



Media Education (Mediaobrazovanie)

Has been issued since 2005.
ISSN 1994-4160. E-ISSN 1994-4195
2019, 59(3). Issued 4 times a year

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Founders: UNESCO Moscow Office, Release date 15.09.19.
Russian Association for Film and Media Education, ICO "Information for All". Format 21 × 29,7/4.

Editor: Academic Publishing House Headset Georgia.
Researcher s.r.o.

Postal Address: 1367/4, Stara Vajnorska Order № 61.
str., Bratislava – Nove Mesto, Slovak Republic, 831 04

Website:
<http://ejournal53.com/en/index.html>
E-mail: 1954alex@mail.ru

Media Education (Mediaobrazovanie)

2019

Is. 3

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 338-366

DOI: 10.13187/me.2019.3.338
www.ejournal53.com



Exploring Writing in a Digitally-Dominated Culture – Options for Formal Learning in Schools

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Abstract

From a cultural-historical perspective, writing is seen in the dynamic of the digitally-driven development of culture that is characterized by disruption. The multimodality of cultural resources for representation is one such disruption that is changing traditional linear and standardized writing. This disruption forces education to open writing to the variety of representational modes that also form a substantial element of everyday life or digital mass communication. Here, the development of multimodality as part of changing societal and cultural structures is discussed by investigating German and British school projects that have explored the practical application of multimodal forms of writing since 2000. A leading question was how students who are disengaged from learning in schools or in the process of migration deal with the multimodality of everyday life within formal learning, and what kind of agency of the students drives this. Within a society of individualization, a key element of change in the learner's agency stems from what is seen as a contribution to and result of the cultural disruption, where reality is constructed as individualized egocentric worlds based on personal experiences. In addition, this happens in the societal process of individualization, leading also to learning as meaning-making in contexts. A question for education now is how schools can react to such cultural disruptions in order to support learners in their personal development. The innovative school practices investigated here are based on a conversational, constructivist and situated design for formal learning. Student interventions to multimodality within this learning design were analysed and will be presented in respect of the students' agency.

Keywords: media literacy, media education, multimodality of representation, individualization, meaning-making, digitally-dominated culture.

1. Introduction

Disruption: characteristics of transition processes in our culture with relevance to writing within school practices

The *digitally-dominated culture* referred to in the title of this paper hints at an ongoing cultural transition. The possessive pronoun *our* as an explanatory element of *culture* could be substituted with *global*, which summarizes another spatially-oriented element of cultural transition. Applying the adjective *global* to culture widens the view to worldwide processes, to which belong both the global normality of individualized digital mobile devices and the mobility of migration. Individualized digital mobile devices remain at the school entrance, or are reached as

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tools owned by the school in formal teaching and learning practices. However, migration, a regionally-oriented element of the ongoing cultural transition, has fully reached schools in Europe. The school examples discussed in this paper show that the mobility of migration is a normal feature of European schools. Migration requires the appropriation of a second language; furthermore, the identity of the learners with different, divergent and conflicting cultural contexts is an essential part of the learning process. The practice described here not only deals with the new second language through exploring the lifeworld, but combines this with student photo portfolios that capture their learning processes and reflections on their identity.

Beside individualized mobile devices and migration, there are further cultural changes. These are other elements of disruption in the cultural and societal transformation of digitalization that belong to the dynamic around global modernity. “Disruption” refers to the German term *Umbrüche*, used by Cornelia Koppetsch to describe and explain global modernity in terms of “unresolved epochal disruption” (“*unbewältigter epochaler Umbruch*”) (Koppetsch, 2019: 14-15).

Keywords hinting at cultural disruption in learning

The following keywords try to make visible the transformation through which digitalization became dominant for learning and that is enhanced by digitalization. They are indicators for the transformation of education and formal learning.

Firstly, the keyword for considering writing – the topic of this paper – is focused on the *multimodality of representation*. While this is normal in our culture, it is not so in schools, where linear writing with characters is dominant.

Secondly, the formation of reality is changing in and by the process of *individualization*. Reality is constructed through individual perception, which is formed, generalized and validated through social processes and peers. At this time, in Western democracies this individualized formation of reality becomes visible as polarization; for example, in the form of belief in the peer group’s access to the world, e.g. the trustworthiness of information in the media (Jackob et al., 2019).

The risks of living are individualized through the building up of small personal lifeworlds, where the individual takes personal responsibility (Beck, 1986). Cultural products are acquired through the individual’s personal experience of their lifestyle and living environment, in which everything is important that confirms the reality of their own small personal lifeworld. This access to describe and explain the actual mode of agency in the egocentric world of *my* experiences and *my* feelings stems from Gerhard Schulze’s concept of the “*Erlebnisgesellschaft*” or “sensation society” (Schulze, 1992), and correlates with the theoretical access of “reflexive modernity” (Beck et al., 1994) (The translation of *Erlebnisgesellschaft* as “sensation society” is based on Ulrich Beck’s (Beck et al., 1994: 31) and Scott Lash’s (Lash, 1994: 163) explanation of the double meaning of the German word *Erlebnis* as *Erfahrung*, the objective side of experience, and its subjective side, *Erlebnis*. Schulze’s concept and analysis of *Erlebnisgesellschaft* / “sensation society” verbalizes the shift from an objective interpretation of the “world” and reality to a dominant subjective interpretation through the lens of “my personally experienced and constructed lifeworld”, which replaces the idea of the objective reality of the Enlightenment).

Formal education is limited to this appropriation of cultural products within the frame of reference of small personal worlds and through subjective, personal experience. The principle of an objective, universally valid world is a fundamental part of the educational model on which the school curriculum is based. However, learners who are disengaged from school bring into learning the contradictory personal perspective of their own experience, which guides their appropriation of cultural products. This contradiction between the school curriculum and the small personal lifeworld as a frame of reference for appropriation is an educational challenge in designing instruction. Disengaged is characterized by becoming “in distance to school”. An example of this can be seen in among eight 13 year-old boys who refuse to write in the traditional linear way with characters, but do this when producing a rap poem in a semi-professional rap studio outside of the school.

The term “disengaged” is used to describe those students who fail in school, not necessarily due to a lack of intellectual capacity, but due to being in an unconscious but active opposition to the school because of the dominant social frame of the school does not fit to the student’s social habitus. Referring to Pierre Bourdieu’s concept of cultural capital (Bourdieu, 2006) the disengaged students do not like or oppose acquiring the cultural capital offered by the school curriculum. This

follows and widens the argumentation of Basil Bernstein about the class orientation of school by accepting or excluding language codes, e.g. the restricted code of the working class or the elaborated one of the middle class (Bernstein, 1987). However, nowadays learners exclude themselves from formal learning in school by opposing the school's learning.

Thirdly, learning is *meaning-making*. Kress's summary of learning in a society of individualization leads to an understanding of formal learning in schools that contrasts with learning as teacher-guided instruction on objectified learning subjects (Kress, 2010). The new digital options enhance learning as meaning-making in user-generated contexts, which are defined as comprising the following elements:

A context is a frame for optional combinations of actions, representational resources inclusive media and literacy, virtual and local sites or social sites like socio-cultural milieus. (Dourish, 2004).

This definition of a user-generated context continues and extends the cultural situatedness of knowledge to recent digital forms of learning. For the model of situated learning in pre-digital times, John Seely Brown et al. claimed: "that knowledge is situated, being in part a product of the activity, context, and culture in which it is developed and used" (Brown et al., 1989: 32).

The affordance of communicative forms of teaching and learning to situated and/or contextual learning is educationally relevant. User-generated contexts are related, and are likely based on constructivist (Scardamelia, Bereiter, 1999), situated (Lave, Wenger, 1991) and conversational (Pask, 1976; Laurillard, 2002) designs for learning and teaching. The conversational affordance of formal learning with the pre-given curriculum can be associated with the term "re-interpretation"; that is, learning is conversational meaning-making and re-interpretation in the society of individualized risks in contexts.

2. Methods

Structuration model: structures, agency and cultural practices

The keywords are now considered according to the rationale of Anthony Giddens' concept of structuration, which includes the dialectic of societal structures and the agency of the individual (Giddens, 1984). Multimodality is seen as a societal, cultural structure, while agency refers to the individual's capacity to act (application; see Pachler et al., 2010; Bachmair, 2018). It is helpful to add cultural practices, such as formal learning in the school, to this concept, providing a three-sided dialectic of societal transformation. This triple dialectic approach attempts to investigate multimodality in formal learning as a complex that corresponds with Michel Foucault's concept of the dispositive (Foucault, 1978).

The structuration model is helpful in looking at the interrelation of cultural changes, with a view to the development of linear writing as a cultural resource to the multimodality of writing. One question to consider is if and how school, as the dominant cultural practice of formal learning, accepts and develops multimodality in its school contexts. Multimodality is a feature of societal and cultural *structures* that is used by learners in school projects, while school is the *practice* of formal learning.

In terms of the methodological argument, this looks to the learner's *agency* in our individualized society (i.e., the structure) in respect of the *structural* change from linear representation to multimodal representation and its correlation with the learner's *agency*. The question for learning is how meaning-making and re-interpretation in contexts works from the individual perspective of *my* personally defined and experienced life world.

Relevant societal and cultural structures as prerequisites for writing

The keyword *knowledge-based economy* refers and points to the cultural and societal structures that become visible, among others, through the standardization of education. The dynamic comes from the usability of knowledge, the exploitation of knowledge as an objectified result of learning for economic utilization. The utilitarian development of education leads to standardization through, among other things, the metrification of learning. This standardization conflicts with the individualization dynamic characterized by "*my*" personally defined and experienced lifeworld. The personally defined formation of social reality is embedded in the rationale of the delimitation (Beck, Lau, 2004) and provisionality (Kress, 2010) of generally valid and binding structures. Metaphorically speaking, this results in a world in flux and a disparate culture (Bachmair, 2016). The "mobilities paradigm" comprises the structures of

“multiple and intersecting mobility systems” (Urry, 2007: 44), and includes travelling, e.g. migration and “virtual communication” (Urry, 2007: 63), as well as “societies and systems on the move”, with their “intertwined social practices” (Urry, 2007: 63, 185, 59). Zygmunt Bauman’s *Liquide Times: Living in an Age of Uncertainty* (Baumann, 2007) focuses on the social side.

With regard to social semiotics, Gunther Kress foregrounds the multimodality of representation. This concept makes overt the issue of writing, which has to deal with the detraditionalization of the linear mode of writing with characters (like the writing of this paper). Multimodal writing, according to the rationale of delimitation and provisionality, will be the leading idea in opening the school to related practical forms of writing: writing for self-expression and investigation of the individual’s own identity, writing for reflection on the student’s learning process, writing within history studies, writing for investigation of local sites of learning, and writing for investigation of second languages in the new lifeworld of migrants.

Multimodality of texts: The writing of non-linear texts within a provisional culture

The process of the multimodal transformation of writing does not have an immediately visible conflicting function in the cultural transitional process. Multimodality does, however, represent a conflict in scholastically-defined cultural resources. Writing is a central cultural asset, established as a normal and ubiquitous resource through formal learning in schools. This was, among others, a cultural-historical impact of industrialization and its standardization from the nineteenth century onwards. In later times, new forms of representation appeared through the widening of genres in print media, such as comics, or through forms of media like television and its individualized mode, the video. The question is how the school, as the convenor of the writing and reading of linear forms of text, is reacting to having a variety of forms of texts which have already reached the level of a dominant cultural resource. Social semiotics (Kress, van Leeuwen, 1996; 2001; Kress, 2010) explains and defines the multimodality of texts: “Modes are semiotic resources which allow the simultaneous realisation of discourses and types of (inter)action. Designs then use these resources, combining semiotic modes, and selecting from the options which they make available according to the interests of a particular communication situation. Modes can be realised in more than one production *medium*. Narrative is a mode because it allows discourses to be formulated in particular ways (ways which 'personify' and 'dramatise' discourses, among other things), because it constitutes a particular kind of interaction, and because it can be realised in a range of different media. It follows that media become modes once their principles of semiosis begin to be conceived of in more abstract ways (as 'grammars' of some kind). This in turn will make it possible to realise them in a range of media. They lose their tie to a specific form of material realisation” (Kress, van Leeuwen, 2001: 21).

The educational task for formal and institutionalized learning – that is, learning in the school is to determine the school’s relation to multimodality, not least to avoid disruption for learners who are disengaged, and for formal education more widely. Within the triangular model of structuration, the educational task is to look at how to introduce multimodality in writing as a cultural resource into the school’s practice, and to look at successful examples of how this has been achieved. This intention is based on the motive to reduce inequality in education. John Rawl’s “Justice as Fairness” refers to institutional tasks as part of the fair options for citizens (Rawl, 1971: 3), which must include the task of a school to open its view on multimodality and, further, to see the rather new cultural phenomenon of multimodality as part of the personal life course within lifestyle milieus and individualized value systems. Amartya Sen emphasizes that “Justice is ultimately connected with the way people’s lives go” (Sen, 2009).

Multimodality within cultural development is driven and enhanced by the internet and its social platforms, by websites and communication apps, and by ubiquitous mobile smartphones and tablets. Obviously, the educational task is to integrate multimodality into writing with the intention of widening the representational options of the traditional linear text. This corresponds clearly with the mobile devices of everyday life, which provide a wide range of options for writing, from typing SMS and phone calls to photos and videos, established media platforms like YouTube, plus a large variety of multimodal communication apps like WhatsApp (Adami, 2017; Jewitt, 2008; Lotherington, Jenson, 2011).

Modes of representation in school workshops on multimodal writing: the educational perspective

It is perhaps not surprising that the integration into the professional and economic world of the ongoing structural development of digital technologies is the driving force behind the school system's adaptation to it in formal learning. This brings multimodality of representation in writing into school, more generally, as a standard for learning. With the objective of the development of learners in mind, the educational reform agenda should look to support students in dealing with the structural change to multimodality, not the least, as already stated, because the multimodality of writing and reading also reaches into the everyday lives of learners. Therefore, the emphasis is now on the school to deal positively with the competences of multimodality in and of everyday life.

Case studies of educational practices around these competences were identified as a way to find educational answers around the flexibility of writing modes within school practice for different types of writing, writing situations, purposes and impulses for writing. Target groups included learners who are disengaged from formal school education. In the case of learners in the primary school setting, the target pupils were those who had settled into school life without tensions. Further, students in the process of migration were considered. Over several years, projects like "text and image-workshops" were offered in Germany and the United Kingdom.* (The German school projects were supported by the Rotary Club Augsburg-Römerstadt and by the Heimatpflege, Regierungsbezirk Schwaben). "Projects" refers to learning in the sense of a constructivist (Scardamelia, Bereiter, 1999), situated (Laver, Wenger, 1991) and conversational (Pask, 1976; Laurillard, 2002) design for learning and teaching, rather than a design based on teacher-guided instruction. The intention was to enable students, especially those disengaged from learning in school, to use the multimodal resources of their everyday lives to write about their identity. These workshops about self-representation of the students' identity were widened to a subject orientation, in 2014 and 2015, to multimodal writing about war as history subject. To support those students in the process of migration, students were given the option to find regional locations for learning, e.g. a bicycle workshop, arts workshops, a workshop in the botanical garden. Their writing about the workshop should enhance their reflexivity about their learning process. Students were invited to produce a multimodal portfolio based on photos taken during the workshop, using PowerPoint slides. Further workshops for migrating students were on German as a second language, with the aim of discovering and investigating the visible, written German language in their lifeworld by means of the photo application of mobile devices.

Writing as a narrative collage: affordance of workshops to school practice

Workshops are a learning and teaching design focused on constructivist, situated and conversational learning and teaching. Mobile learning was applied in the sense of opening learning to contexts and generating context by means of mobile digital devices. The workshops were aimed at a variety of learning subjects, including self-representation as part of social learning, war as a historical and actual issue and as part of the school curriculum, finding options for situated learning outside of the school precinct, and German as a second language. The design for the workshops was orientated to the narrative collage, which uses not only simple, narrative or summary text forms, but also photographs and images or texts from the internet. In the traditional school environment, only written text essays are available.

Text-image collages were the focus of the "text and image workshops", in which PowerPoint slides or posters acted as a medium for narration. In the workshops in 2011 and 2012, rap was added as spoken song based on linear, hand-written or typed text oriented to self-composed or uploaded sound and rhythm. In later versions, the rap was the means of narration. The narrative text-image-sound collages are based on the idea of using the multimedia and multimodality that is taken for granted by young people today. Multimedia and multimodality are a combination of different forms of presentation, such as typed text, images, sound, video and current texts as the basis of narrative writing. Korina M. Jocson discusses the production of text by youth who are disengaged from formal education and in non-dominant racial and ethnic backgrounds in terms of how literacy changes when the separation between the school world and the world outside of school begins to dissolve, referring to a "proliferation of space" (Jocson, 2012: 298). This idea of

* The German school projects were supported by the Rotary Club Augsburg-Römerstadt and by the Heimatpflege, Regierungsbezirk Schwaben.

proliferation corresponds with the approach of situated learning (Lave, Weniger, 1991) and Gordon Pask's proposal for a conversational, communicative relationship between digital technology and humans based on humans having developed the rationale of technology and software (Pask, 1976). The educational option is to open the school, with its formal learning, to the multimodality of the lifeworld and the range of resources of digital and other media.

Explicitly referring to art, Jocson sees the assembling of the ready-made, pre-made material of youth culture as an "assemblage" based on "do-it-yourself" forms of action (Jocson, 2012: 299). She adds another form of action to do-it-yourself: narration. Narration is an established concept of interpreting collages/assemblages as communicatively condensed experiences of a chain of events. From this perspective, narration and collage are a form of appropriation that also appears in printouts of internet clips, with photos or pictures on posters, or in linearly designed PowerPoint slides, as well as in the complex, self-composed chant of rap. The forms of representation (printouts on paper, photos or videos on a mobile phone display, texts on a computer screen or digital blackboard, posters and drawings on paper, chanting, etc.) are diverse, multimodal and use several traditional and new digital media.

The appropriation of narration and collage means that students bring their own world of media and everyday life with them into school. For example, one of the participating students is a rapper who writes, composes and publishes his raps as videos on the video platform YouTube. On the second workshop afternoon, he presented two of his rap compositions on his mobile phone; while another student brought in a "cover" for the rap song, which he drew himself at home.

In some categories of multimodality, one can see modes for writing designed as a two-dimensional expanse, such as the paper poster with linear handwriting and self-taken photos stuck on, or posters on a computer screen. Using PowerPoint software results in a sequential modality, while video is a kind of spatial modality. The collage as a mode of writing retains and joins the diversity of modes together, supported by a narration, e.g. the narration of self-representation, the narration about family's profession, or the diverse narrations about animals in war, etc.

3. Results

Applied writing modes and student agency within the school workshop: overview

The preliminary question to address is how to present the complex multimodal representation of the students within a traditional linear academic text? The following representation of the students' multimodal writing seeks to identify the leading mode; e.g. a poster, a PDF file, or a spoken rap text within a video. These leading modes are framed by other modes and media, e.g. photos taken using a smartphone. Because the school practice is of relevance in interpreting the representational modes, a short description of the workshop as school practice is given, with further information about the visible agency of the students.

The following overview is organized in respect of more linear and extensive modes of writing, to spatial or more dimensional modes of writing.

First case: Poster with photo and images of language markers, handwritten linear text and "smiley" as emotional access to the German language (Germany, 2015)

The learning subject is German as a second language. The workshop was for 20 migrants and refugees aged between 13 and 17. A group of four students in the process of migration and who were already integrated into the school supported and guided the new arrivals through the workshop. The workshop lasted four days and was about exploring the new second language in the lifeworld. The result of the workshop was a poster with glued printed photos and written text, plus a "smiley".



Fig. 1. Final poster produced by migrant students, with images of the new second language

In a shopping centre and on their smartphones, these 20 students in the process of migration took photos of the written language used on goods and products. In order to share for common use, the students each uploaded six to ten photos to a WhatsApp group. Using their smartphones as translation tool, the students translated the words on their photos, glued photos onto posters and added handwritten translations.

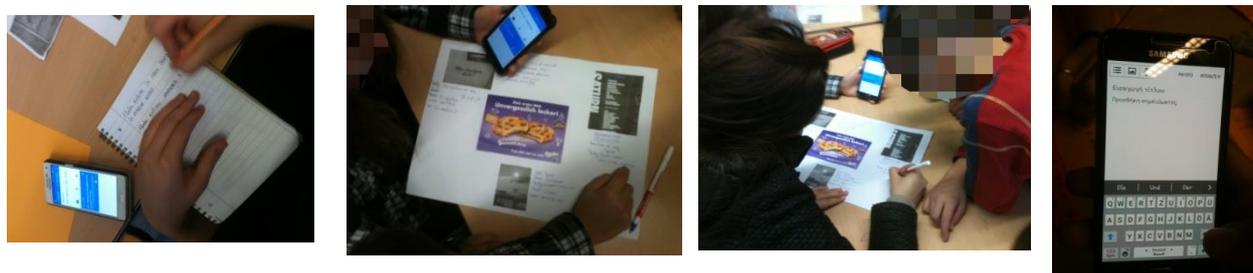


Fig. 2. Using a mobile phone for translation and WhatsApp communication

Before and during writing on the poster, the smartphone is used as a multimodal tool for taking photos, translation and communication.

Summary

Applied modes of representation and related media

- Linear handwriting on paper and on a poster for public presentation;
- Photos from language investigation taken by personal smartphone and communicated to peers via WhatsApp;
- Checking new German vocabulary in a dictionary app.

Agency of students (all students in migration)

- Socially integrative, supportive, very motivated;
- Culturally prescribed gender definition is not relevant;
- Peer-learning, experiencing new role of being a learner;
- Exploring conversational and constructivist forms of learning;
- Opening the school site to a context by using the digital tools of everyday life, especially smartphone photos and WhatsApp.

School practices

- Peer learning and constructivist learning with situated learning;
- The students widen their learning context into the lifeworld of consumption and their private communication by means of their smartphones and WhatsApp.

Second case: Investigation of the new school (UK, 2011)

Students with the status *Not in Education, Employment or Training* (NEETs) investigated their new school, combined it with their life outside of the school, and expressed their identity by writing on their own bodies. The two-day workshop began with an investigation of the college through the students' personal mobile phones, followed by an introduction to the presentation software Prezi in the college computer lab. The teacher invited the students to bring in material from outside of the school, e.g. from the internet or from at home. Whilst working on the Prezi

presentation, the students selected one image brought in from outside of the school. This image was printed on a t-shirt.



Fig. 3. Class with t-shirts on which their self-selected images are printed

Generation of contexts

With their t-shirt images, the group of students refer to three diverse contexts: everyday life, the internet and media, and the new school.



Fig. 4. Context: at home, family and friends. The photos are taken from a photo album



Fig. 5. Context: internet, media



Fig. 6. Context: national origin. Image with national flag of origin



Fig. 7. Context: vocational offers in the school. Image from the school's tailoring studio



Fig. 8. Context: sites of the school. School garden for relaxing and the toilet.

Summary

Applied modes of representation and related media

- Printed photos from personal smartphone or images from the internet for self-representation on t-shirt;
- Prezi software in the college computer lab.

Agency of students (partly migrants)

- Learning refers to familiar forms of meaning-making outside of the school;
- Making visible the students' own identity within the school by linking photos from outside, the lifeworld, and from inside of the school;
- Widening of the learning site of the school to a student-generated context with the lifeworld through photos, which becomes visible by t-shirt printing.

School practice

- Teacher-guided work on a Prezi presentation of the students' photo investigation of the college;
- Investigation of the new school as situated learning inside the school.

Third and fourth cases: Students' report on learning situations

This section looks for the level of reflection that opens learning as meaning-making which also includes reflection. Questions about the process of learning are not usually considered by students in formal learning, because this is the responsibility of the teacher; reflection comes into learning through assessment of the learning result. Learning as meaning-making is, or can be, embedded in the user-generated context. From this perspective, reflexivity is a task for the learner him- or herself.

A report on students' internships opened writing to a new mode of reflexivity through photo portfolios. Some of the students are second- or third-generation migrants. Narratives in the school about family professions and rap as standing together with writing was not accepted by the students, which seems to indicate conservative habits around modelling their own world of learning. Students prefer the established form of learning, perhaps sticking to their usual school world of learning and keeping their life context separate from school.

The second example concerns photo portfolios on the learning process of situated learning outside of the school. This was intended to offer the target group of migrating students an instrument for reflection in the new language and learning culture. The following three examples of photo portfolios deal differently with options to focus on the learning subject and the identity of the students.

Third case: Internship report without widening the context for writing (Germany, 2013)

The learning subject was a report on a practice internship undertaken by the majority of the students. The workshop took place in a school for special educational needs with 15 students, aged 16 and 17 years. The report was to be written on a tablet screen using a pre-given form. This was widened through embedding smartphone photos in the section about consideration of career choice, and adding details about the history of professions within the family by inserting excerpts from interviews with family members. Finally, the report was supplemented with a rap production about the family and working.

The only element to be realized by the whole class was the report on the internship. Exploring the family narrative around work and profession was started by three boys with video interviews: only these three students, out of a group of 15, brought in videos from home with interviews about their families' career and professional history. These video interviews were not further processed by the students due to lack of time in the school lessons and lack of interest or explicit rejection by students. Just one student produced, with the support of a professional rap teacher, a rap about family and profession. He presented his rhythmically-designed linguistic expression of his personal themes in a video. Although a video was produced just by one student, one other student sees himself as a rapper and performed a rap in class (see below).

Report: writing on tablet using a pre-given worksheet

After the students' internship, all students worked on a form about ways to get into the professions they had experienced. Using their tablets, the students completed a worksheet, inserting the name of the institution and the activities in the job, and the educational prerequisites for the occupation.

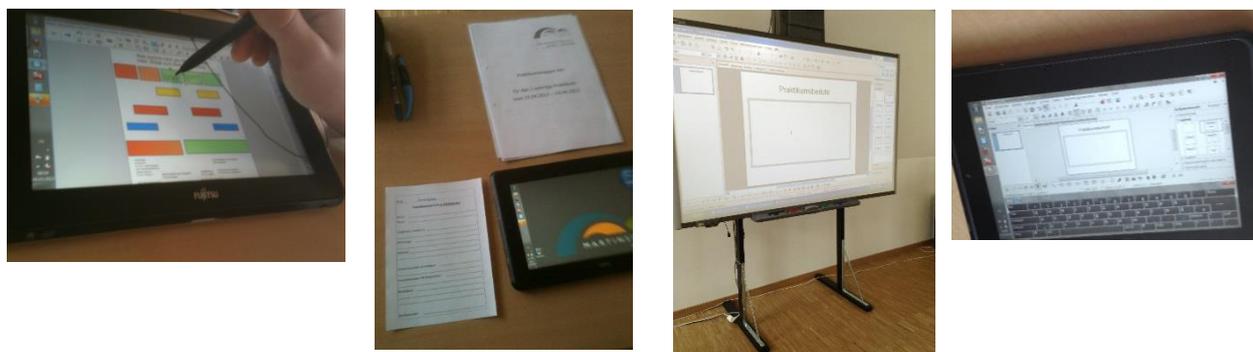


Fig. 9. Tablet with pre-given form for writing, and the linked use of tablet and mobile phone

Students use the tablets to search the internet for images that represented their workplaces, activities, tools and materials. Students who had not completed an internship (for various reasons) looked for pictures representing their possible internship.



Fig. 10. Images from the internet and own photos for the internship report

The workshop activities included writing by hand in addition to writing with tablet and handwriting and drawing for the report

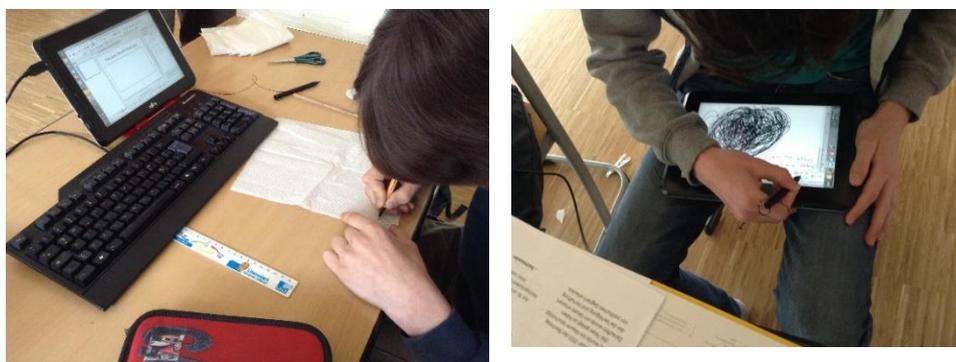


Fig. 11. Multimedia writing and doodling on tablet



Fig. 12. Presentation of final printed report

The idea of producing a handwritten portfolio was introduced by the teacher as students' contribution to the final report of the workshop. Only one student explored how to produce a photo portfolio, but stopped after having finished the first handwritten note about optional photos.



Fig. 13. Handwritten first step to a learning portfolio

Summary

Applied modes of representation and related media

- Linear text with characters written using a pre-given form on the tablet, which was presented using a projector;
- Own photos and copied images from the internet inserted into the text;
- Handwritten list of possible photos for planned learning portfolio;
- Handwritten text as draft for the text of the report on the tablet and as draft for the learning portfolio.

Agency of the students (partly second- and third-generation migrants)

- Students worked cooperatively on their reports using their tablets, with motivation and target orientation, which is important in applying for a job. They are familiar with linear writing and supplementing modes of representation through the internet.
- The majority of students were not motivated to change their learning habits. Two girls actively opposed the idea of introducing a family narration about the family's working and professional lives.
- Three boys made video interviews at home but did not process them due to lack of time in the school lessons and lack of interest or explicit rejection by students. They did, however, start to open the school precinct to further contexts.
- Supported by a professional rap teacher, one student produced a rap about family and profession. He presented the rhythmically-designed linguistic expression of his personal themes in a video. In doing so, he followed the project's offer to widen the formal learning site.
- One other student sees himself as a rapper and sang a rap in class, but he was not interested in producing a video in the school. As such, he separated the contexts of formal and informal learning and representation.

School practice

- School practice is dominated by the official curriculum, but is open to the use of a tablet as device for writing. Conversational learning modes are also welcomed within the established learning routines.
- There is restricted time to develop new forms of learning for exploring multimodal representation, e.g. for writing narrations or using sound for representation.
- The individual learning disposition and intentions of the learners are very respected.

Forth case: Learning portfolios with photos on PowerPoint (Germany, 2012)

The learning subject is German as second language, alongside producing photo portfolios to consider and present the student's own learning process. In so-called transition and integration classes, students in the process of migration, aged over 14, were given the option to participate in practical workshops outside of the school, which follows the concept of situated learning. This offer ranged from bicycle repairing to working with a biologist in a botanical garden and working with artists in an arts centre. The leading idea was to open local sites outside of the school to students for learning, and provide them with opportunities to speak German in the German lifeworld. The students were invited to take photos of their workshops and to deliver a short report on their workshops using PowerPoint slides. The students produced a variety of PowerPoint reports and

presented them formally to their classmates. These PowerPoint reports, with photos and written text typical in PowerPoint slides, have the educational function to practically reflect the student's own learning process. In comparison, the class that wrote reports on their internships did not reach this level of reflection, sticking to the pre-given form of report in traditional linear writing. In workshops outside of the school, the students could develop, test and implement new modes of representation for becoming aware of sites and procedures for learning. They should become familiar with investigating the new local environment as a site, or sites, for learning and production. The following examples give just a small sample of such photo-portfolios. The educational intention was to investigate and use German as a second language in a multimodal way, especially with images.

The workshop on biology in the local botanical garden was oriented to a learning subject: the botanical garden itself. The portfolio, shown in Fig. 14, sticks to the learning process in the new situation of learning outside of the school in a botanical garden, showing photos of the specific sites and explaining, through linear writing, the process of investigation. It also presents the group of learners within the learning process.



Fig. 14. PowerPoint slides of the photo portfolio of the workshop in the local botanical garden

The portfolio about an arts workshop on graffiti painting is focused more on the learners and their positive self-representation. This photo portfolio cannot deny its descent from the holiday photos of everyday life, and opens a context that is supported by situated learning at original sites, in this case in an artist's studio.

Summary

Applied modes of representation and related media

- Photos taken with smartphones, well organized on the PowerPoint slides and respectively on the projection surface;
- Framing colour of the PowerPoint slides;
- Linear writing of texts with diverse graphic design, explaining the photos.

Agency of students (all in the process of migration)

- Students represented themselves differently. Some girls were closer to female representation, similar to that found in advertisements, which opens the context to public female gender representation. Boys kept to the learning subject and the work of a stonemason.
- The portfolios are conversational and organized for communication with an audience.
- Only the girls who participated in the graffiti studio workshop opened their portfolio to their world of everyday life.
- Two portfolios (from workshops in the graffiti studio and the botanical garden) contain self-representation of the students.
- No indication that students subordinate their learning in school – here, situated learning – to their personal world view in the sense of the “sensation society” (*Erlebnisgesellschaft*) (Schulze, 1992).
- Students fully accept and like the school learning context being widened to regional sites of practical learning outside of the school, and actively use this.

School practice

- Situated and constructivist learning with conversational integration into the cultural world outside of the school.

