta: Klabb Qari Nisrani.
- Borg, J. (2000). Paul on herzian waves: Radio broadcasting and evangelisation in Malta. In A. Zukowski & P. Belanger (Eds.), *Radio presence. A collection of international stories and experiences* (pp. 157-166). Brussels: UNDA.
- Borg, J. (2004). Die medien in Malta. In U. Hasebrink & W. Schulz (Eds.), *Internationales handbuch medien* (pp. 437-452). Baden-Baden: Hans Bredow Institut and Nomos.
- Lauri, M. A., Borg, J., Borg, C., & Borg Wirth, M. (2005). *Guidelines regarding the participation of vulnerable people on the media*. Public Broadcasting Services.
- Borg, J. (2006). Golden hearts and golden hearths. Reflections on media coverage. In J. L. German (Ed.), *Controversies over the separation of Jodie and Mary the Maltese Siamese twins* (pp. 117-136). Malta: Progress Press.
- Borg, J. (2006). A note on Maltese independent producers. In *Media Programme + A guide to Maltese Producers* (pp. 8-13). Malta: Media Desk Malta.
- Borg, J. (2006). Lejn strategija holistika għal kontenut ta' kwalita ... anke għat-tfal. In K. Aquilina, M. Axiaq, D. DeBono & M. Muscat Azzopardi, *Programmi ta' Kwalita għat-Tfal* (pp. 59-69). Malta: Awtorita tax-Xandir; Kummissarju għat-Tfal.
- Borg, J. (2007). The Maltese media landscape. In G. Terzis (Ed.), *European media governance: National and regional dimensions* (pp. 251-261). Bristol, UK: Intellect.
- Borg, J. (2008). Extracting the privacy issues in reporting party leader's surgery. In *Ethical Space – The International Journal of Communication Ethics*, 5 (1/2), 25-29.
- Borg, J., & Lauri, M. A. (2008). DTV in Malta. In W. Van den Broeck & J. Pierson (Eds.), *Digital television in Europe* (pp. 143-152). Brussels: VUBPress.

- Borg, J. (2009). Das mediensystem Malτας. In U. Hasebrink & W. Schulz (Eds.), *Internationales handbuck medien* (pp. 441-453). Baden-Baden: Hans Bredow Institut and Nomos.
- Borg, J. (2009). Moving beyond the 'Paradise Lost'/'Paradise Regained' syndrome. In M. Schiavone & L. Callus (Eds.), *"Inservi" Hidma politika 1969-2009. Ġabra ta' kitbiet f'griegħ Eddie Fenech Adami* (pp. 657-672). Malta: PIN.
- Borg, J. (2010). The Maltese journalism education landscape. In G. Terzis *European Journalism Education* (pp. 289-300). Chicago: Chicago University Press.
- Borg, J. (in print). Twemmin u spiritwalita fil-kultura tan-nisga. In *Teresa. Rivista ta' spiritwalita*.

Web Publications

- Borg, J. (2001). "The Maltese mediascape." Published on the site of the European Journalism Centre (www.ejc.nl/jr/emland/malta.html) in September 2001.
- Borg, J. (2003). "Standard bearers, oasis seekers and wily contestants. Socio-cultural aspects of the right to information in Malta." Paper commissioned by Commonwealth Human Rights Initiative.
http://www.humanrightsinitiative.org/programs/ai/rti/international/laws_papers/malta/joeborg_malta.pdf
- Borg, J. (2004). "Structural strategies to face the challenges of media liberalisation." Paper for online conference on *"Public Service Broadcasting in the age of globalisation"* from 8am GMT on 28 September until the same time on 12 October 2004. Conference site at
<http://amic-projects.net/v-web/portal/73/index.php>
- Borg, J. (2010). "Media landscape – Malta". Published in website of European Journalism Centre www.ejc.net/media_landscape/article/malta

Policy Documents and Reports

- Vella Bonnici, J., Borg, J., & Callus, M. (2001) *PBS Ltd. Restructuring of the Company. Report of the task force*. Report presented to the Minister of Education and the Board of Directors of PBS Ltd. July 2001.
- Borg, J. (2001). *An Assessment of and proposals for the way forward for University Radio*. Report presented to University Rector. July 2001.

Borg, J. (2001). *How the Archdiocese of Malta can build and manage a unit producing television programmes*. Report presented to the H. E. the Archbishop of Malta. August 2001.

Ministry for Information Technology and Investment and Ministry for Tourism and Culture (2004). *National Broadcasting Policy*. [I am the main writer of this policy document of the Government of Malta.]

PBS Programme Statement of Intent – October 2004 to January 2005. First ever written PSI by PBS Ltd.