Fifth and sixth cases: PowerPoint slides with images, photos and linear text, prepared on paper or on screen, and publicly presented

Fifth case: Creative writing with a focus on identity and self-representation (Germany, 2010)

The workshop took place over eight afternoons and ended with a school-public presentation, which was also reported by the local newspaper. On a voluntary basis, the workshop was attended by 12 boys and girls, aged 14 and 15 years; some attended only on a temporary basis. The majority of students were second- or third-generation of migrants; two were first-generation migrants. The workshop offered an opportunity for creative writing using media and representation modes of youth culture in school, with the aim of discovering and presenting of the student's own identity. The principal media were computers with PowerPoint software and mobile phones. The modes were bilingual linear text, alongside photo images and a hand-drawn image (the flower on the first slide, Fig. 19). The workshop started with searching and collecting images on the internet and in the surroundings of the school. Three boys participated in just the photo investigation of the school environment, putting together their mobile phone photos, and looking for similar images on the internet. These photos were not part of the final PowerPoint slides. Texts and images from the internet were used for the final PDF, but mainly self-written linear texts.



Bilder 5 – 8

Bild 9

Bild 10

Fig. 17. Photos from outside the school grounds

With some of the photo images, the students did not go just outside of the school, but transgressed the school as a learning site, opening it to and combining it with the age and gender context of the students' lifeworld. Also, girls challenged the school orientation of the workshop

through a randomly designed doodle on the school blackboard. This scribbling opened the way to the students' bilingual identity, with a Russian or East-European family language and the standard German of the school.



Fig. 18. Informal scribbling in German and the students' family language with the trend to provocation

The PowerPoint result of a group of three boys went from writing on the chalk board and random searching on the internet to clearly structured expression of their identity as being social in an active and aware mode (*Freunde / friends*). In this target-oriented manner, they added to the end of the slides the highly appropriate headline *Collagen unserer Sprache* (Collages of our Language) (see Fig. 19). This final slide contrasts the associative beginning and indicates a rather high level of awareness. In the slides that formed the core of their presentation, they integrated photos from the family photo archive, and present themselves in a selfie as successful at a trade fair for vocational training. In respect of user-generated contexts they open their represented context from school to family with their biography as children to their expected vocational training and profession.



Fig. 19. Slides of the boys with photos, images, and self-written and copied texts

On their slides, the girls introduce themselves as participants of the workshop. They also include girls who had only partially participated in the workshop, and introduce the boys who were in the workshop until the presentation. Using typed texts on the slides they name their themes (friendship, love) as well as their school as the site of working. They show that they are aware of their working method with a language game on the blackboard and with the computer. The core of their presentation are text-image collages with elements obtained from the internet. Finally, there is an arrangement of photos of the class in the schoolyard and leisure area.

Summary

Applied modes of representation and related media

- Typed linear text copied from the internet, self-taken photos, handwritten linear text and symbols in a well-directed collage;

- Media used were PCs, a wall screen for projection of PowerPoint slides, and mobile phones.

Agency of students

- Awareness of own biography, social intention and appearance, of being in school;
- Working in gender-homogeneous groups;
- Opening the context to life outside the school, integration of school activities with the context of biography, family and the way to own profession;
- Communicative and integrative on the school site.

School practice

- Conversational, constructivist learning in addition to the school curriculum;
- Workshop is voluntary, students can leave the workshop.

Sixth case: *Animals in War (UK, 2015)*

The history project in a school for special educational needs on “Animals in War” aimed to include the production of PowerPoint slides with images, photos and linear text, prepared on paper and/or screen, and finally publicly presented in the school. The participants were nine students, aged 12 to 13 years, at learning Key Stage 1 to 2. Some were first-, second- or third-generation migrants. The workshop consisted of five sessions over five weeks. The first session focused on the students’ personal theories about war and how to write a story on “My Favourite Animal”. This was followed by a one-day excursion to see working horses at the Changing of the Guard and The Household Cavalry Museum in Whitehall, London, and to the sculpture of vulnerable animals at the Animals in War Memorial. Students then produced their report of the excursion, which led to a public presentation of outcomes in the school.



Fig. 20. Exercise book of a boy with handwriting and hand-drawing, and a later text-book based on the Halftone 2 app, with images from the internet and self-taken photos of an excursion

Writing began with a handwritten story. Figure 9a shows text produced by a boy about animals in war. In addition to handwritten text in his exercise book, the boy used the Halftone 2 app to write two comic strips. Comic strips and handwriting combine linear texts and images in a multimodal way. The difference in results comes from applying the Halftone 2 app using a design for comic strips. The two different writing modes show that the boy opened his learning context from school to reading and literacy in the area of entertainment.

In developing their personal theories about war and writing a story, students searched the internet and applied other media sources, such as television documentaries, using the school tablet. Students integrated this material into their handwriting.

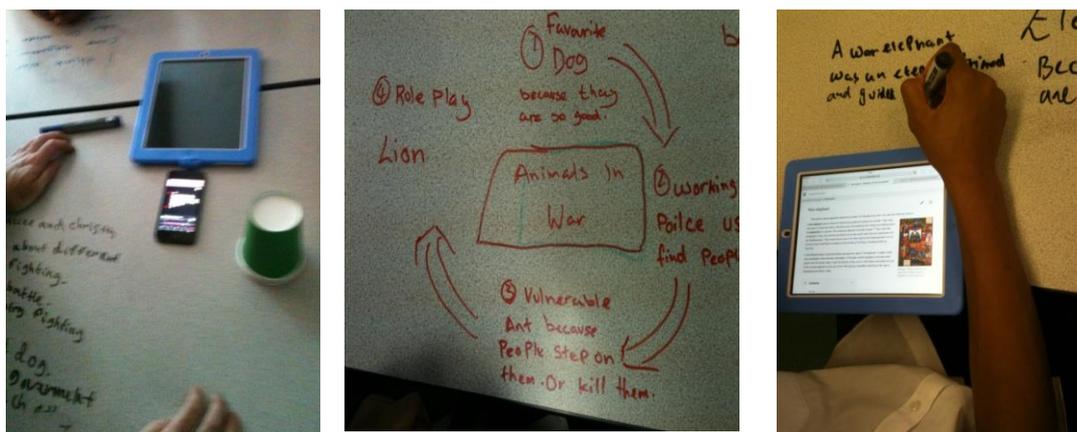


Fig. 21. The process of writing

Examples of PowerPoint slides for the final public presentation in the school consisted of a combination of linear text and images, which is typical for PowerPoint slides.

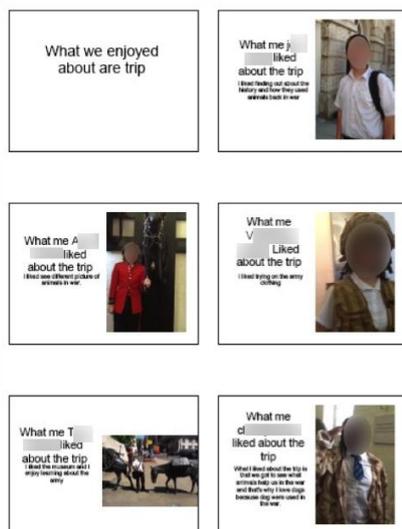


Fig. 22. PowerPoint slides with self-taken photos from excursion and typed comments

Other media of investigation besides the tablet included a smartphone that could be borrowed from the teacher.

One student needed a kind of private booth for retreat in the classroom. When participating in groupwork in the classroom, the booth was substituted by listening to self-selected music from the internet, e.g. from YouTube. This user-generated context was fully accepted by classmates and the teacher. In this context of pop music and pop narratives, he worked, wrote and concentrated successfully (see example in Fig. 22).

Summary

Applied modes of representation and related media

- School tablets for investigation and copying images from the internet;
- Linear writing with characters and images or photos;
- Slide projection on wall screen and computer screen;
- Handwriting on paper with images glued on the paper.

Agency of students, partly migrants

- Students are familiar with conversational and constructivist learning in group work.
- One student uses his internet-related context of entertainment to set up his personal workspace, a user-generated context, for effective linear and multimodal writing.
- Situated learning outside of the school was appreciated in a tourist sense and intensively used for spontaneous investigation in respect of the learning subject by taking photos. Students integrate the respective modes of representation of the contexts offered by situated learning in their self-produced texts.

School practice

- Conversational and constructivist learning with group work;
- Situated learning outside of the school on sites relevant to the learning subject “Animals in War”.
- Support from the teacher and teaching assistants for group work and for individual students.
- The teacher offered examples of his own learning from television about an elephant in war.

Seventh, eighth and ninth cases: Writing with video, rap rhythm and sound for composing a text***Seventh case: From narrative collages of copied internet images to a rap poem based on lyrics written by the students (Germany, 2011)***

Eight 13 year-old boys, mainly second- or third-generation migrants, refuse to write in the traditional linear way with characters. Offered access the internet and to copy what they liked, except pornography (which had to be controlled with two boys in the group), at school they copied pictures from the internet and put them in a poster. The writing activity was the copying and pasting images. They later went on an excursion to a rap studio in another city, where they wrote their own handwritten rap text. Following this, and under the guidance of a rap teacher, they produced their own rap. During the workshop, the students developed their mode of writing from copying and pasting images from the internet just for fun, to create narrative posters with images from the internet and writing and performing rap texts. Finally, they produced a video with the poster images and their rap. Narratives of text-image-sound collages are based on the idea of using multimedia and multimodality as taken for granted by young people today.



Fig. 23. Images copied from the internet on a poster

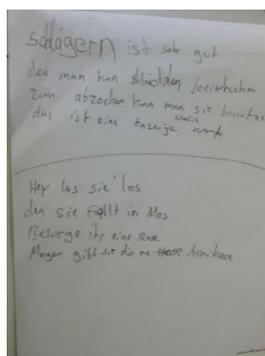


Fig. 24. Handwritten draft of lyrics for rap



Fig. 25. Posters as part of the rap video self-produced by the boys (faces anonymized)

The following text is part of professionally produced transcript of the students' rap video, not written by the students themselves but students sung the own texts. The group worked in a sound studio with their handwritten text on paper.

Rap 1

Today we celebrate and then it goes off
 This party without alcohol would have laughed
 I dance Disco Pogo have an own logo
 It's clear I'm getting into your cart Mr. Free
 Mr. Teasie is here on his knees
 Get me a beer jo you can you think it
 My voice can direct your brain
 One more word from you and you'll die right here

Rap 2

Your mother can not cook
 Your father has heart-peals
 They come with a ray
 And at noon, I go putter golf
 A boy is made of bone and his name was Jochen

Summary

Applied modes of representation and related media

- Copied images from the internet using the school computer;
- Handwriting on paper to produce a rhythmic, organized text for rap lyrics;
- Sound production in a music studio.

Agency of students

- Depending on their age of development, reinforced in a gender-homogenous group of boys, the students stay in their small cultural world, in which the internet is a dominant cultural resource. Their small world is self-constructed in the rationale of the "sensation society" (Schulze, 1992). They actively refuse to write in a scholastic mode. Their way of writing using a copy-and-paste mode is on a very simple level of reflection.

- The internet is the door-opener to the students' cultural context.

- Getting out of the school site and the school culture and into a site of semi-professional youth culture – the rap studio in a metropolitan town – the boys widen their cultural practices and activate their acquired school competences in writing as a resource for participating to the youth culture of rap.

School practice

- Situated learning opens the students' self-restriction to their context of youth and commercial culture, and enables the students to accept additional cultural resources for their constructivist and conversational learning.

Eighth case: Re-interpretation of war (Germany, 2015)

The workshop's aim was to approach the issue of war 100 years after World War I from the perspective of the students' youth culture. The project was realized through eight three-hour sessions and took place in the school and, mainly, in the sound studio of the local youth centre. Finally, a public PowerPoint presentation was given in the local culture centre in front of a large audience – this was a significant issue for the participants, 12 boys and three girls, aged 14 and 17 years, in the "general school" (*allgemeinbildende Schule*). The majority of the students were second- and third- generation migrants, and their major concern was to get an apprenticeship contract by the end of the school year.

To start with, the students briefly discussed digital war games in their everyday lives, before switching to their family stories about war. Motivation came from students with a Russian family background. Ideas for stories emerged associatively and were formally verbalized through video-recorded interviews, which led to the written text of rap lyrics as basis for a rap production. WhatsApp was the communicative tool used by the students for self-organization. Finally, students

developed a logo for their project presentation and the handout of their two rap lyrics. These activities show the students' awareness of embedding writing in a design.



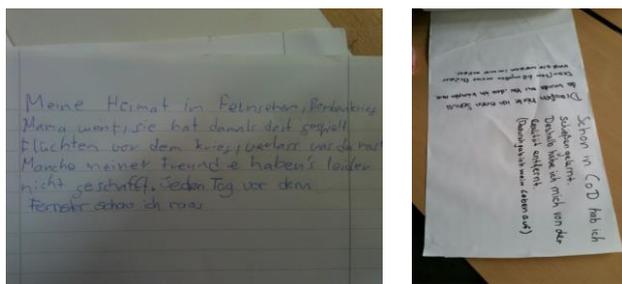
Fig. 26. Students' awareness of design in a self-produced poster

Students' PowerPoint slides at the final presentation of the rap video in a local cultural centre

These slides were not proposed by the teacher, but are the result of the students' intention to publicly present their rap and their project. The slides also function as a learning portfolio and express the students' awareness about their work.



Fig. 27. Students' PowerPoint slides for the final presentation

Steps from handwriting to the final typed rap lyrics about war*Translation for this paper*

Part 1:

Already in CoD.

I learned how to shoot.

That's why I've distanced myself from reality.

So I gave up my life, I threw away the controller and walked out.

Outside I heard a shot and I realized I had to fight. Because my brothers are fighting and they're getting tired. Helping them is my duty, if they die I lose face.

Hook of the final Rap.

Too much war on this earth.

Too much power in the wrong hands ---

Too many people - dazzling you -

Before I die, I want the conflict to end here.

Otherwise the dead will become legends.

Fig. 28. Steps from handwriting to the final typed rap lyrics about war*Communication by WhatsApp for integrating family languages*

WhatsApp was used to write the rap lyric in the students' family language, in addition to German. For this paper the German sentences are translated into English and marked with [.

A..j: Mi protef wajni nasha jedinstwinja orschija eta musika

Teacher: A..j, mein Russisch beschränkt sich darauf, dass ich wie ein Erstklässler Kyrillisch buchstabieren kann. Was heißt der Satz oben? [Teacher: A ... j, my Russian is limited to being able to spell Cyrillic like a first grader. What's the sentence above?]

A..j: Wir sind gegen krieg , unser einzige Waffe ist Musik. [We are against war, our only weapon is music.]

A..j: Blos was oben in der lyrik ist , ist falsh geschrieben hh [Just what's up in the lyrics is falsh witten hh]

A.a: Keine sorgen das hab ich selbst übersetzt ist schon richtig! ! [Do not worry that I translated myself is already correct! !]

A.a: Jaa also ich das mit rusischen Buchstaben schreiben würde [Jaa also I would write that with Russian letters]

A..j: Mu nie ho4im waynu , paetamu mi delaim etu musiku

Teacher: Das ist eine perfekte Aussage. Mit der sollten wir in Russisch, Türkisch und Deutsch als Überschrift verwenden. [That's a perfect statement. With that we should use in Russian, Turkish and German as the headline.]

A..j: Mu nie ho4im waynu , paetamu mi delaim etu musiku
Wir wollen kein krieg , deshalb machen wir diese Musik. [We do not want a war, that's why we make this music.]

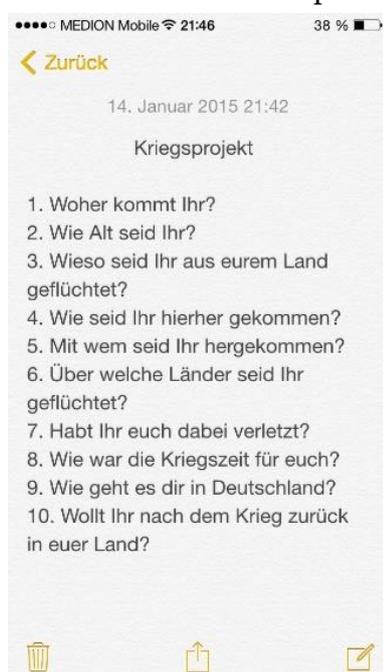
A..a: Jaa klingt besser auf ruisch [Jaa sounds better in Russian]

A..j: Da ist sogar ein reim drin. Jaaa [There is even a rhyme in it.]

A..j: Also verwendet besser die zeile : [So better use the line :]
Mu nie ho4im waynu , paetamu mi delaim etu musiku
Wir wollen kein krieg , deshalb machen wir diese Musik. [We do not want a war, that's why we make this music.]

Students' outline for their interview with a boy from Afghanistan

Motivated by the teacher, the students interviewed a boy from Afghanistan about his view on war. The students developed a typed interview guide and transcribed the interview.



Students' interview transcript (English translation)

Transfer student: I used to play in Afghanistan, Turkey, and Call of Duty at my friend's when I was young. My friend recommended and explained it to me. I had fun with it, and I could take them all down.

Class 9a: How old were you when you played Call of Duty?

Transfer student: I was 12 years old.

Class 9a: Were you allowed out alone or were your parents afraid for you?

Transfer student: I was too small to remember, but I often travelled with my parents.

Class 9a: Do you have siblings?

Transfer student: We are 5 children (4 brothers and 1 sister)

Class 9a: Are you the oldest?

Transfer student: No, I'm not.

Class 9a: How old are your siblings?

Transfer student: I am 15, my brother is 13, my other brother is almost 10, my third brother is 8 and my sister is 2½.

Summary

Applied modes of representation and related media

- From linear handwriting on paper to typed text on tablet, smartphone, PC and printouts

with image from internet and book cover;

- Writing oriented to facts and connections;
- Rhythmic writing within the genre of poetry;
- Written rap lyrics, self-sung song with self-produced sound.

Agency of students

- Experiences in self-organization for using the sound studio of the local youth centre;
- Self-organized and target-oriented group communication by means of smartphone and WhatsApp. A few students excluded themselves from cooperation, but did not obstruct the work process. The students insisted on working without a rap teacher outside of the school.
- Connecting the issue of war with the family narrative, especially the family which had migrated from Russia to Germany;
- Being able and aware to use multimodal writing to link different contexts, such as own family, refugees, digital games, school, youth centre, arts centre;
- Awareness of digital technology for text and song production; awareness of the design of a public presentation of text, rap song and PowerPoint slides.

School practices

- Situated learning organized by students in the local youth centre, and based on the experiences of some students, to produce rap songs.
- Conversational learning on the students' experiences with modes of the youth culture was well accepted for the workshop.
- Students' familiarity with constructivist learning in sound production in everyday life was integrated and enhanced for all writing activities.

Ninth case: Rap production about the family and profession (Germany, 2013)

Writing a rap gives the text a form characterized by the rhythm and sound of the rap. As described above, a workshop based around writing an internship report took place in a school for special educational needs with 15 students, aged 16 and 17 years. The intention was to embed considerations of career choice and family history in the internship report. During the workshop, one student who saw himself as a rapper sang a rap in class, but did not join the guided rap production. One other boy, aged 17, did not work on the family narration about profession, but developed his rap about family and profession. The rap phase of the workshop started with two students, but after one of the students left the workshop after the first session with the argument that his mother insisted that he only attend lessons with relevance to his final certificate. Only one student produced his rap about family and profession. He liked his rhythmically-designed linguistic expression as a means of expressing his personal themes around family and profession. The rap production was attended and supported by a professional rap teacher.

The typed song text for the rap about profession and family

Family Master Class (English translation of the German lyrics)

4 bars beat

Two choruses:

Passenger____
of the family master class
she is one cool fat saucer
and floats away
from the grey mass.

1st verse (V)

Dirty Dancing for the 100,000th time
Mother doesn't know it by heart for me normal.

Fast & Furious____ exactly our style,
they're drifting____ into every curve.

2nd verse (K)

Pancake, toast, maple syrup and butter
 and scrambled eggs___ everything from the mother
 Bacon, grapefruit and cocoa
 From the USA by the best woman

Two choruses:

...

3rd verse (VK)

On the motorway___every mosquito crashes
 with 200___Exactly in every parking space,
 Strong in roar and mobile phone gambling
 with rice and sugar___Get you off your socks

Two choruses:

...

Summary

Applied modes of representation and related media

- Handwriting on paper of rap text as draft; final text with self-selected design, and ? typed by tablet and printed;
- Rhythmic writing within the genre of poetry.

Agency of students

- The student deals with the topic of family and profession as a personal issue, and likes to give these personal issues a self-expressed form.
- The student welcomes the intensive support of the rap teacher.
- The student begins to transgress the “small” view of the cultural world of his class.

School practice

- The school supports situated learning, but does not communicate it to the parents;
- Support of constructivist learning.

10th case: Writing by means of apps (Primary School, Germany, 2016-2017)

The Book Creator app works as a multimodal organizing instrument for exploring the new second language. In a primary school, in a language support course for migrants, twice a week the students from regular classes learn and work with the migrant students in peer groups of two learning buddies, or so-called “learning tandems”. Each learning tandem, 10 tandems in total, has its own tablet. Using the Book Creator app, each tandem produced its own individual exercise book in which photos are verbalized through written or spoken language. Some photos stem from the migrants’ families, taken on their smartphones and sent to the school’s Dropbox account; other photos were taken by the learning tandems during short excursions in the neighbourhood of the school. Using Book Creator, the students added typed comments in German to the photos to produce a digital book on the tablet.

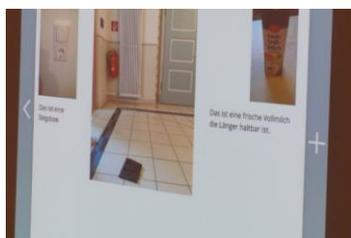


Fig. 29. Page of a book with photos of language markers taken at home and in school, with typed verbalization

On the excursion to school’s neighbourhood, students took photos using school tablets and integrated some of these photos in their books, organized using the Book Creator app.

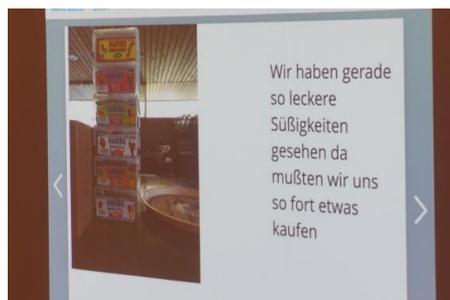


Fig. 30. Pages of a book with photos of language markers taken in and around the school, with the students' typed verbalization

It was also possible to add linear handwriting and drawings of “smileys”.



Fig. 31. Book pages with drawings

The Book Creator app offers both multimodal resources in the sense of media such as photos, and the means to combine different modes through design. Offering design modes seems to be the main function of the Halftone 2 app, which was used by a boy in the “Animals in War” workshop. This app is labelled as a “Comic Book Creator”, and offers a variety of design resources. The boy used these comic design elements to combine, in multimodal way, linear texts and images. The Book Creator app works in the sense of a new digital book media, which integrates and offers multimodal resources. It replaces the traditional handwritten workbook and leads to the conversational functions of digital tools such as the tablet and the internet. Learner-generated contexts as an element in learning as meaning-making and re-interpretation is part of the rationale of such app-created workbooks.

What was the result of the photo investigation of the vocabulary of lifeworld and working with the Book Creator? In total, the students collectively dealt with 114 nouns, 30 verbs and 53 differentiating words to the 114 nouns. The appropriation of the photographed language markers clearly goes beyond mere reproductive copying. The students wrote their own statements, approached the meaning of the language markers, among others, and explained their meaning. They searched for their own appropriate vocabulary and evaluated it, used colloquial language, created writing contexts, and integrated non-language symbols and drawings. The children also strove for correct spelling.

Summary

Applied modes of representation and related media

- The Book Creator app offers and comprises all relevant modes of representation, including handwriting, linear typed text, drawing, colours, photos, videos, sound, through the medium of the tablet.

Agency of students

- During peer learning, the students try and test the options for representation and integrate them into their book.

- Discovering the new German vocabulary and applying it rather differently, the students combine their exposure to the new vocabulary with their self-representation by means of the app's representation modes.

School practice

- Collaborative learning scenario of peers with different competences in the second language;
- Situated learning for discovering the new second language in the lifeworld;
- Applying the discovered vocabulary on a tablet by means of the Book Creator app.

4. Conclusion

The intention of the participating schools was to enable their students' autonomy for learning, not explicitly the widening of writing resources. This included the creativity of writing as expression within autonomy of learning, and opened the school precinct to everyday life and youth culture with its multimodality of representation. The instructional design was explicitly connected to constructivist learning, with the teacher mainly in a consultancy and supporting function. It also aimed to find situations outside and inside of the school for stimulating the students' creative and autonomous learning.

Peer learning was welcomed and enhanced. Such a design for formal learning was accepted by the school curriculum, but in some schools this was considered as an exceptional event within a restricted time-setting. Some of the school projects were rather far away from curricular guidelines; for example, the workshops using PowerPoint slides or video for self-representation, or video about the family's professional background. Some projects were closer to the curriculum, including the internship report, German as a second language, and the projects about war. The target groups ranged from children in primary school, adolescents, learners with special educational needs, newly-arrived migrant students, and students in families of second- or third-generation migrants.

This breadth of variance does not allow for generalizations on what could be the best learning design for multimodality, but shows the multimodality of writing, how this works within the complexity of pre-given changing cultural structures, and how it can further the learners' agency and the school practice. As such, this study aims to provide case-based models for discussing optional school innovation within the changing culture of writing, from standardization to provisionality.

Rather than generalizing the results of different learning and teaching designs in multimodal representation, the intention is to look for successful and practical examples of the interrelation of writing modes with features of the agency of the students. Further, it is to discover designs for learning and teaching in an innovative way, using new digital, mobile tools, which can be realized within established school practice. Keywords for innovative designs, beside constructivist and conversational, are the orientation to user-generated context in the sense of situated learning and virtual contexts. Argued by means of the cultural disruption that transforms learning to conversational meaning-making in context, the focus is on the learner's capacity to integrate their experiences of everyday life and the modes of representation that they appropriate in everyday life. The agency of the "sensation society" ("*Erlebnisgesellschaft*") (Schulze, 1992), and its changing subjectivity in defining reality from the personally experienced and constructed lifeworld, is also a relevant issue.

There are two evident examples around the dynamic of the learner's agency for learning in school driven by the personally experienced and constructed lifeworld. One example comes from a school for special educational needs and its workshop around writing an internship report, which should be linked to the family narration about profession. In practice, the students were invited to use their smartphones to record interviews with family members, and to write and compose a rap. All but one of the students insisted vehemently that they would not go beyond writing the internship report in its pre-given form of a linear text. However, they welcomed cooperative forms of learning and added familiar images from the internet to their reports. It is probable that the students disliked widening the referential context of work placement and dealing with unknown modes of representation, especially of self-reflection by generating a context, as this context would transgress the secure context of school. This example points to the students' agency not to leave the familiar and controlled world of formal learning liked by them. Only one boy accepted and used the school's offer to compose a rap. He wrote a linear typed text about family, which adopted the rhythm and sound of a rap.

The alternative becomes visible in the project involving boys who refused to write in the traditional scholastic way, where linear and typographic writing was replaced by copying and pasting from the internet. When being presented with the offer to produce a rap video in a semi-professional studio, they accepted working with linear handwriting without any complaint. The target of composing their video, inclusive of paper posters, outside of their school was attractive,

and they therefore activated the writing and working competences they had appropriated in school. Comparing these examples under the guideline of the groups' agency, one similarity becomes visible: the formative power of the personal "small lifeworld" as reality, which leads to diverse cultural resources for writing.

For the students not in training or a profession but starting with professional training in a school, the project to investigate the new school context shows how writing with photos, practically (printing photos and words on t-shirts) generates a context for reflexivity. For example, a girl generates a context between home, family, friends and the new school by using photos from a private photo album.

New modes of writing within the multimodality of digital representations include options to challenge the learner's agency for reaching a higher level of reflection, for example through a photo portfolio in which different incidences of agency appear.

Remarkable is the development of apps like Book Creator, which was used in a primary school for discovering the new second language in the lifeworld, and applying the new language using digital and multimodal writing within peer learning. This is a new offer that deals with diverse modes of representation in an integrative way.

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 367-380

DOI: 10.13187/me.2019.3.367
www.ejournal53.com



Media Literacy for Woman's Empowerment. A Case Study with Groups of Honduran Indigenous and Rural Women in Vulnerable Situation

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Abstract

This investigation analyzes the impact of a media literacy project implemented with groups of rural and/or indigenous women, mostly of the Lenca ethnic group, in the departments of La Paz, Ocotepeque and Lempira, in one of the poorest regions of Honduras. The objectives of this project were to reduce their vulnerability through media literacy and increase their capacity to raise awareness and to apply good practices in their communities regarding food security, agricultural productivity, marketing of their products, gender leadership and affirmation of indigenous culture. The results indicate that this type of media education in non-formal contexts advances social change and improves job opportunities and the empowerment of vulnerable groups, which helps to reduce poverty. Both the data collected through in-depth interviews with training participants and the subsequent follow-up confirm that media literacy in non-formal educational environments allows women to acquire skills enable them to boost their presence both in their municipalities and in digital contexts, shed light on their problem areas, develop the concept of indigenous culture, reduce their productive vulnerability and improve their socioeconomic situation through the use of accessible communication tools.

Keywords: media literacy, indigenous rural woman, gender, non-formal education, media education.

1. Introduction

To what extent can media and audio-visual literacy be an effective tool to combat inequality and help empower vulnerable groups in social environments marked by poverty? This is the premise of our work in different Latin American countries since 2011 to understand if education media makes sense as a tool to produce effective social changes, even in disparate groups with little or no knowledge of the digital environment and enormous difficulties in accessing information.

This investigation analyzes the impact of a media literacy project implemented with groups of rural and/or indigenous women, mostly of the Lenca ethnic group, in the departments of La Paz, Ocotepeque and Lempira, in one of the poorest regions of Honduras. The objectives of this project were to reduce their vulnerability through media literacy and increase their capacity to raise awareness and to apply good practices in their communities regarding food security, agricultural productivity, marketing of their products, gender leadership and affirmation of indigenous culture.

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2. Materials and methods

Honduras is the second poorest country in the Americas. According to data from the National Institute of Statistics (INE), in 2016, 60.9 % of Hondurans lived in poverty, and of them, 38.4 % in extreme poverty. The main problem in Honduras is therefore to overcome inequality and poverty, which severely affects children and women. These figures are higher in the western region, where most indigenous live, affecting 60% of rural areas and 76 % of the population, mostly ethnic Lenca.

The ETEA Foundation for Development and Cooperation has been working in Honduras on projects that aim to improve the socioeconomic conditions of the population, especially groups such as women and indigenous. They orient their work through 2 main projects: “Food security, management of water and forest resources, and improvement of agricultural in Honduras,” financed by the Spanish Agency for International Development Cooperation, and “Inclusion of the Lenca Indigenous People in processes of advocacy and local economic development in 7 municipalities of the Department of La Paz, with support from the La Denominación de Origen Café Marcala and its strategic allies,” funded by the EU (Fundación ETEA, 2017).

Within the framework of both projects, two media literacy workshops were conducted for Honduran women:

August 2017, San Marcos de Ocotepeque: “Learning to communicate in the digital age: use of accessible technologies, the internet and traditional media as tools for local development and SAN policies with a gender-based focus”. Aimed at women belonging to the Municipal Offices of the Woman (spanish abbreviation: OMM), and small producers, it involved a total of 18 participants aged between 20 and 67 years from 8 municipalities in the departments of Ocotepeque and Lempira: San Francisco del Valle (4), Tambla (3), Guarita (1), La Labor (2), Tomalá (4), Lucerna (1), Valladolid (1), and Sensenti (2). A total of 16 face-to-face online interviews were carried out (*The present investigation was approved by the Ethics Committee of Loyola University of Andalusia. No person participated in the investigation against their will, and all participants were informed*).

September 2017, Marcala: “Learning to communicate in the digital era: use of accessible technologies, the internet and traditional media as tools for the inclusion of the Lenca indigenous people in advocacy processes and local economic development” Aimed at Lenca women who worked in aspects related to the development of productivity and economic improvement of the Lenca group. 22 women aged between 17 and 38 years from the department of La Paz participated, specifically from the municipalities of Marcala (7), Santa Elena (3), Cabañas (2), Yarula (4), Guajiquiro (3), Santa Ana (2) and Planes (1). All performed the face-to-face online interview.

Both the departments of Ocotepeque and Lempira as well as La Paz are located in one of the most vulnerable areas. With a predominantly poor, rural and indigenous female population with a low level of education, underemployment, a rate of teenage pregnancies reaching 32 % and gender violence affecting 27 % of women (Estepa, 2015), empowering women has become a priority to curb poverty.

This training program in media literacy for the empowerment of Honduran women belonging to vulnerable communities was preceded by several experiences and training phases that have benefited, since 2011, over 200 participants among young people without resources in countries such as Nicaragua, Honduras, Ecuador and El Salvador (Camarero et al., 2015; Camarero, Varona, 2016; Camarero et al., 2019). Since its inception, the general objective of this training project has been the acquisition by participants of both a certain level of media literacy – the level reached being determined by the prior knowledge, the duration of the training and the subsequent follow-up – as well as a certain level of skills in audiovisual technologies that enable participants to handle media in a particularly precarious socio-labor context.

Most of the participating women had little to no media literacy. The aim of this training program was to promote social change and contribute to the awareness of problems and situations in the community preventing its economic development. It is a flexible non-formal educational initiative based on a proactive learning methodology that seeks to teach from the premise of the surrounding reality and is able to adapt to the media literacy needs of the socioeconomic context in which the training is carried out (Camarero, Varona, 2017). The results confirm that training in media literacy among women belonging to vulnerable groups can be an effective tool to promote empowerment, avoid social exclusion and favor social change.

Once the workshops were concluded, we proceeded to evaluate how the training affected the participants, especially regarding empowerment, improvements in the short and medium term of

their working and family conditions, and increases in their awareness. It is important to consider, when assessing the results, the socio-economic starting point (age, marital status, number of children...) and the low level of education of the participating women, especially in the San Marcos workshop, where most had not finished primary education and several had never used a computer or internet on a cell phone. The high number of single mothers who participated in this training is significant, 33 % and 36 % in the regions studied (Fig. 1).

<i>Learning to communicate in the digital age: use of accessible technologies, the internet and traditional media as tools for local development and SAN policies with a gender-based focus. San Marcos de Ocotepeque (16 interviews)</i>									
Age		Education		Occupation		Marital Status		Children	
< 20 years	1	No studies	3	Housewife	8	Single	3	None	3
21-30 years	4	6th grade	8	Foreign work	3	Single with children	6	1-3 children	9
31-40 years	7	Secondary	2	Work for self	5	Partnered	2	> 3 children	4
> 40 years	4	Higher education	3			Married	5		
<i>Learning to communicate in the digital era: use of accessible technologies, the internet and traditional media as tools for the inclusion of the Lenca indigenous people in advocacy processes and local economic development. Marcala (22 interviews)</i>									
Age		Education		Occupation		Marital Status		Children	
< 20 years	5	No studies	2	Housewife	4	Single	8	None	10
21-30 years	15	6th grade	1	Foreign work	9	Single with children	8	1-3 children	12
						Married	6		
31-40 years	2	Secondary	17	Work for self	1	Partnered	0	> 3 children	0
> 40 years	0	Higher education	2	Student	5				
				Volunteer	3				

Fig. 1. Socio-economic data of the participants

The data collection occurred over one month, both during the training (online interviews, individual conversations with the participants, participant observation) and follow-up (video interviews, audiovisual documents collected in the field, interviews with representatives of institutions in the field). This produced a multiplicity of data requiring rigorous coding to extract the most relevant information.

One of the characteristics of qualitative research is the paradox that although only small numbers of people are studied, the amount of information obtained is very large (Álvarez-Gayou, 2003). For this reason, the collection and analysis of data must be selective (Miles et al., 1994).

Given the number of variables to be taken into account, different instruments are available to evaluate their impact (Fig. 2). As a means of triangulating the results, the data from the online face-to-face interviews conducted with the participants, with open-ended and closed-ended questions, were used. These interviews were carried out at the end of the training by the trainers themselves, who were also the researchers. The interview script was designed to allow the questions to be related to each other. In this way, the succession and continuity of the questions were managed as the interview progressed, aiming to simulate traditional in-depth non-online interviews. In addition to closed-ended questions regarding certain quantitative aspects (age, education, marital status, assessment of training...), this interview allowed the participants to provide their personal views in the form of free text. These opinions were very valuable since as direct

testimonies. They complemented, added nuance and enriched the statistical data obtained via the closed-ended questions, providing a narrative understanding of their reality prior and subsequent to their participation in the training (Bruner, 1986). Lastly, video interviews were used as complementary assessment elements.

Data	Sample (n°)	Conceptual framework	Tool
Online face-to-face interviews with participants Phase 1: <i>Learning to communicate in the digital age: use of accessible technologies, the internet and traditional media as tools for local development and SAN policies with a gender-based focus</i>	16	Taylor & Bogdan, 1998; Miles & Huberman, 1994	NVIVO
Online face-to-face interviews with participants Phase 2: <i>Learning to communicate in the digital era: use of accessible technologies, the internet and traditional media as tools for the inclusion of the Lenca indigenous people in advocacy processes and local economic development</i>	22	Taylor & Bogdan, 1998; Miles & Huberman, 1994; Miles, Huberman & Saldaña, 2013	NVIVO
Video interviews with participants in the training, municipal leaders, community technicians, agricultural producers and feminist leaders	27	Miles & Huberman, 1994; Miles, Huberman & Saldaña, 2013	https://vimeopro.com/gradocomunicacionloyola/fundacion-etea
Audiovisual material shot during the development of the training and/or on-site	11 hours recorded	Miles & Huberman, 1994	https://vimeopro.com/gradocomunicacionloyola/fundacion-etea

Fig. 2. Data obtained, methodological analysis and tools

From a qualitative methodological approach (Taylor, Bogdan, 1984), experience is the basis for analyzing data but not for conditioning it. It requires an intimate approach with regard to the object of study since beyond the collected data, the actions or effects generated are analyzed, and it is about understanding why social changes occur or how they affect these from the perspective of the people involved. The data are analyzed with an inductive method, which creates a theoretical formulation based in reality as it is presented, remaining faithful to what is expressed by the informants and seeking to maintain the meaning that their words had for them (Miles et al., 2013).

The analysis of these data is based on the following four-step process: obtaining, transcribing/organizing, coding and integrating the information (Miles et al., 1994). The qualitative analysis software NVivo was used for the coding of the data, which allows the categorization of basic analysis units and the identification of topics for interpretive analysis. Coding is also a heuristic — a method of discovery. The code for a chunk of data is determined by careful reading and reflection on its core content or meaning. This provides intimate, interpretive familiarity with every datum in the corpus (Miles et al., 2013). This coding allowed us to condense the data and obtain and interpret the results, identifying four nodes: a) assessment of the training received in media literacy; b) improvements in economic and labor aspects; c) empowerment and community participation of women; and d) knowledge and involvement in the Lenca culture (applicable only to the Lenca women's group). This last code emerged progressively during data collection, that is, through a process of inductive coding. As M.B. Miles (Miles et al., 2013) assert, inductive coding is better grounded empirically and is especially satisfying for the researcher, who thus uncovers an important local factor. It also satisfies readers, who can see that the researcher is open to what the data have to say.

Therefore, the qualitative analysis of the interviews and audiovisual material aimed to assess the impact that media literacy training had on the participants and their family and community environments both through greater empowerment, helping them improve their living conditions,

and through the reaffirmation of their cultural identity as an indigenous group, in the case of the Lenca.

3. Discussion

With regard to media literacy, experts have devoted effort to analyzing and implementing innovative projects. Most of the initiatives have been directed at young people or children, both in formal and non-formal educational contexts (Camarero et al., 2017; Dezuanni, 2015; García et al., 2015; Gibbons, 2013; Hayes, Petrie, 2006; Martín Jiménez et al., 2016; Melki, 2015; Messias et al., 2010; Pegurer-Caprino et al., 2016; Pyles 2016; Reid, 2013; Ribeiro et al., 2015; Soep, 2006; Vickery, 2014; Vraga, Tully, 2016).

Although media literacy initiatives have generally been aimed at population groups that are closer to and make regular use of new technologies – indeed, media literacy among these groups has come a long way, and much experience has been gained – there have been groups of people who have not been included in media literacy because of their age or social situation, lack of knowledge of media and limited access to technology, with some significant exceptions (Del Prete et al., 2011; Grijalva-Verdugo, Moreno-Candil, 2017; Quarshie, 2004). Although nobody doubts that writing or reading are skills that a society or group should possess as a whole and within any age range, media literacy is not yet considered a priority in many national policies. The reality is that in many places, concrete policies affecting the population globally have not been deployed in formal education with regard to media literacy. For this reason, non-formal educational experiences have arisen, which could be considered the spearhead of future educational policies incorporating media content as a part of the curriculum and as a tool for teaching values that promote positive changes (Fedorov, Levitskaya, 2015).

“There is also a very strong conservative direction in education policy that goes back a very long way. There needs to be space for the modern, technologically aware curriculum at school. However, certainly many policy makers still have the idea that the knowledge is just delivered as it is to children, that teachers’ role is to transmit the whole body of knowledge from the past. However, the world is changing all the time, so surely the question should be: how do schools prepare children for the future?” (Vrabec, 2016:105-106). This situation is worrisome in relation to the majority of developing countries, where education lacks curricular projects on effective media literacy that are adapted to the new communication realities. This often makes it necessary to create learning strategies outside the classroom or regulated training, especially for vulnerable groups such as Honduran women. Creating non-formal educational scenarios, especially in vulnerable socioeconomic environments, is positive since it promotes more active forms of learning for the participants. These forms of learning are more motivating in that they are directed by what the participants want or need to learn, and at the same time, they are more interactive as a result of collective exchanges between learning communities (Ribeiro et al., 2015).

Literacy in its media, critical or digital dimension seeks to empower citizens so that they are less vulnerable and can in turn exert their share of power when faced with media and its influence, being themselves capable of influencing those who have an interest in them (Castells, 2009). Training vulnerable groups in digital and media literacy is key to empowerment, when empowering citizens is understood as strengthening freedom, critical autonomy and the participation of citizens in political, social, economic and intercultural issues based on the proper use of media technology (González-Pérez, Contreras-Pulido, 2014:130; Messias et al, 2010:175). Groups are thus vulnerable if they have only low levels of training. Literacy provides the empowerment required for civic life (Camilli-Trujillo, Römer-Pieretti, 2017; Ferguson, 2017: 2).

Work on media literacy with Honduran indigenous women

The situation of indigenous women in Honduras is not different from that experienced in the rest of Mesoamerica (Colombara et al., 2016). The 169th Convention on Indigenous and Tribal Peoples approved by the International Labor Office (OTI, 1989) includes the following text: “The improvement of living and working conditions and the level of health and education of the peoples concerned, with their participation and cooperation, should be a priority in the global economic development plans of the regions where they live. Special development projects for these regions should also be developed in a way that promotes such improvement” (OTI 1989: Article 7.2).

However, the reality is that indigenous peoples and especially women in Central America are still far from achieving these objectives. In the geographical area of focus in this research, Western Honduras, where the Lenca ethnic group is in the majority and where there are large groups of

women who are in a vulnerable situation, although they are not indigenous, female leadership continues to be marginal compared to the role played by men, despite efforts to change these dynamics. A patriarchal culture still predominates, and the majority of women continue to be subject to the mandate of men in their daily life (Centro de Estudios de Mujer-Honduras (CEM-H, 2017). In addition, those women who exercise or intend to exercise opposition leadership in the territory in pursuit of better social conditions are often subjected to threats and even physical aggression, such as was suffered in 2015 by activist Berta Cáceres, murdered for defending the environment against the interests of electricity companies.

However, Honduran women recognize that there has been a change in recent years promoted by their participation and joining as collectives in social organizations and municipal networks: “This has allowed them to create a collective power to transform their assigned roles, which have limited their full citizenship, breaking the silence, in search of their own emancipation, freeing their consciences and thoughts from the different oppressions and captivities that they have been subjected to both privately and in public” (CEM-H, 2017:6).

The role of the local Women’s Municipal Offices is significant, and because they are constituted, they have the right to 5 % of the municipal budget for activities they promote. However, such integration does not guarantee political empowerment of indigenous women. We are only likely to see indigenous women’s empowerment in those contexts in which indigenous women activists have successfully mobilized to develop their own space and leadership within indigenous movements (Rousseau, Ewig, 2017). Without a doubt, access to education is the main obstacle that Honduran women have to overcome in their process of developing empowerment. According to data from the National Institute of Statistics, women between 13 and 18 years old are those who for the most part do not have access to secondary education, much less to higher education. School dropout is in many cases caused by teenage pregnancies. Only 21.8 % of women have access to secondary, and of these, only 32 % complete these studies. These figures are more alarming with regard to the indigenous female.

In economic terms, this educational inequality translates into purchasing power inequality; women with little or no training usually occupy informal jobs in rural areas or in services, lacking any type of security. This makes them especially vulnerable to the productive and economic crisis (CEM-H, 2017).

As we have noted, this lack of access to education is aggravated among rural women, whether indigenous or not, in Western Honduras, where they also typically lack collective assets such as land or natural resources, due to ongoing expropriation by national and transnational companies to install hydroelectric infrastructure, stripping the indigenous peoples of their common assets.

Given the difficulty for vulnerable groups such as indigenous and rural women of accessing quality specialized training, creating non-formal educational spaces is an option that should always be included in the improvement projects of these groups. One of the main problems hindering the active participation of the Honduran population lies in the lack of awareness and knowledge management capacity with regard to these issues. In many cases, even members of the local institutions themselves lack any type of training that would serve to reinforce their technical-media skills to sensitize public opinion. Familiarity with the media and audiovisual language has proven to be a powerful tool for empowering vulnerable groups and fighting poverty (Fedorov, Levitskaya, 2015). The proper use of language and new digital technologies must reflect these groups’ own behavior and communication based on the application of social responsibility, adopting individual or collective social action with the objective of sharing knowledge and solving problems, participating as members of a community (Hobbs, 2010).

The gap between the technology rich and the technology poor is apparent at a global level, yet it also persists in many of the apparently ‘wired up’ regions of the world (Buckingham, 2007). The lack of specialized training prevents the community from developing on equal terms with others that do have access to and in particular knowledge of media languages and the use of social media. In fact, promoting the access of vulnerable groups to media literacy has become one of the priorities of researchers: “Outline how leading media literacy education scholars and practitioners help individuals of all ages develop habits of inquiry and skills of expression that they need to be critical thinkers, effective communicators, and active citizens” (NAMLE, 2007: 1).

The experience gained through previous media literacy projects with vulnerable groups leads us to concur with the affirmation that one of the fundamental merits of digital literacy courses lies in the social repository they leave (Camilli, Römer, 2017). Individuals from vulnerable groups who

acquire skills in media literacy begin to exercise a socially active role in relation to the digital environment, that is, they use it as an element of communication and a demonstration of literacy.

- They turn their communication activity into the comprehension and production of multimedia content, generating messages with critical content.

- They feel that it gives them freedom and that they are better owners of their decisions.

- It helps them acquire greater knowledge of their own realities, fostering civic engagement.

Therefore, the non-formal contexts of media literacy in vulnerable groups of Honduran women have become essential tools for empowerment and a part of the formulation of cooperation projects whose *raison d'être* is to reduce the poverty levels: "There are key links among literacy, democracy, empowerment, and social participation in politics and in everyday life. Without the development of adequate literacies, the differences between the 'haves' and the 'have-nots' cannot be overcome because individuals and groups will remain outside of the new global economy, online society, and culture" (Camilli-Trujillo, Römer-Pieretti, 2017: 16).

4. Results

When evaluating the results, we must consider its dual nature: on the one hand, a group of rural women collaborating with the women's office in their municipalities (which we will call the San Marcos Group because this is where the training was located); and on the other, a group of women conditioned by their belonging to the Lenca group (Marcala Group). This condition allows us to take the investigation further and to evaluate the impact of training on an indigenous group.

The research instruments used to measure the impact of the actions yielded very interesting results that we analyzed according to the four nodes identified, which allowed us to evaluate the impact of training on these two groups and determine if it makes sense as a media literacy and empowerment strategy.

Evaluation of the training received

To assess satisfaction with the training, one item was included with a scale of 0 to 10, with 10 representing maximum satisfaction. The data extracted from this element indicate that the San Marcos group rated the training positively. The majority of the group ranked it with the highest values on the scale: 14 of the 16 women interviewed granted 10 points to the program, while another three people gave it 8 points and one person gave it 5 points. In general, there was great satisfaction in this group, in which 100% of the participants said that if they could, they would do it again.

In the case of the Marcala group (Fig. 3), we also found high approval ratings, although the scores were somewhat variable. Even so, 13 of the 22 participants gave the highest rating, with an average score of 9; 95.5 percent of the participants also said that they would repeat the training.



Fig. 3. Satisfaction with learning. Marcala Group

Again asked for their opinion about the course in general and about the knowledge acquired, the participants showed their satisfaction:

“I loved that training and I would be very happy to participate in another workshop.” (Interviewee G. San Marcos 1, 2017);

“I would like to use it in my women's organization to motivate them to learn and show them that it can be useful in life.” (Interviewee G. San Marcos 5, 2017);

“It is an excellent opportunity that has been provided to grow personally and professionally, because sometimes there is no one to give us one of these much needed opportunities.” (Interviewee G. San Marcos 8, 2017);

“I would like to put it into practice and share it with others.” (Interviewee G. San Marcos 18, 2017).

Looking for which specific parts of the training interested them most, both groups identified the social networks section as the most important or the one that interested them the most in the training. Half of the participants in both groups indicated the content on social networks as what interested them the most. In contrast, when asked about what they liked least, some interesting elements appear, especially from the Lenca women. In this group, several participants identified Twitter as the least interesting element: “Because I didn't understand its point” (Interviewee Marcala 16, 2017). Other people in this group mentioned the phone apps, because of the near lack of mobile coverage in their places of residence.

In short, and despite these nuances, we can note that the data and testimonies collected indicated a high satisfaction rate and a positive assessment of the workshops given.

Improvements in the personal and work aspect

The training was designed to impact the personal and work environments. To assess this impact, a series of specific questions were asked, first from the participants' personal perspective, to determine to what extent they perceived the training as a factor that could improve their lives.

The results are overwhelming: in the case of the San Marcos group, 100% of the interviewees considered that the training would be useful in improving their situation. In the case of the Lenca women of Marcala, 90.9% considered that their personal situation or that of their family would improve (Fig. 4).



Fig. 4. Evaluation of the impact of training on the personal situation. Marcala group

One person (4.5 %) disagreed and thought that the training would not be of use in terms of improving their situation; another person thought that “maybe” it would work. In these two cases, the reason for their doubt had nothing to do with the teaching itself but with their own circumstances. For example, the person who said she did not believe that her life would improve qualified her answer with, “I do not have a personal project” (Interviewee Marcala 11 2017).

A similar pattern of responses was found when asking for an assessment of the impact of the training on the women's economic situation. Again, 100% of the participants in the San Marcos group believed that the training would improve their economic situation. All the respondents offered interesting explanations for this conviction: "We can start our own businesses and create our advertising page". (Interviewee G. San Marcos 8, 2017); "Video editing can be a job that generates additional income". (Interviewee G. San Marcos 14, 2017).

In the Marcala group, the percentage distribution is repeated: 95.5 % of the participants believed that the training would improve their economic situation, while 4.5 % believed that "maybe" it would improve. The one person who expressed doubt explained her reluctance saying that, "what is needed is support to the different municipalities for their development" (Interviewee Marcala 11 2017).

Empowerment and community participation of women and Community participation and knowledge and involvement in the Lenca culture

The third node of analysis sought to evaluate the impact of training on the consolidation of communities and on the empowerment of women in the context of community participation.

To this end, the participants were asked if they considered that the training received contributed to turning them into more valuable people for their communities. Once again, all the participants of the San Marcos group considered that the training would make them more valuable to their communities. They justified their assessment with statements such as the following: "We can extend the knowledge to other groups or people and to the diversity of human resources to generate capacities and in this way improve the role that we exercise in society". (Interviewee G. San Marcos 3, 2017); "Because by learning, we can learn to teach other people and feel useful as women". (Interviewee G. San Marcos 5, 2017).

In the case of the Marcala group, this item was adapted to better understand the group's inclusion as an entity within Honduran society. The participants of this group were asked if they considered that the training received would make them more useful people in terms of including the Lenca people in processes of advocacy and local economic development; 95.5 % of the participants said yes, while 4.5 % (one person) thought "maybe." The participants justified their positions with answers such as those: "I can support women and young people and teach them how to use technology to sell their products". (Interviewee G. Marcala, 1, 2017); "Because I can contribute with ideas and bringing out products that are prepared or produced in Guajiquiro through social networks". (Interviewee G. Marcala 8, 2017); "Yes, because with this I can train women and young people so that they can promote their micro businesses". (Interviewee G. Marcala 9, 2017).

The person who chose the option "maybe" did so because "sometimes they don't give you the opportunity to participate" (Interviewee G. Marcala 19, 2017), suggesting that although training could contribute to improving the life of a participant's community, circumstances are not always such that one can in fact participate.

Another aspect that we were interested in measuring was the extent to which the training that was offered served to empower the female population or at least to what extent the women who participated considered that they were given a tool through this training that improved that empowerment.

When asked if the training could serve to facilitate the empowerment of women in their community, the San Marcos group responded in the affirmative, reinforcing their responses with explanations like this: "Because knowing of these programs we can empower ourselves of our rights as women and people". (Interviewee G. San Marcos 5, 2017); "Yes, because we women are no longer ignorant on this issue, and having obtained this training makes us women with personal development and we can undertake our initiatives knowing well the use of networks". (Interviewee G. San Marcos 8, 2017).

In the group of Lenca origin, the question on the effect of the training on the empowerment of women in their community was answered favorably but to a somewhat lesser extent than the previous questions. A total of 86.4 percent said that it would contribute to their empowerment, and 13.6 % (three people) thought "maybe." Lenca participants provided explanations for their favorable view of empowerment: "The Lenca can be empowered with these trainings to improve their projects or to do what they please, not only to be seen in their community but also nationally". (Interviewee Marcala 7, 2017); "As a woman and a Lenca, I know that opportunities are globalized and everything is technology, so we must know how to use them". (Interviewee Marcala 9, 2017).

Among the Lenca participants who opted for “maybe,” the doubts had to do with the ability of the participants in the training to follow up: “I’m not sure that this type of training serves to empower the Lenca people, this type of training is to facilitate the recognition of the actions of the Lenca people, as long as the people we train follow up and put it in practice”. (Interviewee Marcala 3, 2017).

The Lenca participants also expressed their intention with regard to putting into practice what they had learned in the workshops. Their initiatives always aimed at the empowerment and improvement of their communities: “A project is to socialize Lenca women. For young people to create new goals with them, because if there is capacity as enterprising women, young entrepreneurs. To teach them that there are many ways to get ahead, it is not only to emigrate to the US”. (Interviewee Marcala 5, 2017); “First of all, to make the municipality aware so as not to lose our culture, to give workshops or talks that interest young people, then to talk about a project they want to do in the community”. (Interviewee Marcala 6, 2017); “The projects of the micro companies where products are made and promote them to have a better coexistence in our municipality and thus improve the needs of the most needy”. (Interviewee Marcala 14, 2017).

The projects proposed by the Lenca group are reflected in those mentioned by the participants of the San Marcos group. However, in this case, we find a difference: the participants of the San Marcos group, accustomed to being beneficiaries of the activities developed through women's offices in their municipalities, show more awareness in relation to working on gender-related problems, while in the case of the Marcala group there is more discussion about the indigenous community: “I would like to encourage the participation of women in the municipalities to express their feelings to improve their situations”. (Interviewee G. San Marcos 6, 2017); “I am interested above all in defending the rights of women”. (Interviewee G. San Marcos 11, 2017); “Gender, because we should all be treated equally, without gender distinction. Men and women can perform the same jobs. And above all, women must assert our rights”. (Interviewee G. San Marcos 13, 2017). “Support for women, support for the micro-enterprise, support for health”. (Interviewee G. San Marcos 19, 2017).

5. Conclusion

The data that we analyzed in the results section lead us to conclude that the training experience fully met its objective of strengthening and invigorating the use of social networks and web resources by the participating groups.

The participants considered that their abilities improved through learning and that they acquired technical knowledge about the audiovisual and the web environment that would benefit their communities in terms of awareness, advocacy and political integration. Therefore, as noted by E. Camarero et al. (Camarero et al., 2017), the training project served to give participants media literacy, which will help with their empowerment processes.

This non-formal learning is therefore revealed as necessary, since these people would otherwise never have access to it and its benefits. It also complies with the Paris Declaration on Media and Information Literacy, which considers media literacy an essential requirement to promote equal access to the media (UNESCO, 2014).

Moreover, our results are aligned with those of A. Fedorov and A. Levitskaya (Fedorov, Levitskaya, 2015), who noted that media knowledge and the ability to create media content are an excellent tool for empowering and fighting poverty. They also align with R. Hoobs (Hobbs, 2010) in that the use of technologies and media languages fosters an attitude of social responsibility and ethical principles that results in the resolution of problems in the family or local environment.

The good reception of the training provided in Honduras with the ETEA Foundation suggests that the proposal is useful and necessary to contribute to the empowerment of the groups addressed, especially that of rural women or from Lenca groups. In particular, given the responses, we consider that it is an especially useful action in terms of developing gender equality. Women understand that this training is essential in terms of working towards equality and making them more valuable in their environments and for their communities. In fact, most of the answers to the question about what type of projects they would like to launch after the workshops point to issues that have to do with gender equality.

In this aspect, and although the question of gender is also important, we found that for the participants of the Lenca group, their collective were still more important. Their answers point in that direction: to obtain resources and knowledge that contribute to empowerment of their indigenous community and not only women. It seems clear that there is a hierarchy in the

priorities of both groups and that the Lenca participants, because of their dual status as women and indigenous, still have a longer way to go when it comes to consolidating and defending their position as a distinct group.

Overall, the proposed learning actions proved to be well targeted and effective. The results obtained confirm that the specific objective of this training in media literacy was met, which was to empower different actors at the municipal level – in this case, rural and indigenous women – through alternative methodologies and accessible technologies, allowing them to acquire and manage media knowledge facilitating access to better economic opportunities. This training is therefore beneficial in terms of reinforcing the legal framework for combating poverty, valuing indigenous culture, and empowering women as active members capable of leading and influencing local public policies and making decisions in their communities. Therefore, the results obtained through this experience along with previous results in other social contexts, communities and groups of individuals confirm that good thinking means transcending the localness of a particular case to find its generalizability to other contexts (Miles et al., 2013).

We think, like W.L. Bennet (Bennet, 2008), that these educational initiatives in non-formal environments contribute to building the knowledge, tools and attitudes that are associated with greater civic commitment, especially in vulnerable groups. Given the lack of national media literacy policies, only through this training in non-formal educational environments can these vulnerable groups acquire these skills. When women participate in media literacy courses, the empowerment that they gain reduces discrimination against them (Del Prete et al., 2011). The issue is not only about breaking stereotypes and about training and access to technology among vulnerable groups but also about reducing the generational gap and developing a reflexive act regarding social justice (Nat, 2012) and meeting special educational needs (Kesler et al., 2016).

It is therefore important to emphasize the need to carry out such initiatives in order to continue comparing groups and demands and to be able to compare similar experiences in seeking to perfect educational proposals.

6. Acknowledgements

This project was supported by the (#1 Spanish Agency for International Development Cooperation – AECID) within the framework of the agreement (Food security, management of water and forest resources, and improvement of agricultural productivity and marketing with a local approach and promoting environmental sustainability in Honduras); (#2 European Union (UE), within the framework of the project (Inclusion of the Lenca Indigenous People in processes of advocacy and local economic development in 7 municipalities of the Department of La Paz, with support from the La Denominación de Origen Café Marcala and its strategic allies).

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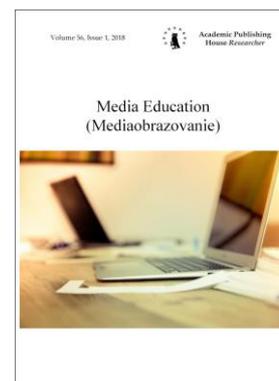
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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 381-392

DOI: 10.13187/me.2019.3.381
www.ejournal53.com



Russian and Foreign Approaches to Media Education of Young People in Matters Relating to Interethnic Tolerance

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Abstract

Xenophobia, aggressive nationalism, ethnic hatred, intolerance and violence have currently become the most acute social problems. In this regard, the issues of promoting interethnic tolerance of the younger generation including preparing an individual for active citizenship based on respect for representatives of other ethnic groups and cultures and a high level of interethnic culture are becoming more vital.

The issues of preventing interethnic hatred and intolerance among adolescents and young people are of particular relevance in the modern context. The article analyzes Russian and foreign studies on the problem of media education of children and young people in matters of interethnic and intercultural tolerance. In addition, the authors consider contemporary Russian and foreign methods, forms, practices of media education to foster interethnic tolerance in young people.

The research focuses on analyzing the problem of promoting interethnic tolerance in the context of modern media education in Russia and English-speaking countries in terms of applying integrated forms and methods of enhancing interethnic tolerance of the younger generation.

Keywords: interethnic tolerance, media education, Russia, English-speaking countries, students.

1. Introduction

Xenophobia, aggressive nationalism, ethnic hatred, intolerance and violence have currently become the most acute social problems. In this regard, the issues of promoting interethnic tolerance of the younger generation including preparing an individual for active citizenship based on respect for representatives of other ethnic groups and cultures and a high level of interethnic culture are becoming more vital.

This challenge is particularly relevant in the context of working with the younger generation. It is no coincidence that “interethnic relations in the modern youth environment are one of the directions for the development of stability and unity of the Russian state and civil society. The youth is a socially active and educated unit of Russian society. That is why a lot of emphasis is put on teaching the culture of interethnic interaction and harmonization of interethnic relations among young people in the framework of the national policy of the country” (Shaydullov, 2017).

Meanwhile, xenophobia, ethnic strife and enmity among representatives of different nationalities are alarming phenomena that manifest themselves not only in real life but also in the global information space.

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And therefore “the Russian society is especially interested in the issues of upbringing, improvement and moral development of a person now when it is increasingly possible to encounter cruelty and violence in the media sphere that is accessible to everyone, and most importantly to the younger generation” (Netrebina, 2013: 61).

We will attempt to analyze Russian and foreign approaches media education of youth in matters of interethnic tolerance in this article.

2. Materials and methods

The main research material is Russian and foreign scientific publications on the issues of interethnic tolerance and media education of young people.

The methodological basis of the study is a systematic approach to the objects under study including personal, activity, axiological, ethno-pedagogical, polysubjective, prognostic, reflexive and other aspects.

The study is based on the following methods: information acquisition and analysis of abstracts, monographs, and scientific articles on the research problem, theoretical analysis and synthesis; generalization and classification, content analysis.

3. Discussion

The issues of searching for new methods, practices, techniques and methods of the educational process in the work with the younger generation presented in Russian and foreign pedagogical science are becoming more vital in the process of reforming and modernizing of the present-day Russian education. Hence, an appeal to the experience of media education and teaching interethnic culture abroad, in particular, in English-speaking countries with a high proportion of migrants where children are taught interethnic tolerance from an early preschool age (Derman-Sparks, Edwards, 2009) and then continue studying social and cultural tolerance at school (Bullard, 1997; Burkholder, 2011; Burns Coleman, 2011; Dismondy, 2015; Hamburg, Hamburg, 2004) and at university (Hurtado, Ponjuan, 2005; Kivisto, Ng, 2005; Franklin, 2013; Thompson, 2014).

A large number of foreign publications are devoted to various aspects of interethnic tolerance in English-speaking countries: the history of combating various forms and manifestations of intolerance in the USA, Canada and Great Britain, modern academic and cultural assimilation of immigrants and refugees, the evolution of multiculturalism and transnationalism (Carnes, 1999; Hogarth, Fletcher, 2018; Kafka, 2013; Kivisto, Ng, 2005; Li, 1999; Mason, 2000; Wallis, Fleras, 2009); contemporary racial prejudice and bias (Carbado, Gulati, 2018); ethnic, national and religious discrimination (Herman, 2011).

Of particular interest, in our opinion, is a historical overview of teaching racial and ethnic tolerance in American schools of 1900-1954 (Burkholder, 2011) which reveals the early history of teachers' and politicians' anti-racist activity who believed that schools could be used as the main places to combat undesirable racial prejudice in America. It also tells about how teachers explained to schoolchildren about races long before school desegregation in the United States.

Foreign scientists consider the problem of ethnic tolerance and cultural diversity in different contexts – pragmatic, political and ideological: racial and ethnic pluralism in the student environment as a factor of industrial and economic prosperity of the country (Alesina, Ferrara, 2005; Easterly, 2001; Florida, Gates, 2003; Ottaviano, Peri, 2006); in the field of higher education as a factor of innovative growth and creative potential of future specialists: “Student racial and ethnic diversity in higher education is an important and timely topic, as institutions, policy-makers, and economists increasingly recognize the value that accrues at many levels of having a skilled and diverse student body and workforce. Students benefit from learning in a diverse environment; firms may benefit from a diverse workforce; and more demographically diverse regions make experience higher rates of economic growth” (Franklin, 2013: 30).

Some present-day foreign researchers underline an urgent need to create a favorable, “positive campus climate in universities with diverse student bodies” (Arbona, Jimenez, 2014: 167). Numerous initiatives for involving various ethnic groups on campus are considered: regard for the ethnic component in the curriculum, joint student initiatives (for example, student organizations, intergroup discussions), working with local people, integrative activities (Hurtado, Ponjuan, 2005). Hence the rising demand for further research: to study the influence of such initiatives on ethnic students' perception of the on-campus psychological climate as well as their psychological

adaptation to college or university life. It is assumed that academic problems and depression are also closely interrelated: “academic concerns and depression have a reciprocal relation: academic achievement concerns may lead to depression symptoms, which, in turn, may lead to lower achievement and further demoralization feelings” (Hurtado et al., 2008).

In this connection, a scientific review by European researchers on the positive impact of education on promoting interethnic tolerance is also well worth analyzing (Hagendoorn, Nekuee, 2018). According to the authors, education is crucial in all the countries surveyed and contributes to encouraging more tolerant views among young people on ethnic and national minorities in the countries of Western Europe, Poland and the United States.

Teaching interethnic and intercultural tolerance as a socio-pedagogical problem is considered by various foreign theorists and scientists. From the point of view of the so-called “contact hypothesis” which has its roots in the history of the struggle against racism in the United States, “contact between people from different social groups helps reduce mutual negative stereotyping” (Varshaver, 2015: 184). This theory appeared at the turn of the 1940s-1950s in the United States and was based on the social integration of African-American citizens into American society.

Here, the so-called “positive contact” plays an important role and stands for a personal positive attitude and voluntary contact with a group of people of a similar social status who are striving to achieve common goals. This kind of contact encourages people to interact and cooperate, puts them in touch with each other, and helps them learn more about each other. Such contact leads to a more tolerant attitude towards the members belonging to other ethnic cultures in the context of reducing interethnic intolerance (Amir, 1969; Ellison, Powers, 1994; Dixon et al., 2010).