Borg, J., Lauri, M. A., & Fenech, D. (2004). *Il-PBS u l-obbligu ta' xandir għas-servizz pubbliku. Rapport Annwali Mejju – Dicembru 2004. Bord Editorjali*.

Borg, J., Lauri, M. A., & Fenech, D. (2005). *L-ethos tax-Xandir Pubbliku taht pressjoni. Jannar – Settembru 2005. Rapport Annwali Bord Editorjali*.

Arcidjocesi ta' Malta (2009). *Il-Wiċċ diġitali tal-Mulej*. [I am the writer of this media policy document of the Archdiocese of Malta.]

Borg, J., & Lauri, M. A. (2009). *Media literacy: Country environmental factors report. Malta report*. This research project was part of a study on assessment criteria of media literacy carried out by EAVI consortium for the European Commission.

Borg, J. (2010). *Indicators for independence and efficient functioning of audiovisual media services regulatory bodies for the purpose of enforcing the rules in the AVMS Directive. Country Report: Malta*. The lead partner of this research project for the European Commission was the Hans Bredow Institute for Media Research at the University of Hamburg.

Borg, J. (2011). *The National Curriculum Framework and Media Education*. Report presented to the Permanent Secretary, Ministry for Education, Employment and the Family.

OFFICIAL REPRESENTATION OF MALTA DURING CONFERENCES

2006 Seminar about co-regulation methods in the media sector. The seminar was held in Brussels and was organised by the Hans Bredow Institute of Media Research of the University of Hamburg and the Institute of Media Law.

2006-2007 I represented Malta during several meetings of the Contact Group and the Audio Visual Working Group of the European Union discussing the *Audio Visual Media Services Directive*.

- 2008 Seminar: *Public Service Broadcasting and EU Rules on State Aid*. Organised by the BBC Trust and held in London.
- 2008 Head of Maltese Delegation at the *European Conference on Public Broadcasting in the Digital Age*. Organized by the French Presidency. Conference was held in Strasbourg, France.
- 2009 Head of Maltese Delegation at the *Conference on Audiovision and Copyright: The Responsibilities of Content Providers and Users*. The Conference was held in Prague and organised by the Czech Presidency.
- 2011 Appointed member of the *Media Literacy in Schools Expert Group*, of the Commission of the European Union and participated in meetings of this group.

RECOGNITION BY THE STATE

- 2002 Appointed *Member of the Order of Merit* of the Republic of Malta in recognition of the contribution given in the area of mass media, media education and journalism.

PROFESSIONAL MEDIA AWARDS

- 1995 *Journalist of the Year Award*. The Award was given collectively to journalists from *Il-Ġens* because of the investigative stories published during that year.
- 1998 *Gold Award*. This was the first time this Award was given to a Maltese journalist. The citation of the panel of judges headed by President Emeritus Ċensu Tabone said that the award was given “for an outstanding contribution in the field of journalism, which contribution goes beyond the requisites of normal professional practice.”
- 2000 *Broadcasting Authority Award* for Best Discussion Programme on Radio. The Award was given for the programme *Ċikku u l-Poplu miegħu* co-hosted on RTK with Dr Georg Sapiano. The programme achieved the highest ratings registered by any radio programme during that year.

PROFESSIONAL MEDIA ACTIVITIES

Production of Radio and TV programmes 1987 -

- Executive producer of *Dawlilhajja* between 1987 and 1999. Audience studies showed that *Dawlilhajja* was the third most popular programme in Malta.
- Producer and presenter of many radio discussions, newspaper analysis and current affairs programmes on RTK, Radju Malta and Campus FM. These included an award winning series titled “*Cikku u l-Poplu Miegħu*”; as well as a series of discussion programmes co-hosted with the person who is now the President of Malta.
- Co-produced and co-presented *Madwar il-Mejda* for TVM – a prime time discussion programme broadcast between October and December 2000.
- Co-produced and co-presented *Persona*, a series of 13 personality in-depth interviewing programmes for Channel 12.
- Producer of official video commemorating Pope John Paul II’s visit to Malta in 1990
- Producer of the official video commemorating Pope John Paul II’s second visit in 2001.

Newspaper articles

For the past 40 years I regularly contributed to the Maltese press on various subjects particularly subjects related to the media in Malta and the ethical aspects of journalism.

I write a weekly column in *The Sunday Times* – Malta weekly with largest circulation and a weekly blog in www.timesofmalta.com

The following is a very small sample of articles about Malta’s mediascape published in newspapers:

Borg, J. (2008, October 30). Are you ready, box? Start walking 1935 – 1960 – 2008 - 2058. *The Times Business Supplement*, pp. 14-15.