In addition, the question of the contact effect generalization nature in the practices of interethnic relations harmonization is still considered controversial in scientific debates. Theoretically, it seems that the wider and more diverse the social environment of people and their voluntary participation in various associations, the higher is their tolerance. However, in itself, interethnic or intercultural diversity of contacts does not always guarantee an exclusively “positive” effect, such as in a situation of economic competition, the effect can be diametrically opposite and lead to negative reactions towards a competing social group of a different ethnicity.

In this case, we are talking about the “competition hypothesis”, according to which contact-cooperation promotes tolerance, and contact-competition, especially in the absence of personal contact, contributes to intolerance since competition is often associated with the threat of losing one’s social status, job or business. In English-speaking countries, for example, in Canada, “employers often discriminate against minorities and often undervalue immigrant human capital when it is gained outside Canada” (Coté, Erickson, 2009: 1666). Therefore, they cannot compete effectively with native residents for middle class jobs and are forced to choose less qualified – working-class jobs instead thus posing some threat to the local working class and provoking their distrust and intolerance.

The next is the “influence hypothesis”: people do not only learn more about other people but also are influenced by them in the process of communication. For example, contact with intolerant people leads to intolerance, and vice versa, numerous contacts, including social networks, with tolerant people lead to interethnic tolerance (Coté, Erickson, 2009: 1668).

And finally, the “learning hypothesis” of interethnic tolerance: people become more tolerant after learning more information about ethnic minorities and about interethnic tolerance in general. In this sense, promoting cultural pluralism and interethnic tolerance can become part of the state educational policy since it is well-known that education enlightens.

At the same time, it is believed that young people are more tolerant due to their flexible views and unsettled principles, or due to their level of education and living in urban areas. However, this is not always true, for example, in the USA, schoolchildren may have limited (localized) contacts with members of other ethnic cultures since they attend only local schools that may be partially segregated.

On the other hand, controversial conclusions are given by studies analyzing the link between youth participation in volunteer organizations and increased interethnic tolerance. Theorists in this field traditionally call volunteer associations “schools for democracy” that teach the younger generation certain civic interaction skills and virtues, well-coordinated teamwork for the common good (Coté, Erickson, 2009: 1671). However, in practice it turns out that this positive effect often

refers exclusively to the activities of political, professional and cultural associations and voluntary organizations.

Modern English-language mass media are full of articles about racial hatred and “zero tolerance” for immigrants. For example, here are some of the headlines of articles from *the Guardian*: “Cases of racism in universities show that they are not as tolerant as we think”, “Students talk about racism under the carpet of universities”, “Ethnic students minorities are less likely to get places in universities” and the like.

Russian mass media, especially the so-called “yellow press”, also often use hate speech in their headlines. “A special target group is represented by migrants who may be objects of hate speech without belonging to other ethnic groups and races. Thus, in the last decades of the USSR most of the labor migrants in Moscow were not from Central Asia at all, they were “purely” Russian people from various regions of Russia. Nevertheless, they were subjected to real delegitimization by some native Muscovites. It was then that the expression “Have come here in numbers!” first appeared. And the famous word of the limit which bears all the signs of ethnopolitism” (Gladilin, 2013).

Being aware of the influence of popular media on forming ethnic and race attitudes among the younger generation, American researchers have long spoken about the threat of the so-called “ethnic and cultural war” (Macedo, Bartolomé, 1999) as well as about the influence of the ideology that defines the social, cultural and political discourse. One of the ways to solve this problem is seen in the development of citizens’ critical thinking in an ever-growing multiracial and multicultural world.

In addition, the very concept of “tolerance” is undergoing some transformation and rethinking in modern scientific literature. For example, in the monograph “The Intolerance of Tolerance” by Prof. D. Carson, traditional understanding of tolerance is questioned by emphasizing a huge shift in how we began to understand tolerance in recent years – from protecting the rights of those who hold different beliefs to asserting all beliefs as equally valid and correct. He looks back at the history of this shift and discusses its significance for culture today, its influence on democracy, discussions about good and evil. At the same time, D. Carson proves not only that the “new tolerance” is socially dangerous and exhausts the mind, but in fact leads to genuine intolerance towards all those who are struggling to defend their beliefs (Carson, 2013).

Some researchers endeavor to conceive the essence of genuine tolerance and interpret it as an ability to live among ethnocultural differences that we cannot endorse, or as a “virtue” that allows us to accept: beliefs that we consider false; actions that we consider unfair; institutional arrangements that we consider cruel or corrupt; and people who embody what we confront (Bowlin, 2016). Others, on the contrary, provide convincing arguments for “conditional tolerance” which requires us to constantly discuss and reflect on the limits of what we are willing to endure (Davids, Waghid, 2017).

In the current research we are especially interested in the analysis of the problem of educating children and young people in matters of interethnic tolerance. The issues of preventing hate and violence among adolescents and young people in schools and universities are of particular relevance in modern English-language studies (Hamburg, 2004). A large number of English-language publications are devoted to teaching children and young people tolerance in educational institutions. At the same time, they focus on studying different target audiences (schoolchildren, university students, school and university teachers) and intend to teach how to overcome and eliminate barriers and prejudices, disinformation and bias (Black, 2016; Bullard, 1997; Burns Coleman, White, 2011; Derman-Sparks, Edwards, 2009; Thompson, 2014; Vogt, 1997). In this regard, publications analyzing the causes and consequences of intolerance, for example, real stories of adolescents who tell about their experience in confronting various sorts of prejudices related to race, religion, sex, sexual orientation, ability, appearance and social status, are also worth studying (Webber, Mandel, 2008).

Interethnic tolerance is the research subject of a number of Russian studies too. For example, in the study by E.V. Kolebina, tolerance is defined as an integrative quality of the individual which structural components include “cognitive, emotional-axiological, motivational and pragmatic” aspects (Kolebina, 2006: 26).

As defined by E.Y. Zhmyrova and V.A. Monastyrsky, “ethnic or interethnic tolerance is a tolerant and respectful attitude of a carrier of any nationality to other races and ethnic groups, their mentality, national languages, cultures, behavior, appearance. At the same time, interethnic

tolerance is an inseparable part of national self-consciousness as a whole since as a form of a particular person's attitude manifestation it cannot exist abstractly, without a real carrier – a participant of national and interethnic relations” (Zhmyrova, Monastyrsky, 2012: 22).

G.U. Soldatova, T.A. Nestik and L.A. Shaygerova presented a more detailed description of the concept of a tolerant personality in their study which is understood as “a person with a positive world outlook who is moral and socially active, aware of his own unique character and the need to join other people, who sees the diversity and interdependence of the world and is concerned about his fate. The formation of such a personality is possible through developing vital social skills that allow one to master the art of living in peace and harmony with oneself and others. These are skills of positive interaction, successful communication, skills for solving conflict situations, social adequacy and competence, socio-psychological stability, social sensitivity, ability to feel empathy and compassion, self-esteem correction, dignity and respect for the achievements of others, analysis and awareness of one's “self” and “self among others” (Soldatova et al., 2011).

N.G. Markova explores aspects of the international communication culture in her works. It is the national and universal values, according to the author, that exercise influence upon “human behavior, allow people to evaluate their actions, deeds and, of course, the behavior of people of other cultures from the point of view of their specific ideas and choose constructive ways of interethnic communication” (Markova, 2010).

E.M. Bimbaeva analyzes the role of internal and external factors in the formation of interethnic tolerance of students. The author considers the following internal factors: “individual properties of a person (age, gender, level of education, social status, ethnicity); individual typological properties of a person (ethnic self-identification, type of interethnic behavior, stable perception images of representatives of different ethnic groups as “close”, “alien”, “special”)” (Bimbaeva, 2011). As regards the external factors, here the researcher highlights “the peculiarities of the socio-cultural environment; the state policy in the interethnic sphere, the political situation in the country and the region; the educational system and educational institutions; mass media” (Bimbaeva, 2011).

4. Results

In the modern mediatized world, all the processes occurring in the life of students are somehow reflected in the media space. Socialization, communication, and other spheres of life of a modern person are closely connected with the Internet, television, press and other media channels. Social media allow young people to significantly expand the information space thus creating their own media content depending on their interests, value orientations and ideological positions including their attitudes towards other cultures and ethnic groups. The study by N.B. Zazayeva emphasizes that mass communications in the modern world “determine the context, the direction of information perception, intercultural codes and, thus, affect not only the public opinion but also the individual's views on interethnic relations” (Zazaeva, 2013). In this regard, the problem of developing interethnic tolerance can be considered in the context of media education as one of the important tools for mastering the works of mass communications.

The issues of interethnic tolerance of the younger generation in the media educational context are partially presented in the works by L. Masterman (Masterman, 1985; 1997), B. Bachmair (Bachmair, 1997), D. Buckingham (Buckingham, 2003; 2004), J. Bryant and S. Thompson (Bryant, Thompson, 2002), D. Rushkoff (Rushkoff, 2002), N. Andersen (Andersen et al., 1999), J. Pungente and M. O'Malley (Pungente, O'Malley, 1999), and others.

Among the first researchers to address the challenges of developing the aesthetic theory of screen education were F.K. Stewart and J. Nuttall (Stewart, Nuttall, 1969). Later, L. Masterman identified basic principles of critical analysis of media texts and critical autonomy of an individual (Masterman, 1985; 1997).

B. Bachmaier and D. Buckingham devoted some of their researches to the analysis of methodological principles of media education (Bachmair, 1997; Buckingham, 2003; 2004); J. Bryant and S. Thompson, D. Rushkoff analyzed some impact mechanisms of the media on the audience and media communication challenges (Bryant, Thompson, 2002; Rushkoff, 2002). Studies by B. Duncan, N. Andersen, J.J. Pungente and M. O'Malley are devoted to the genesis of world's media education and its current state (Andersen et al., 1999; Duncan et al., 2007; Pungente, O'Malley, 1999). R. Hobbs and D.C. Moore studied the effects of television and cinema

on children and young people and considered screen media texts as an important factor in raising the level of media culture of the younger generation (Hobbs, 2007; Hobbs, Moore, 2013).

J.J. Pungente and M. O'Malley actively promoted the development and implementation of media education in secondary schools in Canada (Pungente, O'Malley, 1999). Researcher and media educator B. Duncan wrote manuals on developing schoolchildren's media literacy based on the aesthetic and educational potential of screen arts (Duncan et al., 2007). A.H. Caron is studying practical media education of children and youth (Caron, 2008).

The potential for using media pedagogical approaches has taken a strong position in the system of Russian and foreign education. "The technology proposed in the implementation of modern models, as a rule, is based on series (blocks, modules) of creative and role-play tasks that can be used by teachers in both educational and extracurricular activities" (Fedorov et al., 2015: 85). The use of media pedagogy in modern education is realized by integrating media educational technologies with academic subjects, organizing optional or elective courses on studying media competency, study groups, media club classes, etc.

Various aspects of media education of the student audience are reflected in the works by Russian and foreign researchers: A.V. Fedorov (Fedorov, 2007; 2011; 2015; 2016; 2019; Fedorov et al., 2007; 2015; 2018; Fedorov, Levitskaya, 2015), I.V. Chelysheva (Chelysheva, 2016), G.V. Mikhaleva (Chelysheva & Mikhaleva, 2017, 2019; Mikhaleva, 2016, 2018), N.F. Khilko (Khilko, 2013), O.V. Pechinkina (Pechinkina, 2015), V.A. Vinichenko (Vinichenko, 2011), E.Y. Zhmyrova and V.A. Monastyrsky (Zhmyrova, Monastyrsky, 2012) and others (Gálik, Gáliková Tolnaiová, 2015; Petranová et al., 2017; Solík, Mináriková, 2014).

M.N. Cherkasova analyzes the axiological nature of tolerance, intolerance, verbal aggression and xenophobia which can often be found in media texts of various types and genres. The author considers the specifics of the media text axiosphere which "is created and modeled on the basis of the existing system of values, and at the same time there is an interaction and mutual influence of these two entities. As a result, new concepts and style of world perception are formed, collective thinking is transformed. There occurs a shift in the axiosphere focus of a media text. The basic axiological components are the concepts of good / bad, friend / foe, friend / enemy. Thus, we are talking about opposite phenomena which are used with the positive and negative signs" (Cherkasova, 2010). These phenomena can be taken into consideration, in particular, when analyzing the works of media culture in the media educational process.

When underlining the important role of media culture in the modern information society, A.V. Fedorov emphasizes that "modern media culture can be considered as a unifying force that promotes dialogue of cultures on a global scale, and the main goal that should be realized in the context of globalization is the desire for peace and security in interethnic cooperation based on education, science and culture, with universal respect for justice, the role of law, human rights and fundamental freedoms" (Fedorov et al., 2007: 16).

For instance, the use of cinema in the process of developing tolerance is considered in the works by E.Y. Zhmyrova and V.A. Monastyrsky. When emphasizing the unique possibilities of cinema art in promoting tolerance, the researchers turn to the analysis of complex processes of understanding cinematic reality: identification, empathy, compassion which are somehow realized in the process of the audience interaction with the screen world, have a significant impact on the viewer's moral values, one of which is the tolerance of personality. Analyzing the works of cinema, viewers "become active participants in screen events, they make decisions, draw conclusions, think about how they would act in this particular case. With the right choice of films and thoughtful organization of viewing, the teacher can purposefully influence the value orientations, attitudes to life, beliefs and personal qualities of the viewer, including such a quality as tolerance" (Zhmyrova, Monastyrsky, 2012: 36).

N.F. Khilko researches media educational opportunities in the study of folk culture. The formation of the ethnocultural status of a person through media education, according to the author, "allows one to objectively determine the possibilities of integrating the values of folk culture (spiritual, moral, family, kindred, civic, ethno-confessional) into the content of various media educational programs. Moreover, the connection of the ethnocultural vision in cinema/photo/video creation with the mechanisms for identifying ethnocultural archetypes of a person can be defined by using a synthesis of national-cultural archetypes of both visual information and various screen works" (Khilko, 2013).

V.A. Vinichenko refers to a wide range of media education methods when highlighting media education as an important educational tool for teaching interethnic competence: research, heuristic, problematic, role-play (drama), improvisational, etc. The use of these media educational methods was successfully tested in work with university students – future specialists in advertising and public relations and included the analysis of media texts of various types and genres, creation of media texts on intercultural communication and other forms of work with media culture production (Vinichenko, 2011).

O.V. Pechinkina considers media education through the prism of developing students' intercultural communication. The results of using a set of media education methods and techniques when teaching university students allows the author to conclude that “when integrating media education with intercultural communication training, there arises a synergistic effect that promotes a more conscious and critical perception of information, an easy penetration into a foreign culture and an understanding of its foundations” (Pechinkina, 2015).

In recent years, it has become customary in Russian media educational practice to include media education in the process of studying a mother tongue and foreign languages, literature, history, world art culture, physics, chemistry and other scientific fields. Such integration of media educational components plays an equally important role in educational work with schoolchildren and students. For example, media education combined with aesthetic, civic, patriotic, moral, and environmental education can be attributed to the areas that have already become traditional. Therefore, such an appeal to the potential of media pedagogy in solving the problems of fostering interethnic tolerance of the younger generation is not accidental. In this regard, media education methods and technologies integrated with the educational process, in our opinion, can be attributed to as one of the most productive approaches.

The analysis of the scientific literature and practical media education has revealed that active and interactive learning methods have found widespread use in media education for interethnic tolerance. These include discussion forms, social projects, media creation, role-play and drama technologies, solving heuristic and problematic issues, etc.

E.V. Zarukina notes that active teaching methods contribute to “purposeful activation of thinking, sustainable and long-term involvement of students in the educational process, their learning to independently make decisions on the problems under consideration, a high degree of motivation and emotionality, interaction of participants in the educational process” (Zarukina et al., 2010: 5).

Active teaching methods in media education are based on a simulation (focused on a certain type of activity) and a non-simulation (focused on teacher-students interaction) approaches.

For example, such methods of active learning as role playing and simulation based on media culture material can intensify students' interest in the challenges of interethnic tolerance. Creation of television or film short scripts concerning interethnic tolerance can be a rather productive activity in training on audiovisual material. The final creative media product here may be social advertising, a documentary, a feature film or an animation video, etc. In the process of individual or group work on a mini-script, a key goal, theme, idea of a future media text, its target audience and other aspects should be determined. This work is creative and contributes to developing students' analytical and prognostic skills, teaches them argumentation and reasoning (Chelysheva, 2016).

As an example of using media education in fostering students' interethnic tolerance, we can offer working with printed and audiovisual media texts. So, when analyzing audiovisual media texts reflecting the issues of interethnic tolerance the student audience working in micro-groups can analyze the media material with a subsequent discussion; it is also possible to use the technique of analyzing the key episodes of the media text under study including preparing mini-scripts on a topic similar to the presented film or television program, etc.

One's personal position, values and attitudes to the problems of interethnic tolerance can be formed in the process of analyzing audiovisual media texts followed by writing written creative works (essays). Such an essay on some topic of interethnic tolerance both allows the teacher to ascertain the author's attitude to the problem under consideration and enables the teacher to evaluate the audience's ability to analyze and interpret media information.

Working with printed media can be constructed as follows. During the discussion, each group of students draws up a list of questions to the given media text in order to single out the main problem and find several solutions to it (it is clear that this problem concerns the issues of

interethnic tolerance). A student gives a personal assessment of the chosen answer (how tolerant or intolerant will be the solution to a particular issue addressed in the printed material).

It is very important to work with media texts in a discussion mode that allows each member of the group to be active and express their vision of the problem. During the discussion, the course of reasoning, the presented arguments, the formulated conclusions and generalizations are debated.

Working with media texts of different types and genres contributes to the development of students' analytical skills in dealing with media information, activates creative skills of all the participants, improves their argumentation skills. Moreover, it improves the ability of the audience to take collective decisions by analyzing the problem from different points of view which, no doubt, acts as an important means of promoting interethnic tolerance of the student audience. To crown it all, such integration of media education into the study of academic subjects can contribute both to the development of students' interethnic tolerance and to forming media competence of the student audience.

5. Conclusion

So, promoting interethnic tolerance, developing a respectful attitude towards representatives of other ethnic groups and nationalities, their culture, customs and traditions is an urgent problem of contemporary society, and its solution depends on the nature of intercultural communication and communication between peoples in general. In this regard, the analysis of new and the development of existing media education technologies for promoting interethnic tolerance of the younger generation could contribute to the solution of important educational tasks and to the development of media competence of the student audience and their personal creative realization. One of the productive ways to solve this problem, in our opinion, may be the integration of media education elements into the study of various academic subjects and training courses.

A constantly growing interest of the younger generation in media culture (on the material of television, the press, cinema, the Internet, radio, etc.), a significant influence of modern mass media on the worldview, life priorities and interests of students, and, at the same time, wide opportunities that media education opens for developing students' critical thinking skills, social adaptation in the conditions of a rapidly growing information flow, allows media education to be considered as one of the effective means of promoting interethnic tolerance among young people. Including media education technologies in the process of multicultural education enables to form a true culture of international tolerance.

Topical issues of using the potential of integrated media education for promoting interethnic tolerance include identifying sociocultural, theoretical foundations, pedagogical conditions and mechanisms that determine the nature and prospects of studying the theoretical and practical aspects of the problems of interethnic tolerance, identifying the main directions, forms and methods of using the media education potential for developing students' interethnic tolerance and ethnocultural identity.

Using the potential of the most effective Russian and foreign media education practices to foster students' interethnic tolerance can contribute to developing their independent respectful and peaceful attitudes towards other nations based on constructive dialogue, non-violent interaction and opportunities for intercultural exchange.

6. Acknowledgements

This research was funded by the grant of the Russian Foundation for Basic Research (RFBR, project No. 19-013-00030) at the Rostov State University of Economics. Project theme: "Issues of Student Youth Interethnic Tolerance Reflected in Russian and English-Language Media Education of the Post-Soviet Period (1992-2020)". Head of the project is I.V. Chelysheva.

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 393-399

DOI: 10.13187/me.2019.3.393
www.ejournal53.com



Civil Media Criticism and Political Processes in Mediatized Society

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Abstract

In the conditions of modern mediatized society, in which people's communication is being mediated by technical means of information, the communication of all institutions with citizens is carried out largely through media channels. Possibilities of political and commercial manipulations of the public are growing in number with the use of a powerful media complex and the latest communication technologies. This trend poses a threat to democracy, which degenerates into a manipulative ersatz that excludes the really free and informed will of citizens. In the context of the market functioning of the media, it is increasingly important to formulate and take into calculations the reactions of the audience to the activities of the media industry and to the producing of content. Recently there were no reliable ways to convey to media organizations the needs and requests of the audience and help citizens to become included in the media political discourses.

One of the solutions today can become the civil media criticism, carried out by the authors, not related to media organizations. Media criticism contributes to the development of media competence of citizens, their rational and critical attitude to political discourses formed by the media, which in turn may favor the emergence of a new type of citizenship for the mediatized society of the XXI century.

Keywords: citizen media criticism, political process, media industry, media competence, citizenship.

1. Introduction

In modern media society the impact of the mass media is extremely high, which not only ensures the development of the information component of the political process, but also performs as a force causing the development of political manipulation on unprecedented scales. At the same time along with traditional media the newest forms of media exposure to the masses are involved – as evidenced, in particular, by D. Trump's presidential campaign, in which targeted processing of voters through social networks was used as recommended by Cambridge Analytics. The growing manipulative potential of mass media is also contingent upon some tendencies of their development in the conditions of the information market.

2. Materials and methods

In this paper, the potential of civil media criticism is subjected to a theoretical analysis in its impact on mediatized political processes and in the development of a new type of citizenship based on developed media competence and media activism of citizens. At the same time, practical

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experience of the activities of civil structures and individual citizens monitoring and criticizing the media is considered.

In this paper we use the results of studies in the field of the theory and sociology of journalism (Lichter, Rothman, 1986; Sidorov, 2016 et al.), civilian mass communications (Dzhaloshinsky, 2006; Fomicheva, 2010 et al.), theories of mediatization of modern society and the functioning of the media in a mediatized society (Hepp, Hajarvard, 2015: 314–324 et al.), theories and practices of media criticism (Bakanov, 2007: 195-198 et al.), activities of foreign associations of civil media criticism (Anoshina, 2007: 275-283) The state of the literature reveals a lack of theoretical knowledge of the civil media criticism potential in its affecting on political discourses in the mass media.

3. Discussion

Professional journalism today has undergone significant changes caused by the latest communication tools and market communication strategies, which are built up to provide guaranteed rating indicators and, as a result, the economic prosperity of media organizations. Such strategies include:

- forced content dramatization;
- such content’s personalization by virtue of the creation and operation of the “media stars” cult that is not about only show businessmen, but also about politicians promoted through media;
- hedonization through the growing part of entertainment media content,
- and also hybridization of media texts which acquire mixed characteristics of journalistic-promotional, journalistic-PR materials (PRnalistic) and infotainment (Karpenko et al., 2008; Korochensky, 2008; 2009; 2017).

It becomes more and more often when in journalism (including its political component) spectacular, game-based approaches are being used – up to publication of fake news (outwardly plausible, but based on fiction) and the creating of media images that have nothing to do with real prototypes. Being subjected to the market imperatives, the media industry often forms socially defective values and aspirations for its audience (Sidorov, 2016). The postmodern skepticism about rationality and the search for truth based on it, the suppression of the cognitive function of journalism, turns mass media into a curved mirror of reality that entertains and distracts the public from participation in a positive life transformation that forms apolitical, consumer-oriented recipients of media information. As a result, there is an increasing distance of journalism as a public institution from the duties about providing time-sensitive self-knowledge and self-description of society. As well as rejection of the professional ideal of a journalist as a seeker of truth, creator of an adequate media picture of the world, necessary for the correct orientation in social reality and the political process. Against the background of the ongoing transformation of journalism into the so-called “post-journalism” (Bolz, 2007; Hepp, 2013; 2015; Pocheptsov, 2014), producing “post-truth”, the problem of ensuring social realism of the media (Korochensky, 2009), becomes increasingly relevant.

Modern democracy and a developed political culture require not only to participate in the elections of their representatives in government bodies, but also to directly participate in political discourses and activism, to join decision-making activities through including mass political manipulations into active public discussion of political and public life by the audience (Alexeeva, 2006; Berezina, 2013; Bobryshova, 2014; Chernega, 2005; Chomsky, Herman, 2002; Dzhaloschinsky, 2006; 2009; Edmonds, 2010; Fomicheva, 2003; Korochensky, 2003; 2008; 2009; 2016; 2017; Korochensky, Khmelenko, 2009; Levy, 1997; Mazzoleni, Schultz, 1999; Merritt, 2010; Siapera, 2003; Verhovskaya, 2010). New low-cost forms of network communication allow civil media critics to act without attracting significant financial and other resources.

4. Results

In the reality of the information market, readers of newspapers and magazines, television viewers, and radio listeners are considered to be not only the objects of influence, but also as consumers of media content, who must make their choice based on the offers on the market, that means to play a rather passive role in relations with media suppliers’ products (Fomicheva, 2010). The passivity of this role is confirmed by the fact that in modern reality the means of mass communication are, as a rule, not accountable to consumers of media products.

Market mechanisms (which largely determine the “rules of the game” of communication

media) are operating in a competitive environment, they are forced to reckon with market conditions, to build their activities on the study and commercial exploitation of these conditions, which is a requirement for ensuring the survival rate and profitability of the media business. However, it would be a mistake to equal the market conjuncture with widely understood public interests and needs. Due to its narrowly pragmatic nature, marketing research of the audience is not able to reveal the diversity of information requests and reactions of mass media consumers. In addition, the question of taking into account or ignoring the identified audience needs still remains at the discretion of media organizations that are guided primarily by their own commercial interests. In the current situation, when the dependence of media organizations on the audience is significantly weakened, taking into account the demands and interests of mass media consumers is not a priority need. Narrowly focused marketing and sociological empirical market researches are not suitable for identifying the entire complex spectrum of information needs of the society, interests, requests, positive and negative reactions of the audience and its multidimensional dynamics. The study of the comments received by the editor, the determination of rating indicators and the study of audience groups are purely pragmatic goals to solve the problems of increasing market efficiency of the media. Orientation to the accounting and maintenance of rating indicators is not a valid consumer orientation.

An important option for socially correct media activities is to provide feedback between the recipients of information and media organizations, the study and accounting of information interests and requests of various audience categories by the latter. However, even the development of interactivity of modern media, which allows maintaining stable contact with media content consumers, does not really guarantee that media professionals really take into account the opinions and needs of the audience, since media organizations have the opportunity to respond to them selectively, based primarily on their commercial interests. Thus, there is no steady dialogue between the media industry and the audience, and the ability of consumers to influence the behavior of the media is significantly limited. Mythological ideas that in conditions of the market media organizations strive to take into account the reactions of the audience as much as possible in order to resist the competitive struggle are not justified in practice. At the same time, through the media elite (media owners, editors, highly paid leading journalists) the media business is associated with the political establishment — right up to the information service of the latter (Lichter, Rothman, 1986).

How can we bring the voice of citizens-consumers of the media to media organizations and encourage them to listen, make socially necessary changes in the functioning of the media? One of the most noteworthy manifestations of activities that can limit negative trends in the development of the communications media is the media criticism. Media criticism is a relatively new area of critical journalistic creativity. The main source for analysis, interpretation and evaluation in the criticism of the mass media are: a) significant aspects of information production affecting the characteristics of the produced content, b) published media texts, the entire substantive media complex, and c) the social consequences of their activities. The content and formal aspects of media products (media texts), which are the products of the activities of journalists and other creative workers, as well as reproduction in the media of creative works (music, films, etc.) created outside media organizations (Korochensky, 2003).

Having a specific correctional function, media criticism is able to change the audience's perception of media content distributed by leading communications media, to form a conscious critical attitude towards it, to influence media consumption and media practice. However, it we should not that the existing types of media criticism (scientific expert, corporate, mass — or popular) (Korochensky, 2003), as a rule, consider and evaluate the activity of the communications media either from the standpoint of the scientific community or professional media professionals. As a result, the characteristics of the entire mainstream media are manifested in professional and mass media criticism. R.P. Bakanov, who studied the Russian newspaper criticism of television for 1991–2000, noted the tendency to shift its attention to the cult of media stars (“have a penchant for the gossip column”), focused on the implementation of entertainment and commercial promotion functions (Bakanov, 2007). The author concluded that the critical materials on TV are mostly monologue. Opinions and judgments of TV viewers about TV, if presented in the publications of critics, are only in a mediated, non-expanded and fragmentary form.

From the beginning of the new century, in the wake of the development of modern Internet communications in Russia, the emergence of a fourth type of media criticism began - civil, carried out on behalf of various structures of civil society and personally individual active citizens acting outside the media organizations. Considering the colorful composition of “self-motivated critics”, among whom there are both well-trained media experts and individuals presenting their immature or limited judgments about mass media activities on the Web, this kind of critical activity is sometimes characterized as “philistine” media criticism.

How to relate to this kind of creative initiative of citizens, does it have any positive prospects - or is it an online version of the usual “kitchen” reflection in connection with the true and imaginary sins of the mainstream media?

The ability to adjust the perception of media content, characteristic of media criticism, is clearly visible in the activities of a number of foreign civil organizations and groups that carry out systematic media monitoring and media criticism. Public media monitoring groups — media watch groups — have emerged in many countries around the world — from the United States, Britain and other European countries to Japan and Brazil. The activities of these organizations and groups are very diverse; it is aimed at ensuring the democratic rights and freedoms of journalists and media consumers, at raising the professional level of the media. An important aspect of this activity is the focus on improving the social realism of the communications media, expressed in creating a more accurate and adequate picture of social phenomena and processes.

The program of such media watch groups may include conducting systematic monitoring and research on the activities of the media, scientific debates and seminars with the subsequent publication of their materials in the form of articles, reviews, analytical reports as well as media education, activism, including the publication of magazines and newsletters on media monitoring and media criticism; pressure on the sponsors of individual media organizations and their advertisers through boycotting the advertised goods and services; organization of campaigns of civil pressure on the communications media and government circles, including demonstrations, pickets, mass distribution of letters of protest, initiation of public and parliamentary hearings, which address issues of the social functioning of the media. Diversity distinguishes not only the forms of activity of such public associations and groups, but also their ideological and political positions, ideological orientations (Korochemsky, 2016).

As international experience shows, addressing media organizations on behalf of civil society structures becomes a significant factor if these structures carry out systematic reasoned media criticism, which ultimately encourages media professionals to engage in dialogue with media consumers and revise their professional standards to requirements of the public, the implementation of socially necessary changes. This is evidenced, in particular, by the experience of such civic groups monitoring media activities such as the FAIR in the USA (Alexeeva, 2006; Anoshina, 2007) and MediaLens in the UK. Left-wing liberal activists and media experts included in these groups are followers of N. Chomsky (Chomsky, Herman, 2002), a well-known linguist and media critic who strongly and skillfully advocated media compliance with the norms of accuracy and balance in covering events, representing different categories of citizens and public associations in the media content. The media organizations that they have publicly argued and documented criticism cannot ignore media organizations, since this is fraught with undesirable reputational losses: under market realities, reputation has not only moral, but also economic importance. Of course, media activists from these organizations do not succeed in changing the dominant characteristics of the mainstream media, however, their role in media education of citizens and correction of their perception of content generated by the “big” print and electronic media should not be diminished.

During the election campaign in the United States, FAIR’s activity in identifying and analyzing informational distortions and manipulative elements in the media of a right-conservative orientation becomes an especially important area. Media criticism turns into an essential element of the election campaign in a mediated political process. On the side of the conservatives and the media supporting them and journalists are other media critical organizations, among which the greatest experience of activity — since 1969 — has AIM organization.

Among representatives of civil media criticism, “non-systemic” should be also considered professional journalists, acting not in the staff of media organizations, but on their own behalf. Often, a talented loner who can take full advantage of the possibilities of modern Internet

communications is able to achieve a significant effect with his critical publications. An example of this is the systematic criticism by video blogger Anatoly Shariy and his publications about the communications media (mostly Ukrainian) related to events in Ukraine after EuroMaidan. In particular, the attention of the Internet audience was attracted by the repeated revelations of fake news in Ukrainian communications media produced by A. Shariy on his YouTube channel. The number of views of the videoblogger's critically exposing materials that calls itself a "media expert" is comparable to the audience activity of Internet channels of large media organizations (the blog has over two million subscribers — data for April 2019).

Civil media criticism ceases to be perceived as "philistine" when well-prepared people stand up to protect the interests and rights of citizens-consumers of media content and practices: specialists in pedagogy, social and age psychology, sociology, philosophy, etc. — up to criminology, which allows to recognize social damage elements of media content, provoking an increase in crime. Among the founders and activists of the first in Russia civic group of media criticism (Media Revue, established in 2002 in Rostov-on-Don) were scientists, teachers and researchers of journalism, practicing teachers and professional journalists, university students and graduate students.

Among citizens in modern society there are quite a few educated people who are professionally trained for this kind of media critical activity. In the 24 most developed countries of the world, the proportion of people with higher education in the first decade of the twenty-first century ranged from 15 to 30 percent (in Russia, 21 %) (Karpenko et al., 2008). However, even those citizens who have serious complaints about the media usually do not become media activists — the voice of civil society. An obstacle to the development of this kind of activity in Russia is the relative immaturity of civil society in our country, stemming from the conviction of many ordinary citizens that their active position is incapable of bringing about any significant changes. At the same time, civic activism turned to the media sphere is becoming increasingly important due to the mediatization of all institutions of Russian society.

Political medialization requires not only the highly developed media competence of citizens, allowing them to resist the manipulative effects of the communications media for political purposes. Today citizens have the opportunity to express their communicative subjectness, acting as creators and distributors of their own media texts that form media discourses, parallel with the mainstream or alternative (Fedorov, 2007; Fomicheva, 2010; Platonova, 2008). Among them are critical publications with a reasoned analysis and evaluation of various aspects of the activities of the communications media and the content produced by them, including a critical analysis of political discourses.

5. Conclusion

Developed civil media criticism has the potential to become not only a way for public expression of reactions and information needs of the audience and defending the rights of citizens in their relations with the political system and the media industry, but also a "laboratory" of new citizenship, corresponding to the realities of the information age. The basis of such citizenship should be the media competence of the people, making them not only critically thinking recipients of media information, but also autonomous subjects of mass media communications, able to independently create and distribute media texts, articulating their political, economic and social needs and requirements. From the role of passive consumers of mass media information, citizens should and can move to the role of conscious and active participants in the mediatized political process, forming a collective civic mind and a collective civic action. Potentially, this media competence, formed by media criticism and media education system, can encourage political and civic activity, which is fading nowadays due to the limited ability of citizens to resist large-scale media manipulation for political and commercial purposes. Most of our contemporaries are not trained to realize and defend their interests in the media sphere, which turns them into a convenient object of manipulative influences. Advanced civil media criticism is able to promote the social growth of people, contributing to the formation of the autonomous thinking, socially responsible active citizen and, as a result, citizenship of a new type. Broadcasting through blogs, social networks and websites of public associations of the voice of "ordinary" citizens, merging into a powerful chorus, it will be impossible to ignore or drown out, using internal censorship and self-censorship of journalists in media organizations Without the broad participation of citizens in media political discourse modern democracy is impossible such its positive transformation.

A promising direction for further study of the role of civil media criticism in political processes may be sociological research, allowing to identify how the potential of criticism of the political aspects of the functioning of the media, carried out by citizens and public associations, is implemented in practice.

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 400-408

DOI: 10.13187/me.2019.3.400
www.ejournal53.com



Social Anti-drug Advertising as a Factor of Professional Preventology

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Abstract

Narcotization, being a complex phenomenon involving various spheres, can be overcome only by a set of measures – from criminal and law measures to social ones. Modern media directly or indirectly contribute to the formation of a liberal attitude to the problem of drug addiction. In these circumstances, a special role is given to social advertising, to its preventive function. Adequate social advertising, which can become a powerful preventive anti-drug resource, should be opposed to mass involvement of young people into the sphere of drug abuse and distribution. Preventive social advertising is constructive in its essence, as it is aimed at the formation of such attitudes and personality traits, in which drugs are not understood as value. The methodological basis of this investigation is the unity of the general, psycholinguistic, linguistic and law methods. The whole range of facts observed in the discourse – lexical units and grammatical forms, which provides social advertising is the subject of the study. The analysis is conducted at different levels – at the macro- and microlevel. A comprehensive approach to the phenomenon of social advertising, dedicated to drug prevention demanded the usage of speech activity, the theory of speech acts, support on ideas and methods of cognitive science.

Keywords: preventology, narcotization, antidrug social advertising, linguopragmatics, drug abuse, subculture, law, media, communication.

1. Introduction

According to experts (Tonkov, 2015: 23), today there are no real mechanisms of drug displacement from the value consciousness of the younger generation, ways to eliminate drug temptations from the individual value consciousness of a person, and most importantly – drug displacement from the social (collective) consciousness of society. In these circumstances, the anti-drug preventive advertising aimed at the prevention of anesthesia plays a special role.

Preventology stands out as an interdisciplinary field of knowledge about the formation of a healthy lifestyle and prevention of self-destruction of a person. There are general and narcological preventology (narcological preventology deals with the prevention of dependence on psychoactive substances). Preventology, aimed at the real prevention of social and personal destructions, is currently booming, and serious hopes for fundamental positive changes in society are associated with it. The title of the introductory part of "Narcological Preventology" by P.I. Sidorov – "From Declarative Prophylaxis to Professional Preventology" (Sidorov, 2006) is very significant.

Today, spiritual threats – threats of social disintegration, loss of feeling of national kinship, continuity of historical consciousness, loss of long-term values and domination of pragmatic values, decrease of public morality and ethical norms of behavior are definitely dangerous (Kiyko,

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2017). Narcotization of society is growing in such conditions. "An important factor influencing the growth of youth drug abuse is that drug abuse becomes prestigious in this environment, as if it reflects involvement in a particular subculture" (Kuzminov, 2006: 10). Narcotization is a complex social phenomenon of a clearly expressed negative nature, affecting the social, economic, political, legal, medical and biological spheres of society and causing significant, often irreparable harm to each of them.

Mass involvement of young people into the sphere of drug abuse and drug distribution began with the abolition in 1990 of the punishment for non-medical consumption of drugs. Lobbying through the mass media for the legalization of drugs, instilling ideas about drugs as a means of relaxation, pleasure, prestige, achievement of social and personal success played an important role. Federal law "On Narcotic drugs and psychotropic substances", prohibiting the consumption of these substances without the appointment of a doctor, has changed almost nothing.

The amendments to the administrative and legal legislation providing liability of persons promoting drugs cover only a part of the problems related to drug abuse prevention (Aloyan, 2002).

In June 2011, the global Commission on drug policy (which included former and current UN experts) recommended countries to experiment with the legal regulation of certain types of drugs allowed for possible legalization in order to combat drug trafficking. Russia adheres to restrictive measures in drug policy, while in a number of countries (in one form or another) drug policy liberalization has been implemented. Thus, in the Netherlands, Switzerland, the liberal principle of "harm reduction" is being implemented through the withdrawal of a number of drugs from illegal trafficking. Only "drugs of unacceptable risk" are prohibited.

Alcohol and tobacco as has historically happened have found themselves in the legal field (although it is rightful that under narcotization in the broadest sense is also tobacco and alcohol), and the attempts made at different times and in different countries to limit their use did not give the desired results. Once legalized, they became so entrenched in the society that they are no longer perceived as something dangerous. With appropriate marketing legalized drugs can become familiar, and narcotization can become normal, too. Today, effective organization of preventive anti-drug activity is the most urgent task of the state and society.

2. Materials and methods

The methodological basis of this investigation is the unity of the general, psycholinguistic, linguistic and law methods. The whole range of facts observed in the discourse – lexical units and grammatical forms, which provides social advertising is the subject of the study. The analysis is conducted at different levels – at the macro level (i.e. in the context of modern ideas of globalization, discursive strategies) and micro level (psycholinguistic and linguistic and law analysis of the text, sentence, phrase and word). A comprehensive approach to the phenomenon of social advertising, dedicated to drug prevention demanded the use of the tools of the theory of speech activity, the theory of speech acts, support on ideas and methods of cognitive science.

3. Discussion

The term "social advertising", introduced into circulation by the Law on Advertising on June 14, 1995 № 108 – Federal Law, in world practice has analogues as non-commercial or public advertising, which is more than a hundred years. It is known that the first such advertising – in protection of the Niagara falls – was created at the beginning of the XX century. It is known that the first such advertising – in protection of the Niagara Falls – was created at the beginning of the XX century. A lot of investigations, including monographs (Kalmykova, 2015; Meshcheriakova, 2012; Nikolaishvili, 2008; Solodovnikova, 2013; Shapovalov, 2012) are devoted to social advertising. In many countries, the trend for social advertising has appeared long ago and now it turns out to be in demand. Qualification "Manager of social technologies" or "Director of social projects" is at one of the priorities in choosing a profession among young people in Germany (Davydkina, 2009: 221). We think that modern Russia, where advertising in general and social advertising in particular is not more than a few decades, is steadily moving in the same direction. This is evidenced by the growing interest in advertising science – the theory and practice of advertising.

Social advertising is a health-improving product. It focuses on strong emotions – shock, passion, joy, anger, and that is why it needs to be stronger than the advertising of washing powder

(Belyaeva, Vasilyeva, 2014: 232-234). Moreover, this is true in relation to advertising against narcotization. The term "narcotization" has several meanings. With the expanded understanding of "narcotization", "narcotizm" includes tobacco and alcohol. But more often these terms denote the spread of narcotic substances among the population. In addition, narcotization is a system of ideological support for the drug business and processing of the consciousness of the younger generation aimed at drug abuse to form persistent drug dependence. This goal is achieved by diverse means – direct advertising, texts where drug culture propaganda is indirectly carried out (Akimoto et al., 2014; Arévalo, 2018; Marlangeon, 2018; Sperber, Wilson, 2015), films with appropriate content. "Advertisement of a drug-related lifestyle in some selected literary works, musical movements, the press contributes to the social and moral deformation of young people and drug abuse" (Aloyan, 2002: 7).

It is rightly noted that the media and the Internet bring the greatest harm today: they actively promote non-medical drug use as a means of achieving Nirvana and the drug business as a source of enrichment. Information about drugs is becoming increasingly accessible in the Internet. Psychoactive substances became a part of youth subculture, a usual element of leisure. Studies have shown that concepts such as "drugs", "modern", "fashionable", "stylish", are located in the minds of teenagers very close – in a single semantic space (Berkaliev, 2003).

The image of drug abuse as a funny action (for example in youth programs such as Comedy-Club) automatically reduces the danger of narcotization (Sánchez-Moya, Cruz-Moya, 2015), draws drug abuse as some harmless fun. Joining the young person into the system of concepts and ideas of drug subculture through relevant vocabulary (drug and criminal jargon, the units of which are increasingly used as reflective expressions: *fly away, rush, freak, addicted, overdose*, and etc.), as well as through figurative means used by media and glamorous literature, directly contributes to the formation of a liberal attitude to the problem of drug addiction.

In these circumstances, a special role belongs to the anti-drug preventive advertising aimed at the prevention of narcotization. "Preventive" (French *préventif*, from lat. *praevenio* – ahead, warn) means 'warning, safety, outpacing actions of the opposing party, reducing the risks'. Today, preventology has emerged as an interdisciplinary field of knowledge about the formation of a healthy lifestyle and the prevention of person self-destruction. The object of narcological preventology is the factors and conditions for the development of self-destructive and dependent behavior; screening and prediction of narcotizm; education of self-preserving behavior; preventive resources of all concerned agencies and structures; strategies, mechanisms and technologies for avoiding and overcoming dependence. Of course, the most effective preventive strategy is to educate a healthy and harmonious person (Alba-Juez, Larina, 2018) with the creative potential for effective self-realization and moral immunity to any form of deviant behavior.

Today, interdisciplinary preventive activity and the legal institutionalization of a new generation of specialists – preventologists – are important. Within the framework of general preventology, drug preventology takes a special place. Primary preventive measures are aimed at the prevention of narcotization. This is the work with healthy people, first of all with a risk group (with those who in immediate environment have drug addicts, as well as with those who have a genetic predisposition to mental and narcological diseases, and people are in unfavourable family or social conditions). Secondary prophylaxis is aimed at preventing dependence on narcotic substances and involves working with people using narcotics, but not yet detecting signs of drug addiction as a disease. Tertiary prophylaxis is carried out among drug addicts who have been treated. It is aimed at preventing recurrence of the disease. There are following areas of drug prevention. First, it is the general, most widespread prophylaxis, involving all young people, aimed at countering the most common causes of drug abuse. It involves a great deal of information and propaganda work, including mandatory informing the public about the state strategy in the field of drug policy, about the ongoing anti-drug activities. The purpose of general prevention is the formation of public opinion on the non-medical use of drugs, the promotion of values of a healthy lifestyle, as well as information about the behavior that causes damage to health, the risks connected with drugs, formation of positive values. Secondly, it is selective prevention, targeted at young people who demonstrate any deviation, and thirdly, symptomatic prevention aimed at those who have already had experience in drug abuse, but have not yet acquired clinical status of drug addicts. Such sciences as medicine, psychology, pedagogy and criminology contribute to the development of preventology.

Preventive activity actualizes a systematic view about human well-being, which includes three components: physical, mental and spiritual (moral, moral) health. However, as V.V. Kuzminov writes, a healthy lifestyle as a way and a goal of life remains more declared than realized one in connection with the socio-economic destabilization of society, with the devaluation of universal moral values, and periodically approved in some regions and recommended for the implementation anti-drug programs usually quickly lose their potential, more often they are implemented as one-time actions, and not as a systematic comprehensive targeted activity of all connected structures: legal, health, educational ones (Kuzminov, 2006: 3). Preventive activity is inherently constructive, as it is aimed at the formation of attitudes and personality traits in which narcotic substances are not understood as valuable. Only including the individual into an active, socially significant activity can form a stable anti-drug behavior. Being outstrip, preventive activity is aimed at identifying the true causes and conditions of the problem occurrence. Having identified these causes, preventology then presupposes the development and implementation of specialized actions. The preventive conception of anti-drug activity aimed at persuading young people to abandon the very idea of drug abuse is being implemented, including in social advertising.

For example advertising *Say No to drugs* and *Say No to drugs before you try* (Yus, 2017). The second option is more consistent with the principles of prevention. The second variant is more consistent with the principles of preventive activity. Social anti-drug advertising is aimed at the formation of a solid foundation of a moral and healthy lifestyle, sharply negative attitude to drugs, understanding the imminent harm of drugs to health and in general – for the future of a person. It is clear that such advertising is able to give a positive effect together with measures to organize appropriate leisure activity, with a system of social, pedagogical, medical, legal and educational actions.

K.S. Lisetsky (2008) distinguishes a number of approaches in preventive anti-drug activity. The first approach is based on demonstration of partial information about the effects of drug abuse on the body, as well as quantitative data about drug addicts. The second approach demonstrates intimidating information, implements a strategy of intimidation, has the purpose to arouse a fear in people prone to try narcotic substances. It is important to inform such persons about degradation of drug addicts. Should anti-drug advertising be intimidating, or only positive (Wierzbicka, 2018), with alternative to drug images (Kulikova, Brusenskaya, 2017; 2018; Kulikova, Kuznetsova, 2015; Kuznetsova et al., 2016) is acutely debatable question.

Obviously, for different target audiences (Mackenzie, 2018), different conditions will require different types of advertising (Xinkin, 2009). A model of positive prevention of drug addiction is suitable for all cases, the strategic goal of which is to educate a physically healthy and highly developed person who is able to cope with life difficulties and therefore does not need stimulants. "A strategic priority for primary prevention" V.V. Kuzminov considers the formation of a system of positive prophylaxis, which focuses not on pathology, not on the problem and its consequences but on health potential preventing problems, on disclosure of the resources of the psyche and personality, on support of the young person and help him/her in formation and understanding of his/her own life purpose (Kuzminov, 2006). The main feature of preventive anti-drug activity (Bezmaternykh et al., 2017; Brusenskaya et al., 2017; Brusenskaya, Kulikova, 2018) is that it is aimed at distracting young people from the drug subculture.

Creation of a socio-cultural environment focused on the formation of an alternative subculture that supports the norms and values of health and active creative self-realization should be the aim.

4. Results

The problem is that few people investigate the problem of drug threat at level to fully comply with the main commandment: "do no harm!" that is, it takes into account not only near, but also so-called far pragmatics. According to the opinion, the space of target settings (pragmatist) is three-dimensional: 1. near pragmatics is success within the speech act; 2. continued pragmatics is the reputation of the sender of speech, which consists of his speech behaviour in this social group; 3. far pragmatist is care talking about general communicative interests (Khazagerov, 2016: 95). In accordance with ethical and linguistic norms, media discourse should be arranged in such a way that far pragmatics (value orientation) should outweigh the near. However, the desire for sensationalism is often a decisive factor. In the censored press (literature, art), the relevant services took care of distant pragmatics, and this often took exaggerated forms. Everyone remembers the

tragicomic situations when, for example, there were a lot of claims to E. Ryazanov's film *Beware of the car!*, for example: people watching a picture, would like going to steal a car, like Yury Detochkin, but because the film is harmful. But an appeal to the value orientation of the work, as well as attempts to calculate the "delayed" pragmatic effect are absolutely necessary. Of course, not everyone who has read "Confessions of opium smoker" by S. Baudelaire may become drug addict. But another thing is obvious: the development of drug subculture, the entry into the system of relevant concepts can contribute to the formation of a liberal attitude to the problem of drug addiction. Because of the media, drug-addicted vocabulary has become more than usual: everyone has cliched headlines like *On a needle, Drug Situation is exacerbated, Criminal for Life*. Modern youth jargon includes a huge number of specific vocabulary and phraseology of drug addicts. And this slang is not a tight "secret speech", but the fact that it is widely used in the media. It is the youth media that carry out the promotion of drugs into the masses - "fascination with evil" can also play a certain role. And besides, units of a jargon of drug addicts quite often veil the dangerous essence of the phenomenon. For example nominations such as *color music, cartoons, fly* and so on to indicate the effects of drugs. Tolerance to drug cargos, of course, increases the risk of involvement of young people to drugs. Scrupulous information, including anti-drug advertising should be opposed to massive attacks of criminal information. In our country, the nature of social advertising is explained in the "Law on advertising" from 13 March 2006. It is interesting that in those countries where there are no normative-legal acts referring to social advertising, such as in Germany, social advertising plays a huge role (and most of the funds going for social needs are directed onto social advertising).

A common place in the works devoted to social anti-drug advertising is the statement that such advertising should not be frightening, demonizing the image of a drug addict. It must be admitted that a video or an image of a "how it must be" is much better than "how it must not be". For example advertising against smoking just exaggerates and demonizes: there is written on each pack of cigarettes that smoking kills, causes stillbirths, deformities, deadly diseases, and all this is accompanied by frightening, downright chilling pictures. In anti-drug advertising, according to the established opinion, even the words "drugs", "drug addiction", "drug addict" should not be used, it is impossible to show the attributes of drug consumption (syringes, etc.), and it is necessary to demonstrate alternative ways of social behavior.

In the conditions when the struggle of the supporters of the anti-drug policy of tightening and those who seek to legalize a part of drugs has escalated, the role of high-quality social advertising is especially important. The category "quality of social advertising" is a complex characteristic, which includes the quality of creativity, the quality of technology, the quality of social advertising campaign (Kalmikov, 2015). The purpose of such advertising is to educate a healthy and harmonious person with creative potential for effective self-realization and moral immunity to deviant manifestations. K.I. Xinkin (2009: 90-94) argues that it is necessary to involve business structures into prevention of drug addiction (because there is always directions to spend budget money). In the absence of appropriate legislative norms it is necessary, according to K.I. Xinkin, to use constraints, such as: activities that promote deviant behavior and narcotic way of life (and in modern conditions it is a huge part of the media and "celebrity" texts!) should become economically unprofitable, that is, special measures should be provided (for example, part of the funds are directed to correct the harm that was caused by this activity).

In order to develop mechanisms for displacing drugs from the value consciousness of a young person, it is necessary to form a long-term comprehensive prevention system aimed at the education of the individual. Drug dependence is known to develop more frequently in people with low self-esteem and weak decision-making skills. Therefore, the definition of significant personal values, the development of skills of understanding and expression of emotions, decision-making skills and the formation of the ability to cope with stress play a huge role. Only a comprehensive approach, taking into account the factors of influence of psychological laws can become an effective way to protect against the drug epidemic and form an anti-drug attitude. Training of a specialist in preventology in the field of anti-drug activity requires the efforts of specialists in various fields: medicine, law, psychology, communication studies and advertising. Preventology uses a variety of techniques, from informational method to psychosocial technologies. With the help of these methods, ideas about potential (future) own opportunities, about the will to overcome fear and difficulties – without the abuse of narcotic substances are formed. It is especially important for

young people to form a prototype of future professional activity, which is incompatible with drug and alcohol intoxication (Arshinova, 2007).

Promotion of healthy lifestyles through social advertising should be targeted. There are significant differences in determining the categories of healthy lifestyle among adolescents and adults. So, for an adult, a healthy lifestyle is supposed to be connected with proper food, and, in opinion of adolescents, health is something that allows a person not to adhere to special rules in eating. Teenagers agree that a "healthy lifestyle" implies the rejection from use of alcohol and tobacco (in contrast to the "health" that allows to smoke and drink alcohol). Finally, health, from a teenager's point of view, provides more opportunities to take risks and to be independent, sure in own abilities and opportunities, while compliance with the rules of a healthy lifestyle leads to restriction. Thus, health is much more important for a teenager than a healthy lifestyle. Adults, forming a teenager's healthy lifestyle skills, develop the conception of the category of "disease – health", adopted in their adult world, where the boundaries are already spelled out.

For a teenager, health is valuable in the sense that it allows to experiment with own personality, thus revealing own capabilities and abilities. Experiencing risky situations, the young person more acutely feels the reality of own "Ego", learns about the peculiarities of personal boundaries and thus assimilates the categories of "disease – health". The value of health for adolescents lies in the fact that it gives confidence, promotes self-realization, gives a possibility to take risks, helps not to depend on adults. A healthy lifestyle is not relevant for adolescents, they evaluate it as something meaningless, because it is not directly related to self-realization. A healthy lifestyle involves a number of restrictions (and, of course, complete rejection of psychotropic substances), whereas health allows at least partially ignore the rules of a healthy lifestyle, feel confident and independent, makes it possible to take risks, to realize their potential (Lisetsky, 2008). In advertising practice, it is necessary to avoid distorting and exaggerating the negative consequences of drug abuse (*Former addicts do not happen*). Any false information, even after its single submission, leads to the fact that the credibility of anti-drug advertising in general is lost.

5. Conclusion

The concept of "countering illicit drug trafficking" is related not only to the categories of criminal law policy, but also includes a mandatory set of social measures. The information component of anti-drug policy is now becoming a priority, and social advertising has to play a key role in the information war against drugs (and drug conflict in modern conditions has acquired the nature of information war (Sunami, 2014). In this information war, all types of advertising are acceptable from positive (meaning that a person is characterized by the rejection of negative information) to the so-called "shock" one. Naturally, the conditions of their usage should be different. At the heart of a number of anti-drug advertising campaigns is the idea of contrast, presented explicitly or implicitly, and one of the stylistic techniques that implement this strategy is antithesis. This technique, based on the opposition of concepts and images, drawing, on the one hand, a healthy lifestyle, and, on the other hand, the consequences of drug abuse, gives the advertising statement greater expressiveness.

The effectiveness of the advertising message provided by a wide range of expressive means (for example the metaphors in advertising *Report, where trade with death, Drugs are for the weak. Do not fall so low*), the synthesis of verbal and visual components, but also a full-fledged story with characters close to the addressee and logical conclusions (Kirillova, 2016: 13). The means of expressive syntax, actively used in anti-drug advertising, include question-and-answer complexes implementing the communicative orientation of the addressee to manage the attention of the recipient. With the help of question-response complexes borrowed from the colloquial syntax, the dialogue between the participants of advertising communication is simulated, the feedback is established. Compare the same advertising text: *Drugs? I Wait!*, which is placed on the background of the following images: 1. the employee of medical institution is next to the dropper; 2. repairman is next to the broken auto; 3. man in uniform, opening the door of the correctional institution; 4. the digger in the background of the grave crosses (Brusenskaya et al., 2018: 76).

Creative linguistic and stylistic techniques embodying the advertising idea, contribute expressivity of advertising message, create a necessary emotional background and influence the subconscious mind of the recipient with the purpose to prevent impact and develop socially acceptable behavior. Unfortunately, everything happening in Russia today is quite commensurate with the narcotization twenty years ago. Moreover, there is an expansion of drug reality, there are

more and more drug threats. There is an absolute link between drug abuse and crime in its most dangerous form – organized crime. Drug-related criminal groups are enriched in a scale that allows them to have a real influence on politics, the legal system, the media, and state and public structures (Tonkov, 2015: 23).

Anti-drug advertising is an extremely important and responsible area of social advertising. It should be based on a systematic approach to the phenomenon, on interdisciplinary studies that are constantly verified. Incompetence and irresponsibility in this area can have irreversible consequences.

Advertising should be part of a meaningful, targeted system of counter-narcotics measures. However, the situation when virtually any event, any mass action can be described as anti-drug one, just to add attributes to it, fixing its status (concerts against drugs, football match against drugs, etc.), is hardly correct. Another thing, for example, the all-Russian action "Inform, where trade with death". In response to this appeal there were received 9,000 calls. Many studies of anti-drug advertising indicate that the most effective way to combat drugs is the introduction of positive images, promotion of a healthy lifestyle. Health is postulated as the main goal. Health can hardly be declared as the main goal of life. Health, of course, is an important thing (which becomes especially clear if there are health problems), but the achievement of health in itself can hardly inspire a person. Pragmatic adequacy of advertising largely depends on the target audience. Naturally, advertising designed for parents, and advertising, the target audience of which will be teenagers, will be fundamentally different. Advertising for teenagers should teach adaptive lifestyle, communication skills, the ability to make independent decisions and not to succumb to the proposals of drug abuse, while advertising for parents should appeal to a sense of parental duty, etc. Explicating a certain image, advertising involves that the target audience is close and clear that is part of its lifestyle. So, the new forms of drug situation management should carry out mild coercion to follow the social standard, they should be highly sensitive, informing, explaining.

In the context of the information society, the "drug conflict", due to the sharp accumulation of information, is becoming more public, and this has a significant impact on how it is deployed. The phrase "information society", since the 60-ies of the XX century, is used, referring to the dominance of information production over other sectors of the economy. Social advertising in general and anti-drug advertising in particular has what is called a "delayed effect": its impact may not affect immediately. But in combination with other instruments of influence, social anti-drug advertising can gradually influence the drug situation. No country there has yet managed to solve the problem of spontaneous creative advertising, but competent advertising that takes into account the pragmatics of perception can successfully work for the implementation of the state anti-drug policy. Under these conditions, the information component of anti-drug policy should become a priority, and social advertising should become a powerful influence institution that forms public opinion.

6. Acknowledgements

The reported study was funded by RFBR according to the research project N^o 17-04-00109.

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 409-417

DOI: 10.13187/me.2019.3.409
www.ejournal53.com



Ambivalence of Antiheroes in Modern Film Fairy Tales for Children

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Abstract

This article seeks to contribute to the debate about understandings and interpretations of modern film fairy tales aimed at children and family audiences. The main focus of the research is on the way traditional folklore and fairy tale antagonists are transformed into heroes/protagonists in postmodern entertainment film genres. The qualitative research results are drawn from an adapted V. Propp's methodology. Conclusions and concerns for media effects are considered.

On the example of two modern films in the genre of fairy tales the author analyzed the erosion of the traditional binary oppositions of the tale – those that were considered marked positively (hero, good king), perform negative functions and vice versa. Indeed, both films use a postmodern narrative device – to turn traditional heroes into villains, and villains into heroes. This gives the viewer the opportunity to take a fresh look at the characters – heroes whom we have considered to be good are capable of evil, and antagonists, on the contrary, can do good. The media texts used for analysis are far from unique, the same trend is reflected in *Shrek* (2001), and its subsequent parts (in the second film, the main villain is Fairy Godmother), a Russian animated series *Princesses* (2018) (the magic school principal is Koschei).

Keywords: fairy tale, Propp, functions, protagonist, antagonist, antihero, film, good, evil, media effects.

1. Introduction

Fairy tales have been organically woven into the process of educating children since ancient times. The mention of women telling children symbolic stories (myths) is present as back in history as in the dialogues of Plato (4-3 centuries BC). Since the 18th century AD, fairy tales have begun to rise scientific interest. After the publication of the collections of fairy tales by Charles Perrault, Brothers Grimm, it became obvious that the same plots in dozens of variants are repeated in French, Russian, German, Italian, etc. fairy tales. Thus a historical scientific interest in the origin and migration of fairy tales arose.

The fairy tale helps to develop the inner world of the child, teaches him/her to distinguish between good and evil, and is used by modern psychologists as a therapeutic tool. The victory of good over evil, faith in positive heroes are integral attributes of a fairy tale narrative. The tale expresses "the fantasy ideas of people about nature and the gods, as well as the person's dreams of an ideal life, good, perfection, etc" (Rybas, 2016: 113). However, in media texts of the 21st century (including feature and animated films), it happens that a character who has traditionally embodied evil, suddenly performs the functions of good, and vice versa.

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2. Materials and methods

The purpose of the study is to research how traditional antagonists or antiheroes are portrayed in modern film fairy tales; analyze possible interpretations of such representations. What way and for what purpose has the narrative of fairy tales in general and fairy tale characters in particular undergone radical metamorphoses in the 21st century? Methodology is the adapted method of analysis by V. Propp, including such informative elements of the narrative as characters and their functions. As a material for a qualitative study, two feature films produced by Disney company were taken: *Maleficent* (Disney, USA, 2014) and *The Last Warrior* (Disney, Yellow, Black & White, Russia/USA, 2017).

3. Discussion

Traditionally, there are five main semantic oppositions in fairy tales: life – death, good – evil, truth – falsehood, beauty – ugliness, sense – foolishness. "The meaning of good follows from the values of life and truth, therefore, good is understood as that which contributes to life, affirming its truth, and therefore, as something useful to a man ... Accordingly, evil is associated with death and falsehood" (Rybas, 2016: 126). A "good" hero (or a protagonist) represents good, and a "villain" – evil.

Let's start with the definitions of the terms "protagonist", "antagonist", "hero" and "antihero". The hero is a protagonist of a literary / cinema work, he/she is the bearer of the author's ideals, thoughts and feelings. The antagonist is an important character who is actively opposing the main character in achieving his goal (Electronic..., 2017). The protagonist is opposed by an antihero (a character who is absolutely opposite in beliefs, moral orientations, everyday behavior, etc.), i.e. the antagonist is entering into a fight against the protagonist" (Knigin, 2006).

However, some glossaries distinguish an antihero from an antagonist. An antihero is a type of a literary hero that occupies a central place in a work of art, but does not enjoy authors' sympathies, an antipode of a hero (Nikololyukin, 2001: 35). Usually an antihero incorporates not all the negative qualities but some of them (...) The concept of an antihero should not be confused with an antagonist" (Who..., 2016). "Antihero is a special type of literary hero, deliberately devoid of heroic signs, but occupying a dominant place in the work and to some extent acting as the author's agent (Knigin, 2006).

Accordingly, while a protagonist is a character who is represented as a role model, a model of human behavior, a bearer of aesthetic ideals, approved by the creator (Rusova, 2004), an antagonist is his enemy, adversary, who poses a threat to the hero's life, and his/her world. According to the classification of V. Propp, this is a villain. "His role is to disturb the peace of a happy family. To do harm, damage. A villain can be a snake, the devil, robbers, a witch, and a stepmother, etc." (Propp, 1928: 37).

The work of V.Y. Propp's *Morphology of the Fairy Tale* entered the world history of culture studies of the XX century as a classic example of structural analysis of not only fairy tales, but, ultimately, narrative texts in general (Propp, 1928). The ideas formulated in this book influenced the research of such prominent scientists as R. Bart, T. Todorov, R. Jakobson, C. Levi-Strauss and many others. It is worth noting that some scholars, of course, see certain exaggerations and limitations in the expanded interpretation of V. Propp's concept. However, it seems to us a valuable opportunity to use a theoretically sound structural diagram of the functions of the text of a fairy tale to analyze the narrative of modern film tales. Many scholars have applied narrative analysis patterns, described by Propp, to films and television programs so far. For instance, A.A. Berger (Berger, 1981) studied a series *Prisoner* (In: Adler, 1981), P. Wollen analysed the movie *North by Northwest* (Wollen, 1976), A.F. Parsa – *Titanic* (Parsa, 2004), et al.

4. Results

Maleficent is a rethought version of two texts simultaneously: the traditional European fairy tale *Sleeping Beauty* (the fairy tale published in 1697 by Charles Perrault, also later published by the Grimm brothers) and the 1959 animated Disney movie.

The "initial situation" of the film *Maleficent* by Propp is a confrontation between two countries – the kingdom of people and the wonderful country of Moors, which, contrary to its name, is endowed by nature with extraordinary beauty and magical creatures. At the beginning of the film, *Maleficent* appears as a young, mischievous, kind and beautiful fairy. However, visually she is drastically different from other Disney fairies, such as Ding-Ding (*Peter Pan*), Godmother

(*Cinderella*) or numerous Fairies of the cognominal animated series. Maleficent has wings and horns - which inevitably causes association with the demonic forces of darkness. Despite the fact that in pre-Christian religions, horns meant fertility, a connection with nature, the dignity of a deity (as an echo of prehistoric animal worship), in Christian iconography since the 12th to 13th centuries horns have become an integral part of the image of the devil, with bat's wings, horns, a tail or claws (Averintsev, Buseva-Davydova, 2017). In addition, the word's (*Maleficent*) definition is "working or productive of harm or evil: baleful" (Maleficent, 1828). The film scriptwriter Linda Woolverton admits in her interview that "the challenge was keeping her both things: both the hero and the villain. Really remembering that she's still a villain, even though we have to empathize with her and understand her plight. To walk that line was the biggest challenge" (Brown, 2014).

The viewer first encounters Stefan when he is caught as a thief, a boy sneaks into an enchanted forest to steal several precious crystals. The second impression is that he is very ambitious for the commoner – pointing to the castle, he tells Maleficent that he will someday live in this palace. Both details are harbingers of how Stefan's identity will unfold in the future. Gradually, Maleficent and Stefan become friends, the tender feeling is born, and on her 16th birthday the boy kisses the fairy. Then, without coherent explanation, a rather long separation follows. Maleficent is already an adult defender of her land, leads the battle against the attack of the king's troops and wounds him. The king, being at death, announces that he who will kill Maleficent will be his successor. Pretending to want to warn her of impending danger, Stefan comes to Maleficent, drugs her and cuts off her wings. Maleficent wakes up with pain, in the first fractions of a second – physical pain, and immediately – soul, because of Stefan's betrayal. As a reflection of her condition, the grass and trees turn gray, the colorful landscape turns into lifeless and gloomy. However, the next act of Maleficent is the merciful rescue of a raven trapped. A raven named Diaval, whom she can turn into any creature, becomes her assistant, her wings. The choice of an assistant and his name, of course, have a symbolic meaning: the raven, as a rule, is associated with death, in Russian folk tales, for example, he eats carrion, pecks the eyes of dead soldiers, etc.).