Borg, J. (2008, January 20). Privacy, public figures and public interest. *The Sunday Times*, pp. 28-29.

Borg, J. (2007, August 19). No knights in shining armour. *The Sunday Times*, p. 31.

- Borg, J. (2004, March 7). Is it as it was? *The Sunday Times*, pp. 8, 14.
- Borg, J. (2003, May 25). Beyond the numbers game. *The Sunday Times*, p. 42.
- Borg, J. (2003, May 18). Frothing and beyond it. *The Sunday Times*, p. 50.
- Borg, J. (2002, August 18). Are family members fair game? *The Sunday Times*, p. 34.
- Borg, J. (2002, August 4). More ethics, less law. *The Sunday Times*, p. 14.
- Borg, J. (2000, May 14). Super Net? Or the Marshall Revolution revisited. *The Sunday Times*, p. 8.
- Borg, J. (2000, May 7). Mirror, mirror on the wall. *The Sunday Times*, p. 14.
- Borg, J. (1999, September 5). Ethicising newsland. *The Sunday Times*, pp. 14, 18.
- Borg, J. (1999, April 11). Just visual chewing gum, junk and popery? *The Sunday Times*, pp. 48-49.
- Borg, J. (1999, March 25). Dossier DREAM television. *The Times*, p. 12.
- Borg, J. (1999, February 7). The not-always angelic Angelica. *The Sunday Times*, p. 58.
- Borg, J. (1998, May 10). Not all is well in the state of Newsland. *The Sunday Times*, pp. 54-55.
- Borg, J. (1997, December 21). The “idiot culture”, divorce and *Xarabank*. *The Sunday Times*, pp. 66-67.
- Borg, J., & Lauri M. A. (2006, November 12). Media education: the next 25 years. Part 2. *The Sunday Times*, p. 8.
- Borg, J., & Lauri M. A. (2006, November 5). 25 years of media education in Malta Part 1. *The Sunday Times*, p. 39.

OTHER ACTIVITIES

- 1974-1976 Chairman of *It-Toga*, a monthly newspaper of the University students.
- 1974-1976 Member of the Faculty Board of the Faculty of Theology; member of University Senate and member of the Council of the University of Malta.

- 1975 -1976 Chairman of the Students Representative Council at the University of Malta.
- 1979-1980 Secretary of Religious Broadcasting Advisory Panel of Broadcasting Authority.
- 1980 Initiated in Malta the Media Education Programme in Church schools. Most church school have adopted this programme in Grade 4, 5, 6 of the primary level and in Forms 1 and 2 of the secondary level.
- 1987-1990 Co-chairman of Religious Broadcasting Committee of Xandir Malta.
- 1988 Media and Family Communication. Two workshops organized by the International Catholic Child Bureau with OCIC and UNDA in the Media Centre, Zeist, Netherlands in preparation of education pack called *Television, video and families: A guide for parents and educators*.
- 1989 Appointed by Government member of committee evaluating programming aspects of proposals submitted to Government to develop a Cable Television Service for Malta.
- 1993 Chairman of Adjudication Board of Press Club to choose the Journalist of the Year.
- 1994 OCIC-UNDA World Assembly, Prague. I moderated two workshops on "Media education for human dignity".
- 1998 Chairman of Board appointed by the Broadcasting Authority to advise on news and current affairs programmes on radio and TV stations in Malta.
- 1998 - Member of Board of Trustees of Ghana Hospital Foundation.
- 2001 Member of Task Force entrusted to report on the restructuring of PBS Ltd.
- 2002-2004 Member of the Bio-Ethics Consultative Committee.
- 2004-2008 Appointed by the Prime Minister as member of the Medical Council as representative of the public.
- 2006-2010 Elected head of the Media Education Research Section of International Association of Media Communication Research.

- 2007 I was the chairperson of three study workshops of the Media Education Research Section during the IACMR Conference held in Paris with the theme: *Media, Communication, Information: Celebrating 50 years of Theory and Practice*.
- 2007-2011 Member of the Digital Switchover Committee. This Committee was responsible for the changeover of the television system in Malta from analogue to digital.
- 2008 I organised, together with others, a course on “Quality in Children’s TV programmes”. Course was conducted by ex-BBC trainers.
- 2010 Facilitated a one day seminar for Rectors of English speaking Seminaries in Europe. I delivered paper discussing *Media Training and Seminary Formation*.
- 2010 I was appointed a member of the Adjudicating Board of the Malta Institute of Journalists for the Gold Award to Journalists.

Joseph Borg

16 January 2012