Meanwhile, Stefan becomes the king and, finally, the day of the christening of his daughter, Princess Aurora, comes. In a familiar tale, the witch's villainous act is that she curses the newborn, however, the death curse is mitigated by the gift of the last good fairy, who announces that the girl will not die, but will fall asleep with a magic dream, from which she will be awakened by a kiss of true love. In the film, Maleficent does not doom Aurora to death, only to a magical dream, she is also the one who leaves hope for awakening with a kiss.

Fairies, who are asked by the king to look after his daughter, are not the best nannies: they do not know how to feed the baby, they sleep soundly, instead of rocking the cradle. None other than Maleficent protects Aurora from the dangers of oversight of the incompetent and awkward "good" fairies who were supposed to guard the girl from her. She calls Aurora "beasty", but day after day warms to the girl. Perhaps, somewhat unexpectedly for the viewer, the growing Aurora mistakes Maleficent (a rather severe-looking lady) for her Fairy Godmother. On the day of her 16th birthday, Aurora announces to Maleficent that she would like to live with her. Naturally, the fairy nannies at the most inopportune moment tell the girl about the spell, upset Aurora escapes to the castle to meet her father, but for Stefan, this battle is not about his daughter. He briefly takes a glance at her, and returns to the thought that has been obsessed with for years: revenge. Aurora inevitably pricks her finger with a spindle and falls asleep. After failed attempts to cancel her own spell, Maleficent tries to save Aurora by organizing a "true love kiss"– she personally delivers Prince Phillip to the sleeping princess. And after his kiss proves to be ineffective, the kiss on the forehead by Maleficent, her motherly love wakes up the princess. Stefan again shows his cunning – he uses iron weapons, against which Maleficent is powerless. And only when Aurora comes to the rescue, freeing her wings, does Maleficent get a chance for salvation and victory in this battle. Aurora is crowned queen to unify the two kingdoms, peace reigns.

Adapting the morphology of the tale by V.Y. Propp, we can present the narrative of *Maleficent* as follows (Table 1).

Table 1. The narrative of *Maleficent* (2014).

Initial situation	The neighborhood of two countries – the kingdom of people and the wonderful country of Marshy swamps, which contrary to the name, nature endowed with extraordinary beauty and treasures.
The villain makes an attempt at reconnaissance.	As a teenager, Stefan secretly penetrates into the land of the swamps forbidden for people to steal something.
The villain learns something about his victim.	By chance, Stefan finds out about Maleficent's vulnerability: a touch of iron.
The villain tries to deceive the victim to get possession of him and his belongings.	Adult Stefan returns to the forest, making Maleficent believe that he is here to warn her of the danger, but he deceives her.
The victim unknowingly helps the villain by being deceived or influenced by the villain.	Maleficent trustingly drinks a potion and falls asleep on his shoulder.
The villain harms.	Stefan mutilates her: cuts off Maleficent's wings. He brings them to the old king as a sign of victory over Maleficent and becomes the heir to the throne.
This lack or misfortune is made known.	Maleficent wakes up with both physical and soul pain, her trust is betrayed.
The hero plans action against the villain.	Maleficent decides to permanently protect her land from people, erects a magic wall of impenetrable thorns.
The hero uses the magical agent.	Maleficent saves the raven, who becomes her "wings", her faithful servant.
The hero is transferred to the general location of the object of his mission/ quest.	Upon learning that her enemy hosts a celebration, Maleficent hurries to the king's castle.
The hero and villain join in direct combat	Maleficent does not doom Aurora to death, instead she curses her and disillusioned in love, bitterly adds that only a true love kiss can wake her up.
The villain is defeated.	The king was not physically harmed, but he is publicly humiliated. Stefan gives his daughter to be raised by three good fairies.
The initial misfortune or lack is set right.	Maleficent (at least temporarily) feels avenged.
The hero returns.	Maleficent returns to her country.
The hero is pursued.	She is being haunted by the king's troops.
The hero is rescued from pursuit.	She escapes persecution in the Moors.
The hero arrives home or elsewhere and is not recognized.	None other than Maleficent secretly watches over and saves Aurora from the dangers of oversight of the incompetent and awkward good fairies. Maleficent becomes her friend, Aurora calls her "Godmother".
A false hero makes false claims.	Prince Philipp, lost in the woods, is not an imposter, but he performs the function of a false hero, because both fairies, and at some point, Maleficent herself believes that he is the hero who will break the spell.
A difficult task is set for the hero.	On the day of her 16th birthday, Aurora inevitably pricks her finger and falls asleep. After failed attempts to cancel her own spell, Maleficent tries to save Aurora by organizing a "true love kiss", bringing Prince Philip to the sleeping princess.

The task is accomplished. The hero is recognized.	The kiss of the prince turns out to be ineffective. However it is Maleficent's motherly true love kiss that wakes the princess up.
The false hero/villain is exposed.	Maleficent is surrounded by soldiers. Stefan uses iron weapons, against which she is powerless. Aurora sees the true nature of her father – cruelty and an obsession with revenge.
The villain is punished.	Aurora comes to the rescue of Maleficent, freeing her wings, she can fly again, thus gaining a victory in this battle. Maleficent defeats Stephen.
The hero is married and crowned.	Aurora is crowned, peace between two lands.

Thus, Maleficent is in fact not the villain of the story, but the protagonist, she performs the *hero's* functions.

It should be recognized that such a distribution of functions is not monosemous. The correlation of other functions with the course of action is possible, too. However, from the point of view of their significance for the narrative, the chain built above seems to be the most integral. It should be remembered that V. Propp developed the original 31 functions on the basis of folk tales. "As for the grouping, it should first be said that not all fairy tales give all the functions. But this does not change the order of sequence in any way. The absence of some functions does not change the order of the others," said V. Propp (Propp, 1998: 21). It must be emphasized that V. Ya. Propp anticipated possible criticism of his methodology from those who would try to extrapolate it to any other texts: "it should be stipulated that this pattern applies only to folklore. It is not a feature of the fairy tale genre as such. Artificially created fairy tales are not subordinate to it" (Propp, 1998: 21). Nevertheless, we see that the narrative of *Maleficent* to a greater extent correlates with the Proppian functions than deviates from them.

The film critic A. Dolin describes *Maleficent* as an "ambiguous and unlike anything else" media product. Criticizing the slurred script, the psychological unmotivated behavior of almost all characters, the outrageously flat characters, he notes the important allusion used by the filmmakers – the choice of actress Angelina Jolie for the leading role. A superstar known for her large family and charity, Jolie is a "universal mother, an archetypal image who, as a result, conquers the grim appearance that is historically assigned to Maleficent. Yes, this is a fairy tale about a woman-devil – not without reason winged, black and horned, – but, like John Milton's, the devil is given a chance to prove by deed the advantage of honest darkness over a hypocritical light". The author aptly calls the achieved effect a "heretical dualism" (Dolin, 2014).

The challenge could not go unnoticed by the church. A media critic holding degrees in both in media and religious studies S.D. Greydanus argues that *Maleficent* subverts the Christian symbolism of *Sleeping Beauty* (Greydanus, 2014). His criticism is not aimed at fairy tale creative revisionism in general, but at the inversion of the original idea. The author calls this "central to Maleficent's ham-fisted subversion of the Christian symbolic world of *Sleeping Beauty*."

The author compares the battle scene in Disney's 1959 *Sleeping Beauty* with Disney's 2014 *Maleficent*. In 1959 version, Maleficent as "an explicitly satanic figure": with "all the powers of Hell" she transforms into a dragon to battle Prince Philip, who is armed by the good fairies with a "sword of truth" and a "shield of virtue" featuring a cross, which becomes "a pure allegory of good versus evil" (Greydanus, 2014). In the new interpretation, evil is personified not by Maleficent, but by King Stefan (an unquestionably good character in the original). In the film, he is transformed into a repulsive, cruel, ambitious monster. He abuses Maleficent because of the longing for power in the patriarchal system of the kingdom. It is important to note that the filmmakers focus on the situation: the old king does not have a son, therefore, his daughter will not be his heir, but the man to whom he will give her as a wife – in the patriarchal society, princesses serve only as a trophy, a step to the throne. Prince Philip, the true hero of the 1959 Disney movie, in *Maleficent* gets the role of an almost comic, useless character. The three "good" fairies, for some reason supporting King Stefan, are so ignorant and foolish that without the secret custody of Maleficent Aurora would have died in infancy. The critic is concerned that the cumulative effect of all these transformations is that the moral of the original fairy tale is turned inside out: the devilish villain is turned into a heroine victim.

Next, the second narrative, *The Last Warrior /Posledniy Bogatyr* will be rendered in terms of Propp's functions (Table, 2).

Table 2. The narrative of *The Last Warrior* (2017)

Initial situation	In the fairy-tale world, the hero Alesha Popovich is attacked by a witch who is able to take the guise of a white owl.
A member of the family leaves home.	(The viewer finds it out later, from Svetozar) The good wizard Svetozar "hides" a little son of Ilya Muromets, in the human world, leaving him in an orphanage.
A prohibition or rule is imposed on the hero.	Ivan is a cynical participant in a TV show about magicians and psychics, a trickster who earns money pretending to be a mentalist; he is warned by a mysterious old woman that he will find himself in another world and there he will stay.
This prohibition is broken.	Ivan, unwittingly, finds himself in the fairytale world of Belogorye.
The villain makes an attempt at reconnaissance.	Ivan's housekeeper (as the viewer finds out at the very end of the film) is not a simple woman – but the mother of the witch Varvara. Thus, it was through her that Varvara spied on him.
The villain learns something about his victim.	Varvara received information about Ivan from her mother.
The villain tries to deceive the victim to get possession of him and his belongings.	In Belogorye, Ivan is brought to the chambers of Dobrynya, he accepts him kindly, orders Varvara to treat his nephew as a dear guest.
The victim unknowingly helps the villain by being deceived or influenced by the villain.	Ivan believes Dobrynya.
The villain harms.	Varvara imprisons Ivan.
This lack or misfortune is made known.	In prison, Ivan meets the captive Koschei the Immortal, Baba Yaga and Vasilisa (the frog), learns about the hidden magical Sword-Kladenets.
The hero plans action against the villain.	Ivan escapes along with Koschei, Baba Yaga and Vasilisa to search for the Sword.
The hero takes the road.	Ivan sets off in search of the Sword, because it must help bring him home to the real world.
The hero is tested, interrogated, and as a result receives either a magical agent or a helper.	Koschei, Yaga, and Vasilisa are his magical helpers.
The hero uses the magical agent.	Three magic assistants are joined by Vodyanoy.
The hero is transferred to the general location of the object of his mission/quest.	The "team", overcoming various obstacles, approaches the place where the Sword is hidden.
The hero and villain join in direct combat.	Varvara and her warriors hunt them and finally take prisoners.
A difficult task is set for the hero.	Varvara forces Ivan to search for the Sword among hundreds of other swords on the field.
The task is accomplished.	Ivan finds the Sword.
The hero is recognized.	All the characters, including Ivan himself, now have no doubt that he is the last warrior – Ilya Muromets' son.
The false hero/villain is exposed.	Dobrynya is exposed. The collusion of Dobrynya and Koschei is exposed, however, his accomplices (Dobrynya and Varvara) deceive Koschei. Ivan,

	using his sword, opens a "portal" to his world and flees from the battlefield, however, he returns to save his new friends.
The villain is punished.	In the final battle, Koschei breaks the crystal, destroying thereby both immortals: Dobrynya and himself. All enchanted warriors come to life.
The hero is married and crowned.	Ivan and Vasilisa go to meet her parents.

It can be safely asserted that female characters of *The Last Warrior* manifest superiority over male ones. There is a clear parallel between two media texts in female character representation. Some scholars perceive *Maleficent* as a reflection of the philosophy of ecofeminism, in contrast to the animated Disney films of the 20th century, which reinforced the patriarchal way. Ecofeminism draws an analogy between the exploitation of nature and women in a patriarchal Western society, emphasizing their philosophical unity. The main goal of the movement is to bring the world to its original harmony by putting an end to discrimination against women (Feminism and Ecofeminism in *Maleficent*).

Reflection of feminism is a cross-cutting theme in *The Last Warrior*, too. In both films, the main female characters are endowed with power and intelligence, which is why they are superior to men in everything. *Maleficent* bravely leads the army to protect her country from the attack of the greedy and aggressive king's army; after the betrayal of a loved one, after the allegorical "rape" (circumcision of her wings), she finds the strength to recover, moreover, she is so strong in spirit that she admits her guilt (the curse of Aurora) and tries to fix it. The antagonist Varvara in *The Last Warrior* is both a strategist and a warrior at the same time. She personally conquers all the heroes, directs the intentions and actions of Dobrynya. Vasilisa is also a warrior girl; at first she treats Ivan with contempt and scorn because of his apparent ineptitude. Baba Yaga, who often plays the role of a magical assistant in Russian folk tales, is indispensable for the implementation of the "heroic" plan – only she was able to attract Vodyanoy to help. The final duel of Varvara and Vasilisa is shown much more spectacular than the fight between male characters: Ivan and Dobrynya. Thus, the patriarchal dichotomy between the lifeless, dependent, passive woman and the active man, destroying all obstacles in his path, is violated.

Another parallel that lays between the narratives of the two films is the motive of atonement and sacrifice. *Maleficent* goes to Stefan's castle to save Aurora, although she realizes that it might be deadly dangerous for her. In *The Last Warrior*, at first Vodyanoy covers for his friends to retreat, and in the end Koschei sacrifices himself, thereby helping Ivan to win. That is, the Christian postulate that "Greater love has no one than this: to lay down one's life for one's friends" (John 15:13-15), is realized in the film by a character whose name, appearance, "background", known to both the hero and the audience, is directly connected with evil. Representatives of the church in Russia and the United States are unanimous regarding "inverted tales". "You do not need to have special expertise to see how the concepts of good are blurred in this film and evil and painfully known to us (but not to our children!) heroes acquire a new look: ... Dobrynya, it seemed, was completely unaware that his wife is an evil witch. But all of a sudden, he became an evil creature himself. Good turned out to be evil. Moreover, it turns out that all the inhabitants of a fairy country are on the side of evil. Everyone, except for evil forces – or rather, in the film – "good", in evil guise" (Lukyanenko, 2017). Moreover, Koschei's act of sacrifice is not just a twisted fairy tale – it might be seen as a mockery of the Christian understanding of good and evil, – argues the author and comes to the categorical conclusion that the film "purposefully contains everything that can contribute to the decay of the soul and the distortion of the Russian mentality. It includes propaganda of stupidity, the presentation of evil as good, and representation of making a deal with evil as something completely harmless, creation of false role models" (Lukyanenko, 2017).

Marina Zhigalova-Ozkan, the head the Walt Disney Company CIS, in her interview said that *The Last Warrior* is not just another premiere for Disney: "For us, this project is strategic: we want to continue the tradition of adaptation of Russian fairy tales, begun by the great directors Alexander Rowe and Alexander Ptushko" (Afanasjeva, 2016: 1). This statement, however, did not justify itself. As Rowe's work researcher N.Y. Sputnitskaya rightly notes, "the therapeutic role of the Soviet fairy tale is based primarily on creating a model of the world order, educating the person about the world. There are no mimicking characters in Rowe's films. All the characters are colorful

.. .. But the main character is a subject of sympathy, the center of the narrative" ([Sputnitskaya, 2010: 187](#)).

5. Conclusion

In both media text, we observe the erosion of the traditional binary oppositions of the tale – those that were considered marked positively (hero, Varvara-krasa, good king), perform negative functions and vice versa.

Indeed, both films use a postmodern narrative device – to turn traditional heroes into villains, and villains into heroes. This gives the viewer the opportunity to take a fresh look at the characters – heroes whom we have considered to be good are capable of evil, and antagonists, on the contrary, can do good. "Postmodernism turns to cultural heritage of the past as an object of the game acquisition, ironic allusions, and situational rethinking (while using it in various contexts), the source of stylization and the eclectic combination of its forms ([Popov et al, 2016](#)). The media texts used for analysis are far from unique, the same trend is reflected in *Shrek*, 2001, and its subsequent parts (in the second film, the main villain is Fairy Godmother), a Russian animated series "Princesses", 2018 (the magic school principal is Koschei).

Of the five key questions of the well-known mass communication model (Who says What, in Which channel, to Whom, with What effect?), the most challenging is the latter. Cases when researchers could give an answer to it are extremely rare. As a rule, this is possible for those whose research tasks include studying the reaction of the audience (for example, using the focus group method after watching a commercial / a pilot of a new TV series, etc.). How to evaluate the impact of a specific media text on the development of the most complex tissue of a child's value orientations? The direct and delayed effect of such an effect?

Using the method of forecasting the impact of media products on the development of a child, psychologists and educators argue that "turning upside down the requirements in affirming goodness or mixing ideas about mercy and compassion that modern "educational tools" – even new fairy tales provide (...) are detrimental for the formation of not only ideas of good and evil in the children's mind, but also for the personal and moral-spiritual development of the child" ([Abramenkova, 2007: 152](#)).

We can not but agree with the opinion of professionals in the field of cinema that the first function of children's cinema is the development of the worldview of children. "The coordinate system, based on the issues of good and evil, admiration and contempt, sympathy and disgust, should be embedded in young minds and souls, just as a child learns to walk, speak and understand the world around. It's not without reason that folk tales were always based on such a coordinate system, and at an older age - adventure and fantasy. The second function of children's cinematography is the construction of ideals. From the screens, children perceive the image of the hero, a model of behavior" ([Sidorenko, Matrosov, 2016: 96](#)).

If a fairy tale is "a system of possibilities for realizing meanings and affirming values" ([Rybas, 2016: 115](#)), the key question remains: why out of all the possibilities for realizing meanings does modern cinema choose those in which positive values are embodied by characters traditionally considered to be the personification of evil?

6. Acknowledgements

This article was written with the financial support of the state scholarship of the Ministry of Culture of the Russian Federation (2019).

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 418-424

DOI: 10.13187/me.2019.3.418
www.ejournal53.com



Transformation of Theoretical and Methodological Foundations of Russian Media Literacy Education in the "Perestroika" Period (1984–1991)

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Abstract

The changes that took place in the years of "perestroika" had a significant impact on modern media education in Russia, changed and expanded the methodological foundations of media pedagogy, determined the trends in the development of this sector of education in accordance with changes within the country (political, social, economic, etc.) & global experience. Transformation processes touched upon the broadening of methodological and theoretical conceptions. For this purpose, there were objective prerequisites created that may be summed up as follows: practical activities are often ahead of theoretical research and generalization in the field of media education; the era of perestroika brought our country out of isolation in relation to the Western world, so the theory of the dialogue of cultures has gained relevance; access to foreign research works was gained, all that influenced the development of media education in the USSR. The changes that took place in the years of "perestroika" had a significant impact on modern media education in Russia. Along with the transformation processes that affected the methodological and theoretical foundations of Russian media education, the 1980s are characterized by the penetration and integration of Western ideas into the educational environment of the USSR.

Keywords: reforms, history, theoretical foundations, methodology, USSR, media education, perestroika.

1. Introduction

A new stage in the study of the history of state policy for the development of the Russian educational system including the "perestroika" period began in the conditions of radical reforms of the 1980s and continues to the present. The change of the state-political system in Russia, the processes of liberalization in the economic, social and spiritual spheres of society have radically changed the situation in the educational sphere. Reforming the educational system is one of the important indicators of the need for serious changes in society. The reform of education has led to fundamental changes in media education that was caused by the crisis in its structure.

Transformation processes in the domestic media education in the period of "perestroika" are associated with the historical and pedagogical analysis of the domestic media education in the study of philosophical and methodological foundations, content, organizational forms, main directions, analysis of the main media education models.

The main problem of the study is determined by the contradiction that has developed in connection with the vast theoretical and methodological experience gained by the Soviet media education of the 1980s, and the lack of consistent and conceptual study of this heritage in domestic

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pedagogy. The models of media education developed during the perestroika period are partially implemented in the modern pedagogical system. Therefore, it is important to analyze their relevance, methodological and theoretical conceptions, practical activities of media education in the period of perestroika and to identify potential applications in the modern educational environment, which is also "going through" a deep reform. To solve the revealed contradiction, it is necessary to conduct a historical and pedagogical analysis, which will be based on the principles of science, integrity, through the historical and pedagogical approach in terms of studying the conceptual framework, goals, objectives, directions, organizational forms and possibilities of use in modern educational space.

Today, modern researchers are interested in the study of historical and educational processes that stimulate the transformation processes in the conceptual platform of media education, which initiated the latest developments in this area, synthesized domestic and international experience.

2. Discussion

In the period of perestroika along with reforms in other spheres (economic, political, etc.), educational reforms were initiated, which revealed crisis phenomena in media pedagogy as a branch of pedagogical knowledge. So, addressing the participants of the Founding Congress of the Society of Friends of Soviet Cinema in 1988, I.V. Weisfeld said: "It is no exaggeration to say that the situation with the film education is in a state of crisis. The focal form, reliance on the enthusiasm of teachers and film critics have already become exhausted. There is only one real solution based on the small "islands" of what has already been achieved: to introduce film education nationwide into the general education system with the active participation of the Friends of Cinema Association to actively influence the whole process, to assist public education bodies and scientific institutions. The programme for the restructuring of public education in the country, the attention it gives to humanitarian and aesthetic education, opens up the prospects of new thinking in this area, a true understanding of the scope of the task before us" (Weisfeld, 1988: 6).

The changes that took place in the years of "perestroika" had a significant impact on modern media education in Russia, changed and expanded the methodological foundations of media pedagogy, determined the trends in the development of this sector of education in accordance with changes within the country (political, social, economic, etc.) and global experience.

In the 1980s, many books, articles, research works on the problems of education on the material of various types of media were published in Russia (L.M. Bazhenova, O.A. Baranov, E.A. Bondarenko, I.S. Levshina, S.N. Penzin, G.A. Polichko, A.V. Sharikov, A.V. Spichkin, Y.N. Usov, etc.). The flow of media education research works has increased significantly, especially since "perestroika", when political, social and economic life in the USSR underwent changes. However, works reflecting the study of the history of media education, transformation processes that stimulated the quantitative and qualitative growth of works and practical work in this field of pedagogy are still relatively rare. Foreign researchers (first of all – L. Masterman, C. Bazalgette, A. Hart, D. Buckingham, B. Bachmair, etc.) investigated the problems associated with the history and theory of media education in Europe, however, they have always been limited to the analysis of the Western European experience, without analyzing the situation in the USSR.

Media literacy education in Russia today is gaining more and more supporters, both at the local level (teachers in schools, University staff, etc.) and at the state level. Thus, in the year 2002 specialization № 03.13.30. "Media education" was opened in Taganrog State Pedagogical Institute. It was approved and registered by the Educational and methodical department of pedagogical education of the Ministry of Education and Science of the Russian Federation. It should be noted that the research works are carried out both on a theoretical and practical levels.

Such media pedagogues as O.A. Baranov, A.V. Fedorov, E.N. Gorukhina, I.S. Levshina, O.F. Nechai, S.N. Penzin, Y.M. Rabinovich, Y.N. Usov, I.V. Weisfeld, etc. were engaged in studying the experience of media education in the USSR. We can state that in the literature we have studied there is no analysis, which shows a complete picture of the changes in the media education sphere, including the prerequisites that predetermined the transformation processes. So, Y.N. Usov in his doctoral research in 1988, S.N. Penzin in the monograph of 1987 attempted to analyze the educational and socio-cultural situation in the country, but these works were not devoid of political conjuncture.

In the 21st century an attempt to consider the milestones in the development of media education in the twentieth century, including the perestroika period was made in the monograph

written by A.V. Fedorov (Fedorov, 2007; 2011; 2015; 2016; 2019; Fedorov et al., 2007; 2015; 2018; Fedorov, Levitskaya, 2015) and I.V. Chelysheva (Fedorov, Chelysheva, 2002). But the research framework did not allow the authors to study the legal documents of that time to synthesize the generalized model that would reflect the unity of implemented in the era of restructuring of media education models, which confirms the origin of the system in the time period under review.

In foreign science, research works on this issue are also fragmentary due to the long closed nature of the Soviet society and pedagogical science. In the period of "perestroika" the communication of domestic media teachers with foreign colleagues was quite active, which had an impact on the development of the media educational movement.

Western scientific research works in the field of media education by M. McLuhan, D. Buckingham, etc. have become available to Soviet scientists. This allowed not only to exchange experiences, but also to come to the understanding that, for example, the artistic image is understood and interpreted differently in the Russian and Western conceptions of media education. G.A. Polichko wrote: "We begin where they end, namely, at the approaches to aesthetic, evaluative communication about the artistic content of the cinematographic work. The language of the screen narration and the analysis of *how* it is woven, for our domestic film pedagogy is only the first step to its analysis, then the main thing begins – the analysis of *what for, for what purpose* it was created. The Western conception, particularly the English system of cinematographic education, has in its learning sets something else. As our colleague, M. Phillips, from the English College in Devon, put it, "the evaluation of a work is not a pedagogical problem, but a problem of a person's personal choice" (Polichko, 2006: 82-83).

Agreeing with the position of G.A. Polichko, we can note that another distinctive feature of Western models of media education from Russian is the orientation of European media pedagogues to individual forms of work with students. In the Russian media educational practice, along with such forms of training, group tasks were actively used. Thus, S. Benhamdi, A. Babouri, R. Chiky state that media texts are based on the thesis that "all students are similar. So they can't respond to each student's needs" (Benhamdi et al, 2017).

Though in the analysis of some Western sources we find not only differences, but also similarities. Thus, the American media pedagogues (Guo Ming Chen, 2007) lay the foundation of their activities for the ideological theory, cultural theory, safety theory as well as the theory of critical thinking. These theories were also relevant for media education in the period of "perestroika" in the USSR. Guo Ming Chen notes that they are based on such actions as interpreting, analyzing, evaluating and creating your own media texts (Guo Ming Chen, 2007).

The study of the Western conceptions' influence on the domestic media education of the "perestroika" period is also poorly studied in Russian science.

Thus, in modern pedagogical science there are no studies that comprehensively reveal the essence of the transformation of the domestic media education in the perestroika period. Scientists have not attempted to carry out a comparative analysis of media educational models implemented at this time.

3. Materials and methods

We rely on the following methodological approaches and principles:

- activity orientated principle. A.N. Leontiev wrote that in order to master the achievements of human culture, each new generation must carry out activities similar (though not identical) to those behind these achievements. Therefore, the study of transformation processes, the essence of the media educational activity of the perestroika period provides for the results-based support of the media pedagogues' activity (scientific articles, monographs, creation of scientific schools, etc.);

- historiosophic approach. The basic definition was put forward by N.A. Berdyaev, according to which the philosophy of history, historical knowledge, is one of the ways to the knowledge of spiritual reality;

- anthropological approach. Range of problems and the subject of pedagogical anthropology, according to B.M. Bim-Bud, consists of three problems: human science in general and pedagogical in particular; upbringing of the person by society and the society – by the person; upbringing of the person by the person.

Methods: study of scientific literature on philosophy, pedagogy, psychology, journalism, sociology, cultural studies, art history; historical and pedagogical, and comparative analyses, synthesis, generalization, classification, theoretical modeling.

4. Results

The history of Russian media education was considered by many Russian authors in different historical periods of the country: O.A. Baranov, I.V. Chelysheva, A.V. Fedorov, I.S. Levshina, S.N. Penzin, G.A. Polichko, A.V. Sharikov, A.V. Spichkin, Y.N. Usov, I.V. Weisfeld, A.A. Zhurin, L.S. Zaznobina, etc.

The analysis of transformational changes in the theoretical and methodological foundations of media education, the integration of the ideas of M.M. Bakhtin, V.S. Bibler, L.S. Vygotsky, Y.M. Lotman with Western theories of M. McLuhan, L. Masterman, D. Buckingham will allow:

- to expand the theoretical and methodological foundations of the domestic media pedagogy of the "perestroika" period,
- to justify the integration of Western conceptual theories – socio-cultural, the theory of critical thinking that having synthesized with aesthetic, practical, etc. "caught on" in the Russian educational space and continue to be used today.

It was the "perestroika" period, the time of the methodological base of the Russian media literacy education formation, which was reflected in the works of S.N. Penzin (Penzin, 1987), Y.N. Usov (Usov, 1989), I.V. Weisfeld (Weisfeld, 1988: 6), and others. The formation of the methodological foundations of media literacy education, the extension of conceptions was justified by the challenges of time. That is, in media literacy education there is a contradiction between the existing results of practical work (integrating knowledge of psychology, art history, pedagogy, etc.), and its methodological and theoretical foundations. So, D.N. Abramyan (Abramyan, 1994) wrote that the absence of fundamental works on the psychology of art and artistic creativity in the domestic psychology hinders the effective promotion of our psychologists, philosophers, sociologists and teachers in this field, slows down the process of deepening of the interdisciplinary ties and comprehensive research of artistic creativity and aesthetic education. That is actually the field of media literacy education, which was a comprehensive knowledge at the intersection of such sciences as philosophy, psychology, film studies, pedagogy and aesthetics.

Analyzing the views of scientists of the period under consideration, we can state that media education was largely based on the ideas of the dialectical-materialistic conception of consciousness, which was developed by K. Marx and F. Engels, and then adapted to the Russian reality by V.I. Lenin. Of course, reliance on Marxist-Leninist teaching was the necessary component for the development of pedagogy of the 1980s. It acted as the official doctrine in the Soviet state and had to be reflected in scientific works. This was the ideological component, which was present in the theoretical and methodological basis. At the same time, media scholars begin to write about the importance of dialogue in the organization and implementation of media education. In particular, the dialogical form of communication is considered as the basis of the relationship between students and teachers.

I.V. Weisfeld, in his speech to the media teachers in 1988, said that dialogue should become "a form of communication between the teacher and the audience and cultivating the culture of relationships in the team. Nowadays, the concept of "pedagogy of cooperation", which opposes the pedagogy of coercion, has become widespread. This concept has an ancient origin. We will find its origins in the works of Socrates and Plato, Kamensky and Ushinsky. What if not a dialogue is shown in Makarenko and Sukhomlinsky's methods? Today we turn to this wonderful heritage and try to develop these traditions, to understand their rightful place in a radically reconfigurable pedagogical theory" (Weisfeld, 1988: 10).

Thus, the dialogue becomes one of the backbone components of the media education system, in the future, going beyond the scope of the pedagogical concept only. In later works of media pedagogues, dialogue becomes the philosophical category that permeates not only pedagogical interaction, but also gives meaning to the media texts, which can be revealed to the audience only if the dialogue with the author is possible. The conception of a dialogical form of culture (including media culture) has been developed by M.M. Bakhtin since the 1920s (Bakhtin, 1979).

His conception was contrary to the official Marxist doctrine, so it was unclaimed for a long time. Only perestroika processes in the Soviet Union in the 1980s, for example, the emergence of pluralism of opinions, allowed to study the works of M.M. Bakhtin, having determined their importance for science.

That is, to the transformation processes in the media education of the 1980s can be attributed the change of the philosophical paradigm itself: from dialectical materialism to the

existence of other conceptions of the world, including idealistic ones, which include the teachings of M.M. Bakhtin and V.S. Bibler.

During the perestroika period, our country ceased to be isolated from the world community and became accessible to the dialogue of simultaneously existing cultures. But the current political and economic prerequisites (of the perestroika era) for dialogue revealed the unwillingness of the audience to cultural dialogue. The inability to understand, "penetrate" into another culture caused either its complete denial and rejection or direct imitation of external trappings, by manifestation, without the knowledge of the inner meanings. Thus, one of the transformation processes in the methodological basis of Russian media education in the perestroika period was the realization of the need to correlate the existing foundations in accordance with the already established tradition of media education practice.

The "perestroika" period became a kind of specific period for Russian media pedagogues that allowed:

- to carry out activities aimed at consolidating the efforts of media pedagogues;
- to summarize and analyze the previously scattered experience of media pedagogues in the regions;
- in accordance with the obtained data, to concentrate their efforts on updating the methodological foundations of media education, which should reflect both the specific objectives and the principles, aims of the reform of the USSR educational system.

The study and analysis of methodological conceptions, which formed the basis of media educational activity, lead us to the conclusion that media pedagogues based their works on the teachings of:

- Marx, Engels, Lenin – as the founders of the official philosophical doctrine, within which were all the spheres of human activity in the USSR, including research in the educational system;
- L.S. Vygotsky (Vygotsky, 1963), who in the work *The Psychology of Art* presented the analysis of the structure of the work without distraction from the content, but penetrating into it. He believed that the content of the work of art is not a material, not a plot, but an effective content that causes aesthetic experiences, determining its specific character;
- M.M. Bakhtin, V.S. Bibler, whose works became available only during the period of perestroika. The appeal of media pedagogues to the dialogical conception of culture as the basis of life creation and development of human self-consciousness significantly expanded the scope of knowledge and methodological base;
- scientists of semiotics (Y.M. Lotman, etc.), who largely explained the specific features of audiovisual texts and their perception by the audience;
- pedagogues who defended the humanistic foundations of education through their activities and views. Y.N. Usov argued (based on the goals and objectives of education reform) that in the 1980s "film education can act as a means of humanization of the educational process, as a system of aesthetic education and artistic development of students. By means of screen arts this system models the elements of the structure of the general theory of aesthetic education, the foundations of which are laid in the works of P.P. Blonsky (Blonsky, 1961), B.T. Likhachev (Likhachev, 1989), V.A. Sukhomlinsky (Sukhomlinsky, 1979), K.D. Ushinsky (Ushinsky, 2000), S.T. Shatsky (Shatsky, 1980) and others. The concept of the film education is close to the definition of aesthetic education as the purposeful process of formation of the child's "essential forces" providing the activity of aesthetic perception, creative imagination, emotional experience, and the formation of spiritual needs as the system of action, generating the system of feelings, tastes, ideals, and creative abilities of the individual" (Usov, 1989: 26-27).

Along with the transformation processes that affected the methodological and theoretical foundations of Russian media education, the 1980s are characterized by the penetration and integration of Western ideas into the educational environment of the USSR. It should be noted that socialist countries have collaborated quite closely in the field of education, as reflected in the literature (Vrabec, 1975). Media educational experience of the capitalist countries was not available for the domestic scientist. Only in the period of perestroika do the Soviet media pedagogues have the opportunity to study the ideas and conceptual foundations of Western states.

Y.M. Lotman's teaching (Lotman, 1973) was given a special role by media pedagogues, but in fact it was of secondary importance in the general number of theoretical conceptions. We connect this position with the fact that the semiotic theory did not meet the main objectives of media education aimed at aesthetic education, comprehensive development of the individual on the

material of mass media. But the analysis of Western ideas "raised a tide" of interest in Lotman's theory.

An important role in the consolidation of domestic and foreign experience belongs to A.V. Sharikov (Sharikov, 1990), who introduced Russian scientists to the world experience of media education:

- he translated works of Western media pedagogues;
- on the basis of the received materials he formulated the basic conception, directions, forms of media education in the world.

We believe that the achievement of his activities was not only in the study of foreign experience, but also the critical analysis of the main ideas in relation to the Russian educational space. It seems important to us that A.V. Sharikov tried to study and analyze not only the experience of specific media pedagogues, but also the main ideas, philosophical platforms, within which this or that media educational model was formulated.

5. Conclusion

During the perestroika period, the media pedagogues of our country made an attempt to summarize and analyze the existing media educational experience. Their work contributed to bringing to a "common denominator" the empirical experience of media pedagogues, the development of common methodological and theoretical foundations of media educational activities. That is, at this time the consolidation of media pedagogues takes place, the prerequisites for the creation of a system of media education in the USSR are set.

Transformation processes touched upon the broadening of methodological and theoretical conceptions. For this purpose, there were objective prerequisites created that may be summed up as follows: practical activities are often ahead of theoretical research and generalization in the field of media education; the era of perestroika brought our country out of isolation in relation to the Western world, so the theory of the dialogue of cultures has gained relevance; access to foreign research works was gained, all that influenced the development of media education in the USSR.

The 1980s are characterized by the possibility of media pedagogues to study the experience of their Western colleagues. Consideration of foreign models of media education, comparative analysis with Soviet models became possible.

Media pedagogues of the perestroika period based their methodological foundations on the teachings of K. Marx, F. Engels, V.I. Lenin, L.S. Vygotsky, Y.M. Lotman, M.M. Bakhtin, V.S. Bibler. The study of transformation processes in the methodological basis of media education during perestroika, allow us to argue that it is the expansion of scientific knowledge in the field of media, the integration of theoretical conceptions of philosophers, psychologists, teachers, art historians, allowed media pedagogues to formulate the main trends in the development of media education.

6. Acknowledgements

This research was funded by the grant of the Russian Foundation for Basic Research (RFBR, project No. 19-013-00597) at the Rostov State University of Economics. Project theme: "Transformation processes in the domestic media education of the period of "perestroika". Head of the project is E.V. Muryukina.

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 425-432

DOI: 10.13187/me.2019.3.425
www.ejournal53.com



Media as a Means of Developing a Sports Culture of Adolescents

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Abstract

We have defined the importance of influence of physical education and sports activities on the development of personality of a young individual. Sports culture is taken to refer to the positive value attitudes towards sport, activity and outputs that should reflect assimilation, preservation, realization and development of the most important and significant personality component. Developed physical culture is geared towards the resolution of contradictions between work and leisure, as well as mental and physical aspects. The necessary capacity lays in the modern domestic media products aimed at creating a positive image of a sportsman, such as movies about legendary athletes, series of shows about famous trainers and athletes' lives and achievements. Based on modern educational standards, we have developed a thematic plan for students in the framework of the "ArtPedagogy in physical culture of personality" course, integrating media education technologies. The implementation of this thematic plan will allow University students: to get acquainted with the basic concepts and qualitative characteristics of the discipline; to get acquainted with the key concepts of media; to determine the characteristics and codes of expression in the films of a particular type of sports culture; to develop independent, critical thinking as well as creativity etc.

Keywords: physical, sports culture, students, media content, volition, media education, media literacy.

1. Introduction

Young people are daily active users of information from different media sources. A two decade ago games were the main youth occupation, including active games, those types of games which are associated with physical activity. Today, hypodynamia (physical inactivity) is one of the most disturbing diseases. It is reasonable that physical culture and sport should become a way of life for a person from early childhood. But the youth also has to turn to the media. You can simply combine the education of a young people physical and sports culture and the potential that is laid down (for this field) in many media texts (movies, Internet, press, television, etc.).

Based on modern educational standards, we have developed a thematic plan for students in the framework of the "ArtPedagogy in physical culture of personality" course, integrating media education technologies

In the article we will consider the possibilities of using the media potential in the education of the physical and sports culture of University students.

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2. Materials and methods

We rely on the following methodological principles activity orientated principle. A.N. Leontiev wrote that in order to master the achievements of human culture, each new generation must carry out activities similar to those behind these achievements.

We have classified the following methods: analysis of scientific literature on the subject matter for this study; a comparative potential analysis of cinematography in the physical and sport education of University students.

3. Discussion

The different aspects of the problem of interaction between youth and media texts (audiovisual, printed, etc.) are reflected in the pedagogical, psychological, cultural, sociological works of many Russian and foreign researchers (Bondarenko, 2005; Fedorov, 2004; 2007; 2011; 2015; 2016; 2017; 2018; 2019; Fedorov et al., 2017; 2018; Fedorov, Friesem, 2015; Fedorov, Levitskaya, 2015; Gálik, 2017; Gálik, Gáliková Tolnaiová, 2015; Levitskaya, Seliverstova, 2019; Kubey, 2011; Masterman, 1993; Muryukina, 2014; Petranová et al., 2017; Solík, Mináriková, 2014; Šupšáková, 2016 and others).

In the works of E.A. Bondarenko (Bondarenko, 2005) the rehabilitation opportunities prospects are outlined for media literacy education of adolescents. A.V. Fedorov (Fedorov, 2004) presented a comprehensive impact description of contacts with violence on the screen and a minor audience, considering the educational, pedagogical and developing opportunities for media education. E.V. Muryukina (Muryukina, 2014) defined historical pedagogical, methodological principles and approaches to the media literacy education problem of schoolchildren and students.

The problem of the potential media literacy education opportunities in education of younger generation is reflected in works of foreign researchers. In L. Masterman's article 'Training in language of mass media: the theory and practice' (Masterman, 1993) the basic principles of the critical analysis of media texts were offered.

Some researchers consider problem of personalized recommender system for e-Learning environment: "Traditional e-Learning environments are based on static contents considering that all learners are similar, so they are not able to respond to each learner's needs. These systems are less adaptive and once a system that supports a particular strategy has been designed and implemented, it is less likely to change according to student's interactions and preferences. New educational systems should appear to ensure the personalization of learning contents. This work aims to develop a new personalization approach that provides to students the best learning materials according to their preferences, interests, background knowledge, and their memory capacity to store information" (Benhamdi et al., 2017). Some scientists pay attention to the problem of research methods teaching in vocational Media Education environments and developing critical engagement of students (Gray et al., 2015).

In the USA in the 1990s, 12 states included the sections of media literacy education in their educational standards. In 2007, the National Association for Media Literacy Education formulated the basic principles of media education (NAMLE, 2007):

1. Media education requires the active study and critical reflection of all the messages we receive and create. Media education is designed to teach the younger generation to ask special questions that will allow it to achieve a deeper understanding of the messages transmitted by the media. The simple use of media in the classroom cannot be considered media education.

2. Media education expands the boundaries of the concept of 'literacy', including all forms of media. Media education includes analysis, allowing students to express their own ideas through various forms of media. Media education is carried out not only at school, but also in extracurricular programs, as well as at universities and colleges, at home and on the Internet.

3. Media education is designed to form and consolidate the media competence of students of all ages in the course of a comprehensive, coherent and continuous practice. Media education cannot be limited to one lesson, a day or even a week of classes. Media educators should provide students with diverse and multiple opportunities to develop their level of media competence.

4. Media education contributes to the training of competent, intelligent and concerned members of a democratic society.

5. Since media act in a sociocultural context, media education includes texts representing different points of view and communities, and also provides opportunities to explore an alternative perspective on media culture and international perspectives.

6. Media education requires students to use individual skills, beliefs, and experience when creating their own media texts. Media education teaches the audience to make their own choices in accordance with individual values. Media education recognizes that the student's interpretation of a media text may differ from the same text interpretation of a teacher, but it will not be erroneous' (NAMLE, 2007).

In the USA, various interpretations of the concept of "media literacy" still exist, which are based on ideological theory, cultural theory, injection theory, theory of the development of critical thinking. Guo Ming Chen notes that they are based on such actions as interpreting, analyzing, evaluating and creating your own media texts (Guo Ming Chen, 2007).

I.F. Kharlamov, T.O. Ivanova examine various aspects of the use of sports in the education of youth, but in their work there is no support for an integral part of the life of a students – the media environment.

The role of sport in the formation of personality and its harmonious development is highly appreciated. In mass media, there is a sufficient content of sports media texts: broadcasts of competitions, interviews with athletes, movies (artistic and documentary) about outstanding coaches of the country, etc. That is, media resources have great potential in the education of children's physical and sports culture.

Today an increasing importance is given to the development of sport in our country: the state program of the Russian Federation 'Development of Physical Culture and Sports' is being implemented; new sports facilities are being built; various competitions are held in Russia (the Winter Olympics in Sochi, the student's sports festival, the World Championships in water sports in Kazan). In addition to the national interests of Russia, sports and physical education occupies one of the leading places, if we are talking about the harmonious development of a youth. The development of physical culture is one of the powerful means, the results of which are health promotion, comprehensive physical development and improvement of mental capacity.

Sports culture of a person is connected with its sport appreciation, which is not of general, but of specific nature. So, it is the matter of particular aspects, elements, functions and values of sport which are of a great importance for a youth. These values serve as social ideals, meanings, symbols, norms, models of behavior which regulate activity and social relationships in the sport field. The values also determine their nature and direction. The person's sport culture is performed in several forms:

- Sports-pragmatic culture. It is characterized by a pronounced pragmatic nature. "The most notable example in this case is the value of an opportunity to earn money from sport, to receive wealth. That is the value the sport orientation is peculiar for, e.g. professional sportsmen. The utility of the person's sport culture can be manifested in the personal orientation for some characteristics and abilities development and improvement with the help of sport (e.g. physical characteristics or mental abilities), when they are considered separately from other characteristics and abilities" (Stolyarov, Barinov, 2009: 18).

- Inhuman sports culture. It is based upon the following principles: the inhuman values are used; victory in sport competition must be achieved at all costs; – the opportunity of anger expression, demonstration superiority over others; usage of sport for nationalism, chauvinism ideas promotion and for parochial problems solution (Stolyarov, Barinov, 2009).

- Sports-humanistic culture. It relies on the 'positive value attitude of the individual to the sport in terms of ideals and values of humanism as the integral development of the individual and humane social relations. The activities of the individual and its results on the assimilation, preservation, implementation and development of the varieties of functions, components and other aspects of sport which are regarded as the most important, significant from the standpoint of humanism. And it is considered as values' (Stolyarov, Barinov, 2009: 18).

These values become norms and patterns of behavior, a social ideal for people. The sports-humanistic culture of the individual finds expression in various forms. The Olympic and Spartan varieties of sports and humanistic culture are the main of them.

A) Olympic sports and humanistic culture.

Among the main features of the Olympic variety of sports and humanistic culture of the individual are:

- 'possession of Olympic education (knowledge of the history of the Olympic games and the Olympic movement, its goals and objectives, the ideals and values of Olympism, etc.);

- positive assessment of Olympic sports and movement, ideals and values of Olympism, their role and importance in modern sport and society in general;
- ability to justify and explain this assessment;
- aspiration (desire) to be guided in sports activity on ideals and values of Olympism, actively participate in the Olympic movement, to promote implementation of its goals;
- knowledge, qualities and abilities (skills) that allow you to successfully participate in Olympic sports and movement (as an athlete, coach, promoter of Olympic ideas, etc.);
- real orientation in sports and the Olympic movement on the ideals of Olympism, manifested in the qualities of a harmoniously developed personality,
- the actual focusing on the ideals of Olympism in sports and the Olympic movement which is manifested in the qualities of a harmoniously developed individual (physical excellence, high sport achievements, behavior at sporting events corresponding to the principle of fair play, aesthetic culture) and the appropriate way of life, in the character of mutual relations with other people;
- the negative attitude to persons whose behavior contradicts the Olympic ideals and values' (Stolyarov, Barinov, 2009: 19).

B) Spartan sports humanistic culture. It is based on the axiom that sport is an important means of not only harmonious, but also comprehensive (in the Spartan sense) development of an individual. The Spartan sports humanistic culture of an individual is characterized by its social activity and its results. It relies on the following activities:

- 'participation in the Spartan movement, other forms of an individual's sporting activities focused in their purposes and objectives on the Spartan ideals and values;
- reasonable, motivational, emotional and active forms of positive assessment of the Spartan movement and sport from the perspective of these ideals and values;
- substantiation (comprehension and explanation) of this assessment;
- results of all this social activity of an individual – generated qualities of an individual and the way of life, behavior rules, social roles, norms and models of relationships with other people, etc., which are adequate to the Spartan ideals and values' (Stolyarov, Barinov, 2009: 18).

The young people actively develops dynamic physical qualities: strength, agility, reaction speed. This contributes to the development of qualities related to the ability to withstand sufficiently large and long-term loads: endurance, patience, self-possession, persistence, etc. There are more complex volitional qualities, for example, such as concentration of attention, engrossment, working efficiency.

The logic of development of the complex of strong-willed qualities is expressed in the following direction: from the ability to manage oneself, to concentrate efforts, to withstand heavy loads to the ability to manage activities, to achieve high results in it. In accordance with it, methods of developing strong-willed qualities are being improved. "In the beginning, a teenager simply admires it in other people, in an enviable way envies those who possess these qualities (10-11 years old). Then the young man declares his desire to have such qualities in himself (11-12 years old) and, finally, starts to educate himself (12-13 years old). The most active period of development of strong-willed self-education in adolescents is the age from 13 years and older (Nemov, 2002: 225). Volitional qualities of the child in the process of physical education and sports are formed on the basis of mutually opposite positive and negative manifestations: courage and fear, confidence and doubt, endurance and haste, etc.

It is important for trainers to create prerequisites and conditions for him to show and reinforce the strengths of his character. Education of physical and sports culture of young man with the use of media will contribute to the formation of strong-willed qualities, enthusiasm and desire for the goal (immediate, close and far). Sports activities develop motivational and strong will purview of a student, his leadership skills, and contribute to successful socialization.

4. Results

For University students the developing of a sense of the adulthood often becomes a difficult test. We believe that one of the ways to overcome the crisis situations associated with it can be the education of physical and sports culture using the media. For example, you can offer to watch sports programs, competitions in the form of sport, which the student is engaged in with his explanations, comments, etc. Granting him a «leading role» in conducting such a media engagement, respecting the assessments he makes, will make the student feel important.

It is important for trainers to create prerequisites and conditions for him to show and reinforce the strengths of his character. Education of physical and sports culture of a student with the use of media will contribute to the formation of strong-willed qualities, enthusiasm and desire for the goal (immediate, close and far).

We believe that the necessary potential is laid in modern Russian media texts. Today a lot of media texts are created in the domestic media content that are aimed at forming a positive image of a person, a sportsman.

We examined the Russian films which were created in the XXI century through the prism of sports values which are presented in those movies (Table 1).

Table 1. Russian films reflecting a certain type of sports culture

The type of sports culture	The main goals of sports culture	Russian films of the XXI century on the sport topic
Sports-pragmatic culture	It is characterized by a pronounced pragmatic nature	<i>Warrior (2015)</i> <i>Elastico (2016)</i> <i>Queen of ice (2008)</i>
Inhuman sports culture	It is based upon the following principles: the inhuman values are used; victory in sport competition must be achieved at all costs; the opportunity of anger expression, demonstration of a superiority over others; usage of sport for nationalism, chauvinism ideas promotion and parochial problems solution. Mike Curtis says: "I play football only because I can beat somebody up at the field and then I can leave unchallenged".	<i>Box (2015)</i> <i>Sledgehammer (2016)</i> <i>From the bottom of the top (2017)</i> <i>Shadow fight (2005)</i> <i>Sparta (2016)</i>
Sports-humanistic culture	It relies on the positive value attitude of the individual to the sport in terms of ideals and values of humanism as the integral development of the individual and human social relations	<i>Poddubnyj (2014)</i> <i>Legend № 17 (2012)</i> <i>Champions: Faster. Higher. Stronger (2016)</i> <i>Ice (2018)</i> <i>Match (2012)</i> <i>Flawless victory (2012)</i>

Based on modern educational standards, we have developed a thematic plan for students in the framework of the "ArtPedagogy in physical culture of personality" course, integrating media education technologies (Table 2).

Table 2. Thematic plan of the "ArtPedagogy in physical culture of personality" course, integrating media education technologies

Main topics of the course	Methods of training	Key concepts of media education studied	Used media texts
Basic provisions of humanization of education in pedagogical science	lecture		
Essential characteristics of humanization of education in modern society	lecture		
Modern ideas about the	the choice of the thesis (from several ones offered by the teacher) from the student's	Media Agency; Media	<i>Flawless victory</i>

possibility of humanization of education in the field of physical culture	point of view which is the most correct form reflects the sports culture put by authors of this or that media text	representation; Media audience; The language of media	(2012) <i>Shadow fight-2</i> (2007) <i>Queen of ice</i> (2008)
The concept and principles of the sport and pragmatic culture	written reviews of students on the film "Warrior" (with the analysis of the plot, the actions of the characters, etc.)	Media Agency; Media representation; Media audience	<i>Warrior</i> (2015)
The concept and basics of anti-human sports culture	identification of the plotline stereotypes of images of the country, heroes, moral messages of authors	Media category; Media Technology; The language of media	<i>Box</i> (2015)
Concept and bases of the sports and humanistic culture	analysis of the plot of the media text on the historical theme, based on the documentary facts. The study of the historical materials relating to the topic and that period of time. Comparison of the studied materials with the image of historical events in the plot of a particular media text	The language of media	<i>Champions : Faster. Higher. Stronger</i> (2016)
Humanistic potential of ArtPedagogy in physical education	"interview" (according to a pre-written plan, students play different versions of the interviews with the characters of the media text)	Media Agency; Media representation; Media audience; Media category; Media technology; The language of media	<i>Legend №17</i> (2012)
ArtPedagogical determinants of physical culture	putting the heroes of media text in the changed ethical situations (with the change of the genre, the time, the place of the action of the media text, its composition: introduction, climax, resolution, epilogue)	Media representation; The language of media	<i>Elastico</i> (2016) <i>Sledgehammer</i> (2016) <i>Poddubnyj</i> (2014)
ArtPedagogical means of humanization of education of pupils in the field of physical culture	lecture		
Forms and methods of functioning of ArtPedagogy in the education of students in the field of physical culture	modeling (in tabular/structural form) of plot stereotypes of media texts (characters, a significant change in the life of the characters, the arisen problem, the search for solutions to the problem, the problem solution/return to stability); identification of the moral guidelines of the authors of media texts	Media category; The language of media	<i>Shadow fight</i> (2005) <i>Ice</i> (2018)
The essential characteristics of the artpedagogical	preparing a series of ten cards with drawings (frames from the film), each of which would reflect certain elements of the structure of the media agency, which	Media Agency; Media representation; Media audience;	<i>Red army</i> (2014)

technology of the humanization of the students' education	reflects the type of sports culture, positioned in the film	Media category; Media technology; The language of media	
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The implementation of this thematic plan will allow University students:

- to develop sports culture of the student's personality;
- to get acquainted with the basic concepts and qualitative characteristics of the discipline;
- to get acquainted with the key concepts of media;
- to determine the characteristics and codes of expression in the films of a particular type of sports culture;
- to develop independent, critical thinking as well as creativity.

5. Conclusion

We have determined the great importance of physical education and sports to have on the formation of a student's personality. Sport culture is understood as a positive valuable attitude of a person to sport, his activity, the obtained results, reflecting the assimilation, preservation, realization and development of those of his varieties, parties, functions, components, etc., which are regarded by man as the most important, significant ones. Physical culture encompasses such features, qualities, and orientations of a person that contribute to its development in harmony with the culture of society; knowledge and creative actions; feelings and communication (physical and spiritual). Developed physical culture is aimed at resolving the contradictions between work and leisure, physical and spiritual.

One of the important achievements that can be considered is that the education of physical and sports culture in adolescents with the use of media texts can be an incentive to regular sports activities. Based on modern educational standards, we have developed a thematic plan for students in the framework of the "ArtPedagogy in physical culture of personality" course, integrating media education technologies.

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 433-443

DOI: 10.13187/me.2019.3.433
www.ejournal53.com



Information Space as a Source and Result of Creating Myths

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Abstract

The article deals with the analysis of the semantic content of the myth, which captures the perception and evaluation of Komsomolsk-on-Amur in the spatial and temporal aspects. It investigates how a myth is created, what components it consists of, how it interacts with the information space. The mechanisms of the myth emergence are fundamentally different. Their features are determined by the measure of artificiality or naturalness of creating myths. From the point of view of studying the specifics of global propaganda, artificially constructed myths are of special interest. The material for the study was the literary and journalistic texts created from different ideological positions, which document the nature of perceiving the city at various times of its existence. The article proposes a technique for analyzing and reconstructing a myth that can be used to work with different myths. It reveals the nature of the connection between mythological characteristics and reality. The content of the myth is described as a text consisting of five semantic complexes, formulated as statements. The first is the boundless breadth of space and its isolation from Russia. The second is that this space is not only uninhabited before the construction of the city, but completely deserted, lifeless. The third is that the space is inhabited by people who came here as hosts to build their city and settle there forever. The fourth is that the space was built by the Komsomol members, engaged in free prospective creative work and overcoming obstacles by their own will. The fifth is it is a space with no present. On the basis of the material presented in the paper, it is concluded that although its semantics differ significantly from the real characteristics of a particular space, the durability of the myth's existence is determined by the effectiveness of its promotion methods.

Keywords: information space, myth, propaganda, ideology, semantics, semantic complexes.

1. Introduction

The information space serves as a place for the generation of myths, which are both integral materially embodied texts, and abstract complexes that have no holistic fixation and consist of many individual texts representing some of its features. Myth can be fundamentally opposed to reality or reflect it in a transformed form; it can be false or true, natural or artificial, and so on.

Humans inherently love to compose myths and even whole fantastic worlds. They use facts from their past and present to create epics, pursuing existential, ideological, sociological, religious, pedagogical or other purposes. However, myths are not sustainable narrative forms. Researches of traditionally oral cultures show considerable flexibility in the structure of myths and the variability of their details. In addition, history also confirms that myths easily adapt to new cultural conditions and the changing realities of life. Despite the fact that the invention of writing gave a certain

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uniformity of content to a number of myths, it could not stop the process of transforming myths and mixing previously independent concepts.

Traditionally, a myth is defined as a story or idea that explains the culture or customs of a people. Often myths describe heroes or explain why a people revere the sun, or why elders should be respected. Myths are the motivating stories or ideas common cultural practices.

In the modern world, myths are no less important than real facts. This is indicated by the fact that they arise in different areas of human activity and are analyzed from the point of view of various sciences. As an example, this article provides materials of the researches on myth in its current forms.

2. Discussion

Modern science focuses on the content, functional and typological aspects of the myth. In this case, the first and third aspects, as a rule, are perceived as parameters that determine the specifics of broadcasting the second.

J.L. Ford (Ford, 2016) identifies four criteria of the myth: 1. in form it is a narration of sacred origin, 2. in content relating to the processes of the formation of the Universe, 3. intended to create a model of human activity, 4. in an ideological context. According to this perspective, he explores the dialectic of myth-making in modern cinema. The scientist believes that films, like any other narrative that meets these criteria, are forms of myth. As examples of contemporary myths, he cites such films as *Star Wars*, *Fisher King*, *Blade Runner*, *2001: Space Odyssey* and *The Matrix*. These films use familiar characters and motifs in new epic stories. Thus, *The Matrix*, according to J.L. Ford, combines metaphors from Greek mythology, Buddhism, Christianity, and even cyber technology, and it can be considered as an analysis of modern life. In this case, the film dialectically forms a new system of views on the world and the place of man, society and humanity in it.

The research of N.A. Khrenov (Khrenov, 2015) is also associated with the film-making of myths in Russia. From his point of view, the need of modern people to create for themselves a new "cultural hero" is associated with the loss of traditional culture by them. The sacral image of the ancestor personified a savior with rare abilities necessary to overcome extreme situations. The scientist believes that in the first half of the twentieth century, the epoch of revolutions, politics turned out to be a field for heroism, and political figures were cultural heroes. In the second half of the twentieth century, the demiurge of myth became a man of mass, endowed with a value system, which was formed by the power for the survival of the state. The works of art of that time told about the imaginary world in which the masses lived in the language of images, that is, the language of myths.

According to V.A. Lukov (Lukov, 2012), once having emerged, the myth is steadily fixed in culture, passing from one generation to another. This property of myths is used in Japanese schools, through the teaching of myths as the history of a people who appears fearless, wise, and moral in them. As a result, myths are laid in the basis of the formation of the Japanese national identity.

Thus, in this case, myth-making can be viewed as a process in which historical events are open to manipulation by both society and the state and aimed at shaping the outlook of the country's inhabitants and strengthening its national identity. Incidentally, myths act as ideas and stories that motivate people's everyday behavior.

The second area of myth-making can be called the field of international relations. In it, the media use historical analogies to justify the foreign policy of the state and simplify the task of explaining the meaning of current events.

In this regard, a collection of myths "Haunted by History: Myths in International Relations" (Buffet, Heuser, 1998) is of definite research interest. Let us dwell on one of the analyzed myths – the myth of Swedish neutrality. The author of the publication Ann-Sophie Dahl considers it from the point of view of her own definition of myth: "A myth is a universally held set of beliefs collected and repeated over some time which evokes a certain response and which includes a detachment from reality" (Buffet, Heuser, 1998: 31). In particular, she writes that the myth of neutrality actually means that Sweden could and can now protect itself without the help of other states, that is, without entering into any alliances. However, Sweden is a member of the European Union, a participant of the Partnership for Peace (an organization created by NATO for non-member countries) and an active observer in the Western European Union (an association established to coordinate defense).

In some cases, according to A. Best (Best, 2006: 812), “historical episodes are turned into shorthand clichés devoid of their original complexity.” As an example, the researcher examines the myth that Britain’s dissolution of the alliance with Japan in 1921 was a short-sighted blunder contributing to the outbreak of war in the Pacific region. He writes that at that moment the views on the need to extend the treaty were extremely controversial, but later it was forgotten, and the combination with Japan began to be perceived as an ideal of “old diplomacy”. A. Best argues that this was due to the fact that historians were primarily focused on the modern resonance of the historical myth.

Such a simplified interpretation of historical events leads to their accidental mythologization or deliberate falsification, which can seriously distort the mass historical consciousness. A number of scientists (Alekseev, Plotnikova, 2015) conducted a survey of experts to find out which period of Russian history is the most mythologized and which is the most falsified. As a result, it was established that the ancient epoch of the history of Russia was subjected to mythologization, and the Soviet period of history – to falsification in favor of contemporary political trends.

The work of M.K. Mendelson (Mendelson, 2010) suggests that the American immigration courts are sites where myths about the country’s national identity persist and are regularly reproduced. One of them is that America is “a nation of married, churchgoing parents raising English-speaking children” (Mendelson, 2010: 1049). The author cites statistics refuting every point of this thesis. Moreover, she claims that these images never reflected the reality of American life. To avoid deportation, immigrants retell a familiar myth, realizing that it is false. In our opinion, such myths are more like falsifications.

Thus, although myths are widely used for political purposes, they are, figuratively speaking, a double-edged sword (Janssen et al., 2012). That is, myths as attractive and promising tales can inspire people to act together. It is they that can be misleading and distort reality, since they are not necessarily true or based on convincing evidence.

Consequently, to the above definitions of the myth it is possible to add one more. Myth is an unsubstantiated presentation of the material without verifiable facts. Such an understanding of the myth has been revealed in several foreign scientific works, the description of two of them is given below.

The study of the factors influencing the exchange of knowledge between employees of public organizations (Bock, Kim, 2001) was based on the main propositions of the theory of social exchange theory, self-efficacy, and theory of reasoned actions. According to these theories, the most important incentive to share information is expected rewards. A survey of 467 employees of 75 departments of the four large public organizations in Korea led, in researchers’ judgment, to the destruction of this myth. The scientists have found that the determining factors for the people’s desire to share their knowledge are the expected improvement in relations with colleagues and the anticipated contribution to the perfection of the organization’s performance. On the contrary, the opportunity to receive an award prevents the formation of a positive attitude towards information exchange. Bock and Kim provided six reasons why rewards failed. The main one is the identity of reward and punishment in their punitive effect, since an expected but not received reward is perceived as a punishment.

A number of scientists (Janssen et al., 2012) studied the idea of open data, welcomed by a significant number of public organizations. Using the interview method, they identified five myths that were not supported by evidence, but were often encountered in the formulation of an organization’s policy. Among them, such as: all information must be published without any restrictions; each member of the organization can make use of this data; data disclosure will lead to open management of the organization. Janssen, Charalabidis and Zuiderwijk argue that although open data has the potential to ensure a number of benefits, publishing them entails many barriers. For example, by reading the minutes of city council meetings, people may lose confidence in the decision-making process and in the decisions themselves.

The functional aspects of myth-making are given priority attention in the following works, which consider the existence of myth in media texts. A.V. Fedorov defines a media text as “a message containing information and presented in any type and genre of media” (Fedorov, 2012: 260). According to the scientist, such texts are especially popular with the audience, because their authors satisfy the various needs of people of different intelligence, age and taste.

Media texts, as well as media communications in general, are in the process of constant transformations caused by technological innovation shifts in politics, economics, sociology and

communication. E. Tsymbalenko (Tsymbalenko, 2018) formulates several myths related to the ambivalence of mass communication, namely: convergence and divergence; universalization and personification; reality and virtuality and so on. He singles out the notion of “interactive media” as the greatest illusion, because the very digital nature of information exchange initially implies the interaction of man and machine.

Another myth related to the functioning of media texts is, according to C. Quail (Quail, 2012), a statement about the imminent death of traditional television and its digital migration. Using Canadian television as an example, she debunks the myths about the ubiquitous viewing of Internet television, audience activity and user control, and concludes that traditional television is still a multi-billion dollar industry, the main outlet of films, news, advertising and various programs.

S.S. Mehrizi and M. Khazaei (Mehrizi, Khazaei, 2017) believe that the Internet itself is also a myth because it allows a person to feel like a creator, able to originate or change any element in virtual space. He or she can be in several places at the same time, manage time, which is similar to tales of bodiless travels in time and space, and so on. That is, Internet technologies lay the foundation for the formation of mythical meanings and concepts that can challenge science.

V. Car (Car, 2008) supports this point of view and adds that it is the daily news that is the main means of creating and spreading myths in our day, although modern people are sure that they have long replaced myths with scientific knowledge. This does not mean that specific myths are explicitly written in media texts. By definition of a researcher, a myth is any story or story, the purpose of which is to explain the origin of something. Messaging is veiled in the story and its structure, and in the television news, in addition, in the picture and sound. The authors of these myths are journalists, although they may not consider themselves storytellers. Nevertheless, the difference between real events and their representation in media texts, in particular, in newspapers, is a proven fact (Shuneyko, Chibisova, 2018).

Advertising becomes another means of creating myths. For example, *Coca Cola*, which spent \$ 3.3 billion on advertising in 2013, convinces viewers that “all calories count” and people can drink their drinks if they work out (Malhotra et al., 2015). The authors argue that obesity is not associated with a lack of exercise, it is the result of an unhealthy diet, and they call for a ban on junk food advertising.

These studies sufficiently characterize the parameters of myth-perceiving in modern science, which seems to have semantically and thematically various types of effects on society. Any kind of activity is accompanied by mythologization. The more activity is relevant for society, the more stable myths accompany it. This is a natural process of mythologization. But besides it, there is still an artificial myth-making. According to the mechanism of myth formation, the natural and artificial processes are similar. But they can significantly differ in thematic variation and the frequency of myths. In particular, myth-making essentially depends on the state structure. For example, the totalitarian regime of the USSR produced mainly political myths. And it was in this area that it achieved significant success, that is, it created a number of long-term myths that continue to function to this day.

Any myth is reduced to one or more statements regarding the nature of an object. The formation of these statements occurs through using numerous communication channels, including various media resources. The process of formation itself is a multiple repetition of the same semantic complex. According to this view, the myths cited in this article comply with the general myth-making system.

Below is shown how the process of myth-making is carried out with reference to a specific object using the translation of the same information. The reconstruction carried out by the authors is useful from the point of view of explicating the mechanism, without clarifying the features of which it is impossible to consciously manage it.

3. Materials and methods

It should be emphasized that linguistic methods remain the most reliable and consistent ways to identify myths. One of them is a model of artistic reconstruction of a myth, in which the content of a myth is restored from the totality of texts devoted, one way or another, to its subject. These texts can be texts of various types of art in general, and texts of literary works in particular. To obtain a more correct result, the reconstruction is carried out on as many artistic, journalistic and epistolary works as possible. From the texts there extracted the entire set of direct and indirect

nominations of a particular object along with their accompanying assessments and intertextual links, which are then consistently summed up and generalized. The reconstructed myth is an abstract super textual formation created by the information space, independently existing in it and transforming this information space. The specific result of this work is presented in this article, which rebuilds the myth of Komsomolsk-on-Amur, a city that, according to the authors, is a full-format representative of the information space of the Khabarovsk Territory, and in some cases the entire Far East.

In order to detect the myth of Komsomolsk-on-Amur, an analysis was made of all the most significant media texts in which the city is the main or significant object of the narration. That is, it was investigated how the myth is recorded in the texts of different times by the authors with different ideological attitudes. In addition, these texts contrast significantly from each other in ways of presenting the material; they are created in different genres with different goals. All of these provide an ideal basis for finding the common features which are sustainably broadcast in most of them.

The analysis of all these media texts was subordinated to the task of identifying repeated semantic complexes that summarize certain characteristics of the city of Komsomolsk-on-Amur. As a result, there were sorted out five complexes, which in their totality constitute a myth. Each of them is considered below.

4. Results

The first semantic complex: the boundless breadth of space and its isolation from Russia

This complex, as well as all subsequent ones, is noted, characterized and emphasized by the overwhelming number of authors touching on the topic. "In the Far East, they say 'close by' about a thousand kilometers" (Vail, 2003). "Somewhere on the map there were the names <...> Khabarovsk, Okha, Birobidzhan, Posyet, Nogayevo ... These points were lost in the vastness of the region" (Ketlinskaya, 1938). "From above, Adun (Amur) surprised even more by its wide overflow. <...> On both sides of the river, as far as the eye could see, there stretched taiga.... In its endless wilds ..." (Azhayev, 1948). If in the above examples P.L. Vail, V.K. Ketlinskaya and V.N. Azhayev emphasize nominative latitude, A.N. Arbuzov does it with an echo episode: "Ah well, into beeed!" (Arbuzov, 1940).

This vast space is so *Far from Moscow* (Azhayev, 1948), somewhere "near the hell out of nowhere" (Khlebnikov, 1978: 24), "in the middle of nowhere" (Arbuzov, 1940), that everything in it seems unfamiliar and strange: "Here it is, my unfamiliar land, / <...> / The sun shines differently, / the moon seems strange" (City..., 1972: 241), so strange and incomprehensible, as if it is separated from Russia, is not included in it, is outside of it. In this respect, the remark of L. Korneva, the heroine of A.N. Arbuzov's play, who asks Zorin: "Have you left anyone there in Russia?" (Arbuzov, 1940) is indicative. We are here and Russia is there; therefore, we are outside of Russia. Or the reasoning of Taras Ilyich from *Courage* by V.K. Ketlinskaya: "I used to dream – to Russia" (Ketlinskaya, 1938). The years did not change this view, but, on the contrary, they heightened the feeling of isolation from the rest of the country.

Although the city is located on the mainland, it seems to be something like a breakaway from the main massif and a drifting ice floe: "The giant piece of land comes off and drifts. This is not the peninsula of Crimea, there is no thin and therefore disturbingly noticeable Perekop: the gap is not apparent, but the drift is on" (Vail, 2003). The preservation of this complex even today, when globalization is gaining momentum, is due to the fact that the real topographic boundaries of the state and those subjectively perceived by its inhabitants often do not coincide with each other. The latitude and remoteness of the space amazes the Europeans, while for the Far East inhabitant "everything is near – Bryansk, Berlin, Brussels" (Vail, 2003) and flying to annual leave "to the West" is a common thing for many citizens of Komsomolsk-on-Amur.

The second semantic complex: this space is not only unpopulated and inhabitable before the construction of the city, but also completely deserted and lifeless

For example: "there is still nothing. An empty place" (Ketlinskaya, 1938); "I also did not imagine that there is nothing ... Not a single barrack" (City..., 1972: 240); "After all, there is nothing on the track, almost a bare place!" (Azhayev, 1948). This characteristic contradicts the real state of affairs, since Russians and Nanais already lived in this space – the city was built on the spot of a village and a nomad camp. The memorandum on the preparation of the construction site in the village of Permsky-on-Amur says that in the village of Permsky there are: "1. Residential buildings

consisting of 47 wooden houses with a total area of 2945 square meters. 2. Outbuildings – 5627 square meters” (City ..., 1972: 23). By the way, the village was founded in 1860 and at the time of the landing of the first builders it was already 72 years old.

Interestingly, this semantic complex of the myth with a slight adjustment to the low degree of liveliness of the city streets and its slow extinction is supported today. “As far as the eye can see, there is an asphalt steppe with a low growth of yellow buildings and a dozen tiny figures with string bags” (Vail, 2003). “Our city is a seriously wounded industrial center. It actively fights for its life” (Khoroshilov, 2012: 250). In 2016, V.I. Shport notes that “in seven years the city has lost 35 thousand people” (Sushchenko, 2017). Note that as of January 1, 2018, according to Rosstat data, available at http://www.statdata.ru/largest_cities_russia, Komsomolsk-on-Amur was at 80th place in the hundred largest cities by population in Russia. In 2019, its population is 246.540 people, which classifies it as a big city even by world standards – small cities (up to 50.000 inhabitants), medium-sized (from 50,000 inhabitants), big (from 100.000 inhabitants), large (from 250.000 inhabitants).

The perception of the degree of liveliness of the inhabited space depends on the state of the architecture and the number of people on the street. Probably, in the Khabarovsk region it is always palpably smaller than in the European part. This effect is enhanced by the fact that in the provinces the overall pace of life is always slower, and the climate of Komsomolsk-on-Amur, equated to the regions of the Extreme North, is not always favourable for walks. It is important that the absence of people itself can be interpreted as a result of everyone being busy with work, and therefore people simply have no time to roam about the streets. But knowledgeable observers do not do it, being under the powerful grip of the myth of the information space of the city. Anyway, they reproduce a thousand-year-old stereotype: the fewest of all living people are in the cemetery, therefore, if there are few people on the street, the place looks like a cemetery; therefore, the seal of death constantly hangs above it.

Thus, if initially an uninhabited space is arrived in, now it becomes deserted due to being left. That is, being in opposite ideological positions and being separated from each other by more than half a century, various authors produce the same stereotype of perception: a place where there is no city yet, and a place where there is already a city is equally sparsely populated.

The third semantic complex: the space is inhabited by people who came here as owners to build their city and settle in it forever

Here is how V.K. Ketlinskaya describes it: “They were conquerors, Columbians. This land belonged to them”; “You will build a city, factories, life here...”; “It is necessary to settle down, get used to, fall in love” (Ketlinskaya, 1938).

As owners, the settlers occupied all residential buildings and outbuildings existing in the village of Permsky-on-Amur: “Engineers were accommodated in the houses, but Komsomol members did not pretend to rooms. Sheds, bathhouses, attics, barns, haylofts – everything was adapted for housing” (Ketlinskaya, 1938). At the same time the indigenous population becomes unwanted guests in their own house and they began to be forced out of the village. “I have nowhere to run. There is father's house on the bank. Now it is an office” (Arbuzov, 1940). That is, the fact that there were residents on the territory before the arrival of the first builders is not denied by the authors of the myth, but in so doing they are a priori deprived of the rights of the owners. From the point of view of standard ideas about civilization and humanistic norms, it is an unnatural and abnormal situation. Still, it is further complicated by the fact that migrants do not consider Komsomolsk-on-Amur to be their home; their home is the cities from which they came. That is, they, as a matter of fact, are not masters of space either, it is alien to them.

The absence of a master causes a barbaric attitude to the surrounding nature, when the taiga is perceived as a hostile force that must be fought: “... vast spaces occupied by endless taiga, <...>. They should not be glorified, but destroyed!” (Azhayev, 1948). “Taiga! / There seemed to be no end for it. / Boundless, severe, deaf, / It jealously met people – / The all-powerful gray mistress. / But that same year it had to retreat. / The settlers won a difficult battle” (City..., 1972: 243). Village buildings were also not particularly spared, because a new city was being built from scratch. According to M.A. Kuzmina, the church of St. John Chrysostom and the Holy Prophet Elijah functioned in the village of Permsky, which, with the arrival of builders, first became a canteen, then a militarized fire department. The church gradually collapsed, and by the mid-1960s disappeared completely (Kuzmina, 2007).

To settle down means to steady down, to start a family. “While the family business is not organized, it is not a city. <...> the family business is the most important now” (Ketlinskaya, 1938). “Girls in the Far East bring to the harsh and often hardened life something that ennobles, raises people, inspires them to new heroic deeds” (City..., 1972: 186). The great goal justifies the ultimate sexual freedom. Even ideologically seasoned works by V.K. Ketlinskaya, A.N. Arbuzov and V.N. Azhayev contain indications that extramarital sex during the construction of Komsomolsk-on-Amur was not just an ordinary thing; it was covered with romance of social transformations. “In our midst, unfortunately, such a philosophy is in circulation: ‘You should get into many relationships while you are young, otherwise years will pass and you will have nothing to remember ...’” (Azhayev, 1948). In Arbuzov’s play there is a large number of love affairs and only one mention of marriage, and it was made by a heroine in a way that leaves no doubt of the informality of the marriage. The same heroine in the final says: “Tell them that Finch will have a son” (Arbuzov, 1940). “Friends! Let me say – this is my bride. Guys! Bless us as Komsomol members” (Ketlinskaya, 1938).

In reality, the promised romance of love relationships and the ease of entering into marriage bonds turned sexual unfreedom for many of the 400 girls who arrived on May 10, 1937 in Komsomolsk-on-Amur, at the call of V. Khetagurova. In fact, the Khetagurov movement was a massive transfer of women from one region to another in order to meet the needs of men. I.L. Kuzina points out that the cases of coercion of girls to sex by officials, as well as cohabitation, polygamy, prostitution, the birth of illegitimate children were widespread (Kuzina, 2012). V. Merinov conveyed to the authors of the article the story of his own father about the specific type of slavery practiced in the first years of the city’s construction. On their arrival at the construction site, young girls were taken their passports away from them with the words: “You will get it back two years later after you have two children”. So girls were turned not just into sexual slaves, but into instruments of compulsory reproduction of the population. Honored artist of Russia N. Ivleva, an eyewitness to the events, in one of her canvases portrayed two girls who donned their best dresses and went to drown because their value system did not imply any other response to the sexual abuse they suffered. I. Kuzina, V. Merinov, N. Ivleva, not being familiar with each other, cite various facts of mass cases of gender-oriented sexual and social lack of freedom that was common in the middle of the 20th century in the process of socialist construction.

These facts require at least three comments. In the myth, they are reflected in the semantic complex of social emancipation. The very vocalization of this complex does not just substantially smooth the essence of the problem, which it reflects in a transformed form, but replaces it with another. The word freedom turns its antonym – slavery.

Not everyone managed to take up residence in the city, and the space is full of people who dreamed and dream of escaping from it. “The living conditions of the first builders were incredibly difficult. <...> By the end of 1932, 800 people were fugitives and 300 died from diseases. The number of builders was drastically reducing” (Kuzmina, 2007). From the information posted on the site http://города-россия.рф/sity_id.php?id=75, it follows that from 1993 to the present the number of city residents has been steadily decreasing: 2006 – 273.300 people, 2009 – 270.962 people, 2012 – 260.257 people, 2015 – 253.030 people, 2018 – 248.254 people, and 2019 – 246.540 people.

The fourth semantic complex: the space was built by members of the Komsomol, engaged in free perspective creative work and overcoming obstacles of their own accord

Their main characteristic is youth, adolescent enthusiasm and mobility. They are constantly in the team, which shares, in one way or another, their aspirations. Their creative activity does not exist in isolation from others, since it cannot be carried out individually. For example, “young workers were rather casual about their tariffs. They didn’t care much for their earnings: there was enough for the meal, they have a padded jacket, and the hostel was free. What else does one want? If only the city grew faster. Here it is a real payment for labor and deprivation! <...> We, the Komsomol members, looked at the lovers of the “easy money” as if they were socially ill” (Khlebnikov, 1978: 53). Or V.N. Azhayev’s statement “... this is the basis of everything – loyalty to the Motherland and the party, readiness to sacrifice privacy, even life, if a duty requires” (Azhayev, 1948) and that of V.K. Ketlinskaya “She (Tonya) on no account agreed to leave this male work which was unbearable for her. At times she was so tired that she wanted to drop and fall asleep right there. But she restrained herself by an effort of will, and her eyes were burning with pride” (Ketlinskaya, 1938).

This semantic complex, like others which were aggressively implanted in the minds of the inhabitants by the communist propaganda, is the most stable and designed for centuries. Already on December 10, 1932, the city was officially formed and named Komsomolsk in honor of the first builders, Komsomol members. The inscription on the memorial stone, opened in 1967 in the Square of Youth, reads “Here the first Komsomol members, the builders of the city, landed on May 10, 1932” (the stone is under state protection as a historical monument). In 1967, a sculpture “To Komsomol members of the 30s” was installed near the Youth House, which, according to the idea of its author A.N. Tumanov, should create “the impression that Komsomol members stand firmly on the ground, which they will have to settle in” (Kuzmina, 2007). In 1981, at number 19, there was fixed a memorial plaque with the text: “The street was named Komsomolskaya to commemorate heroic work and courage shown by the Komsomol members and young people during the construction of the city.” In 1982, a monument to the First Builders was erected on the Amur Embankment with five-meter bronze figures of young people on a three-meter pedestal.

This semantic complex is deeply false. In reality, the dominance of involuntary resettlement and servitude was a characteristic of the described information space from the very beginning.

As M.A. Kuzmina (Kuzmina, 2007) testifies, forced builders were brought to the great constructions of the Stalinist five-year plans located around Komsomolsk from all the Union republics. The first echelon brought 500 civilian and recruited workers and 300 mobilized Komsomol members to organize work on marking and building a construction site. In total, the Komsomol members arrived at Dalpromstroy amounted to about two and a half thousand, and at Aviastroy – one and a half.

In December 1932, Dallag (Far Eastern Corrective Labor Camp, GULAG unit) was ordered to urgently prepare fifteen thousand prisoners to be sent to Komsomolsk: the use of forced labor in the construction of industrial facilities in the country was envisaged by the plans of the camp system. The ship “Liberty” brought three thousands of them to the city in the spring of 1933. Besides, thousands of peasant families were resettled from the Amur Region to Komsomolsk in the summer of 1933. From 1933 to July 1941, military service personnel worked in the construction of the city, the number of which in different years ranged from 6 to 12,5 thousand. In 1940, 4,000 prisoners worked in the excavation, uprooting and sites of Martenstroy, Vodokanalstroy, Grazhdanstroy. On January 1, 1946, in the territory of Komsomolsk-on-Amur there were about 15,000 Japanese prisoners of war who, according to P. Vail, built the best and most durable houses in the city (Vail, 2003).

This part of the semantic complex “someone will arrive, will come and will help, will do”, that is, the habit of solving problems not at the expense of the city’s resources, but with the help of re-deploying them from outside, was so strong that in 2012 the former first secretary of Komsomolsk-on-Amur CPSU Committee wrote: “What if the circumstances change in such a way that Russia urgently begins to create conditions in the Far East for the resettlement of families from the central part of the country. And we have a piano in the bushes! There are finished construction sites in the center of the city” (Khoroshilov, 2012: 254). In 2016, the situation does not change: “When we created TOSEDs (territories of advanced socio-economic development), we relied on Komsomolsk, but were surprised to find that investors are not in a hurry to go there” (Sushchenko, 2017).

It should be emphasized that even a small percentage of civilian workers who took part in construction, according to the nature of their involvement in the production process, cannot be called free in the full sense of the word. We quote the heroes of V.K. Ketlinskaya (Ketlinskaya, 1938). Morozov: “You made contracts here. For a year, for two. Nonsense!” Kruglov: “How can I tell them they should not return home either after a year or two; that from now on their homeland is an unfamiliar, stern, uninhabited land?” Granatov: “ is it possible to rebuild a life without victims? <...> Yes, this city will grow on bones ...”

Despite a complete separation from reality, with its positive lines, the myth of the construction of Komsomolsk-on-Amur by young people who selflessly create the city of their dreams despite the cold, hunger and disease turns out to be a sought-after brand that resonates with dreams of disinterested inspired work. Thus it turns out to be text in which the next generations want to believe. The same myth was one of the semantic foundations of the stereotype existing outside of the Far East that Far Eastern residents are courageous people capable of overcoming any obstacles.

The fifth semantic complex: a space in which there is no present

In accordance with this semantic complex, the future immediately turns into the past. This is a rather sinister characteristic, given that all the creative processes associated with the self-consciousness of the individual can be carried out only in the present. Denying the significance or even the very fact of the presence of the present, the myth reconstructed from media texts turns the entire space of the city into a fictitious zone, where one can recollect or dream, but nothing can be done now, because there is simply no now today, it is replaced by missing memories or unformed dreams. Both cannot be verified, because, they are over without coming.

Not by chance, the most different authors, giving a general description of the city, in principle, do not mention the present. "My city of youth, I honor / Your past and future – / Memories and dreams" (City...,1972: 304). But if the present nevertheless arises, it turns out to be filled not with real activity, but with dreams, which are characterized as utopia. The character of A.N. Arbuzov wants to erect a monument in the city not to anyone, but to the great utopian Foma Campanella (Arbuzov, 1940). P.L. Vail calls a chapter of his travel notes devoted to the city "On the Avenue of Utopia" (Vail, 2003). The builders of the city are not called creators or makers, but dreamers: "It would be boring without such dreamers with their indomitable faith in the fulfillment of their dreams. Vying with each other, we fabricated new sights of the avenue in our imagination" (Khlebnikov, 1978: 157).

The sample of the deformed perception of time was recorded in the poem "History of Komsomolsk" by N. Glazkov (Glazkov, 1963). It ends with the lines: "That city which is young, / Looks like a mature city!" The lines are clearly polemic against official propaganda. The "City of Youth" at the time when there were no external causes of aging was called "mature". In Russian, this word is used as a steady euphemism for the word "old". In other words, this text says that the city of youth did not have youth; it leapt immediately to maturity-senility. With these lines, N. Glazkov does not just show his attitude to the official ideology and translates one of the semantic complexes of the myth. He predicts the fragility of the symbolic image imposed by propaganda.

The perception of the city not as a real object, but as an unfulfilled dream remains to our time. "If the restructuring of the economy did not proceed at a destructive pace, our city would have come to its present maturity as truly courageous and beautiful with original modern architecture, filled with greenery and spaciousness. It would be a regional center. The city would have new institutions, theaters, palaces, schools and kindergartens, objects of commerce, consumer services, intellectual purposes and much more. A transport hub would connect us with the world. If only ..." (Khoroshilov, 2012: 253). A similar perception can be found in any nostalgic article of a communist-oriented author.

The deformed perception of time, apart from the exclusion of the present and the identification of the future and the past, presupposes a complete lack of perspective progress. It is replaced in the space of myth by an endless running in a circle in which the same cycles constantly duplicate each other, and there is a need to repeat them. "People should know that they will have a good and comfortable living environment. And we have to create it practically from scratch" (Sushchenko, 2017). "Komsomolsk-on-Amur, which celebrates its 85th anniversary this year, is experiencing an industrial boom for the third time in its life. The first, in the 1930s, is well known from history books. The second rise occurred in the 80s of the last century. And now, in the 21st century, the City of Youth is again approaching its original purpose – to become the industrial center of the Far East. And the government of the Khabarovsk Territory established a special post of the deputy chairman of the government for the development of Komsomolsk-on-Amur" (Kalinina 2017).

The false landmarks of the future, replacing each other, set a complete lack of perspective, because they repeat the landmarks of the past. Thus, the movement to the future turns out to be a return to the past, the movement to which escapes the point of the present. It is significant in this respect that, until recently, the wall of the House of Youth was decorated with a copper plate with the inscription that in the niche under the plate on October 29, 1968, the Komsomol members of the City of Youth laid a memorable letter to the young generation of 2018. This memorial object was a landmark of the future. But it disappeared before this future came, that is, the future became the past without coming and bypassing the present stage.

5. Conclusion

All these semantic complexes do not exist by themselves, but as was shown above, contradict reality; the dominant characteristic of a myth is a lie. For this reason, its influence on society is extremely destructive. On the other hand, its persistence raises questions about how effective the old tried-and-true propaganda techniques are.

The myth created by the ideologically oriented information space withstands conflict with reality, but does not withstand conflict with time. In modern times, it is not destroyed; it is not replaced by another myth. It just dies. It gradually disappears with the same inevitability, as monuments of the Soviet period of history disappear from the streets. This allows making the assumption that a myth, created by an ideologically oriented information space, cannot effectively exist without the constant support of this space. It essentially depends on ideology, which is the background that ensures its integrity. As soon as the background disappears, the components become separate disputed characteristics and dissipate, lose their semantic integrity and are perceived by native speakers as historical oddities. Such dynamics of the interaction of myth with reality is largely connected with the change in the breadth of its distribution – the actual cessation of the broadcast. But despite this, as a powerful factor of the historical past, which somehow preserves its relevance, such a myth requires debunking in terms of establishing historical justice.

The myth in question is one of many similar, inherited from the domination of communist ideology. Debunking such myths is a global humanitarian task, which Russian society has already begun to implement. It seems that the myth reconstruction model implemented in this study can be effectively used to recreate and analyze any of the myths.

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 444-453

DOI: 10.13187/me.2019.3.444
www.ejournal53.com



Development of Parental Psychological Media Competence: Milestones, Principles and Methods

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Abstract

The concept of 'parental psychological media competence' was addressed, the significance of its cultivation for the purposes of securing psychological safety of children in the media environment was substantiated. A framework for the development of psychological media competence of parents was presented. Milestones of the development of psychological media competence were described: the value-based and meaning-making, the personality guidance, the creative and pragmatist. During the first stage, development of the meaningful (value-based and semantic parental self-determination, joint parent-and-child activity, psychological competence) came about, at the second – the procedural (psychological media experience, attitude to media, reflexive actions), at the third – the effective (understanding of media, a match of media understanding with a reference, the ability to reproduce accumulated experience of understanding the media) features of psychological media competence. The sequence of the change of stages is determined by individual peculiarities of the development of psychological competence of a parent, personal activity and particular experience, wherein psychological media competence was embedded. The emerging psychological media competence of parents would, aside from bringing parents' media experience into the foreground, also engage deep inner resources of parental personality, significantly expanding their ability to accommodate own actions and activities of a child in the media environment. Analysis and trial of methods to develop psychological media competence of parents afforded us to accentuate the most effective ones, those appealing to personal experience and based on interactive communication: solving situational problems, gaming simulation of challenging situations in a media environment, plot- and activity-based games, discussion. Those methods encapsulated great opportunities for deep value-based and semantic changes, afforded to create an environment psychologically comfortable for parents to assure free, creative approach towards assessment and resolution of situations related to the behavior and emotional response of children in the course of their interaction with various types of media. Examples of methods field-proven by the authors in practical work were given.

Keywords: media competence, media content, psychological media competence, media experience, attitude to media, understanding of media, parents, methods of development.

1. Introduction

Social community is rapidly changing while moving unflinching along the information-driven course, expanding and erasing the boundaries of space, communication and contacts. The information complexity of the modern world is escalating. And the 'refresh rate' of today, in

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many ways, would outstrip the willingness of most people, primarily adults, to increase and improve their internal resources necessary to live a fulfilling life in such a complex world.

The transition to a new information environment would naturally lead to obsolescence of old skills. Human success these days would be determined by the development of new skills, a new type of competence - the media competence associated with the ability to cope with the information overload, the ability to work successfully in the digital environment, its employment to arrange cooperation, the ability to evaluate and understand the media environment, finding resources to develop self and one's children there. In that situation, psychological science is facing a new and challenging task - disclosing the mechanisms for perception and understanding of media products, psychological analysis of media texts, criteria for developmental or destructive potential of media for children, adolescents and adults, as well as a quest for the process of development of psychological media competence in order to ensure psychological security in media environment.

One should acknowledge that a child, unlike an adult, is actively engaged in the media environment, feeling home there. Meanwhile, a parent today would make only timid steps, moving in the media environment by touch. However, those are parents who need to understand that a child's leadership in the media world is based on spontaneous, intuitive learning, while only an adult, someone with developed conscious approach, mature ability to act in a situation of uncertainty, is capable of helping a child and promote his skills of meaningful contact with the media environment. Therefore, parents' media competence is considered by us as a kind of a guarantor in ensuring clean, safe information environment for a child, as well as an important parental resource, requiring a special developmental work of a psychologist.

Consequently, the problem of structuring of parental media competence by means of its inclusion into the psychological component and its development in adults (parents) appeared relevant to us.

2. Materials and methods

The authors proceeded from the concept of psychological media competence as a complex entity that included the three components, each of which was represented by a number of constituents: the psychological (cognitive, axiological, reflective, creative, pragmatist), the semiotic (semantic, syntactic, pragmatic) and the aesthetic (aesthetic evaluation of works of literature, cinema, fine arts, music) (Kyshtymova, Skorova, 2018).

The primary sources for writing of this article were academic works and materials of periodicals on the development of media competence and psychological culture, including psychological media competence from national and international contributors. Fundamental provisions of cultural and historical psychology and semiotics served as the methodological basis of the study. The study was based on the concept of psychological competence (Abolina, Ostapchuk, 2011) and media competence (Fedorov, 2017; Fedorov, Levitskaya, 2018).

The main research methods were theoretical, targeted at creating conceptual generalizations and determining the essence of the phenomena under investigation. Thus, in the process of abstraction, the essential characteristics of methods for the development of psychological media competency, were identified. Determination of levels and stages of development was carried out on the basis of deducting judgments, which made it possible to associate those with the main components of psychological media competence. By means of comparison and practical application, the most effective methods for the development of psychological media competence among parents were determined. In addition, the method of collecting data on the research subject, analysis of scientific literature, synthesis and structuring (classification), were used. The authors' judgment was based on the problem-content approach.

Besides, the authors used practical methods of working with parents: solving situational problems, gaming simulation of challenging situations in the media environment, plot- and activity-based games, discussion.

3. Discussion

The development of media competence of parents today is associated with the need to maintain togetherness in an adult-child relationship and to preserve the function of succession in the modern world to transfer socio-cultural experience over generations. National researchers noted that, due to the rapid changes in the socio-cultural world, there inevitably was a transformation of the set of skills for the children to master (Loshkareva et al., 2017). Researchers

proposed a new model of modern child's skills, in the formation of which adults, who themselves command a modern system of competences, may participate. Thus, the authors distinguished two strata in the model of skills of a modern child: dedicated, narrowly focused skills (the ability to work with technology and perform specific work with an objectively measured result) and 'soft' skills that are used in broader contexts and contain existential and meta-skills in their structure. In the context of the development of psychological media competence of parents, it appeared necessary to work towards the improvement of the 'soft' broader-context skills that may help parents in their mastering media environment and building rewarding relationship with children.

Numerous studies testified to the need for the formation and development of media competence, those written by A. Perez-Escoda and R. Garcia-Ruiz, registering that, in children aged 6 to 18, indicators of media competence were found at moderate levels. At the same time, the authors came to the conclusion that it was the adult media competence (in their study, those were teachers) that allowed for critical, ethical and responsible view on society and developed willingness to critically perceive information based on values, ethical evaluation, responsible judgments and views in others (Perez-Escoda, Garcia-Ruiz, 2018). Many emphasize the role of a teacher in the development of media competence of an individual. (Gozálvez et al., 2014; Medina, Ballano, 2015). International colleagues registered the need to develop critical and aesthetic thinking, personal autonomy within the framework of media education. (Cruz-Diaz, Ordonez-Sierra et al., 2016). Spanish researchers offered media development practices in educational centers and institutions (kindergarten, preschool, elementary school, high school, higher education, adult education and education for senior citizens) (Cruz-Diaz et al., 2016).

The experience of media competence development was presented in a number of national publications (Fedorov, 2017; Fedorov, Levitskaya, 2018; Levitskaya, 2015). We would take note of the interest of the national researchers towards the cognitive-analytical models in the context of media education, which may potentially replace conceptual and instrumental tools of group interaction and active exchange of views to develop consolidating positions (Tarasenko et al., 2018).

It should be noted that, in the international studies, the models of development of media competence were focused not on the development of the structural components of that phenomenon, but on the technology in use. That way, T. Pigozne, A. Pigoznis, in their model, presented the key milestones: a) selection of project concept: general subject understanding, b) collection and analysis of information: study of existing solutions and situations, generation of ideas and partitions, search for associative images, order for design, c) selection and implementation of the best solution: choice of framework, development, budgeting, contracting, design and its implementation at the facility, d) presentation: form and content, e) assessment: reflection, evaluation criteria. Researchers identified value orientations in the structure of media competence, noting that those determined the awareness of ethical aspects. Self-control and self-adjustment, critical network use, awareness of ethical issues related to the visual competence of media users, were also included into the media competence (Aguaded-Gomez et al., 2015).

International colleagues noted that the programs for enhancing audiovisual and media skills were not sufficiently developed, despite the fact that a huge number of people use computers, TV-sets and smartphones as vehicles for leisure-time activities (Pigozne, Pigoznis, 2015). Promotion of parents' readiness to understand the significance of topics in the media environment, their saturation with miscellaneous content appears important (Melnik et al., 2018). Therefore, we concluded that cognitive analysis should be an important domain in the development of psychological media competence of parents.

In the national academic literature, the domain of assessment of media competence of various population groups was the one of interest. In particular, A.A. Levitskaya, having conducted a broad comparative sociological study, noted the ability to analyze and evaluate the media environment as the primary media resources that needed development in adult public (Levitskaya, 2015).

We perceived the analysis of complex structure of the media environment, carried out by E.G. Nim, as an important one for understanding the trends of development of adult media competence (Nim, 2013). The author isolated the three dimensions of a media environment: the mediated environment (the one represented by media containing certain meaning and significance); the media coverage environment (media coverage of politics, religion, work, leisure, etc.) and the environment of the media (room for mass media networks and streams). In the

context of our work, it seemed appropriate to appeal to understanding of the meanings of media and awareness of the peculiarities of media coverage in the domain of child-parent relationships for the development of media competence of parents.

The development and practical implementation of adult education programs revealed active psychological and pedagogical search for effective technologies, teaching methods and the development of psychological media competence. Moreover, the analysis of the work of the international WoS database, conducted by G. Montero, I. Aguaded, J.V. Ferres, testified of poor effectiveness of the measures used for the development of media competence today (Montero et al., 2017), which required new approaches to resolving that problem.

4. Results

The resulting qualitative analysis of the parents' psychological media competence afforded us to distinguish three of its main characteristics, each of which had its own structure. The *Meaningful* component was represented by the following characteristics:

a) axiological parental self-determination (active construction of parenthood by an adult on the basis of life meanings and individual values that would suggest making a decision about the position in interaction with a child);

b) joint activities of a parent and a child;

c) psychological competence (aggregate knowledge about the psycho-physiological peculiarities of the development of a child, particularities of communication, including parental skills of self-knowledge and self-expression, ensuring effective interaction with a child).

The *Procedural* component included such characteristics as:

a) psychological media experience (subjective experience of perception, processing, evaluation of media, based on individual and personal characteristics of parents);

b) attitude towards media (the process of creation of a subjective media environment by a parent to ensure own parental development and development of a child);

c) reflexive actions (capability of parents to subject media experience and relationships to evaluation and understanding of).

At last, the *Resultant* component:

a) understanding of media (understanding the subject, meaning, content format, algorithm of working with it, the degree of impact, evaluation of media content, the ability to analyze, justify, argue the meaning of content, the ability to discuss content, build a dialogue);

b) a match of media understanding of a parent with a reference;

c) readiness (ability) to transfer the accumulated experience of understanding the media (Skorova, Smyk, 2019).

Our resulting analysis of modern international and national experience in the development of media competence and its individual components helped us reveal, firstly, the insufficient level of development of the media and psychological competence of parents, and, secondly, the inefficiency of its development methods. However, it should be noted that the features of psychological media competence can be traced in many parents, but the extent of their completeness and the possibility of free application in practice would differ substantially. This resulted in the need to develop activities and programs for the targeted development of parental media competence while identifying its fundamental milestones and monitoring the effectiveness of each.

With account for the components of psychological media competence that we have isolated in the structure (Skorova, Smyk, 2019), one may be able to determine the following milestones of its development in parents: the value-based and meaning-making, personality guidance, creative and pragmatist (Fig. 1).

During the first stage, the development of the meaningful characteristics of psychological media competence shall occur, at the second- the procedural, at the third - the productive one. That logic was consistent with the formula of external and internal determination of personality known in psychological science: 'the external acts through the internal', 'the internal acts through the external circumstances'. Thus, the sequence we proposed in the development of psychological media competence of parents was able to bring not only the practical experience of parents in the media environment into the foreground, but also engage deep inner resources of parents' personality. We believe that inner changes in the views of parents will inevitably affect external reality and, conversely, external reality that was being structured by a person would inevitably lead to inner personality changes.

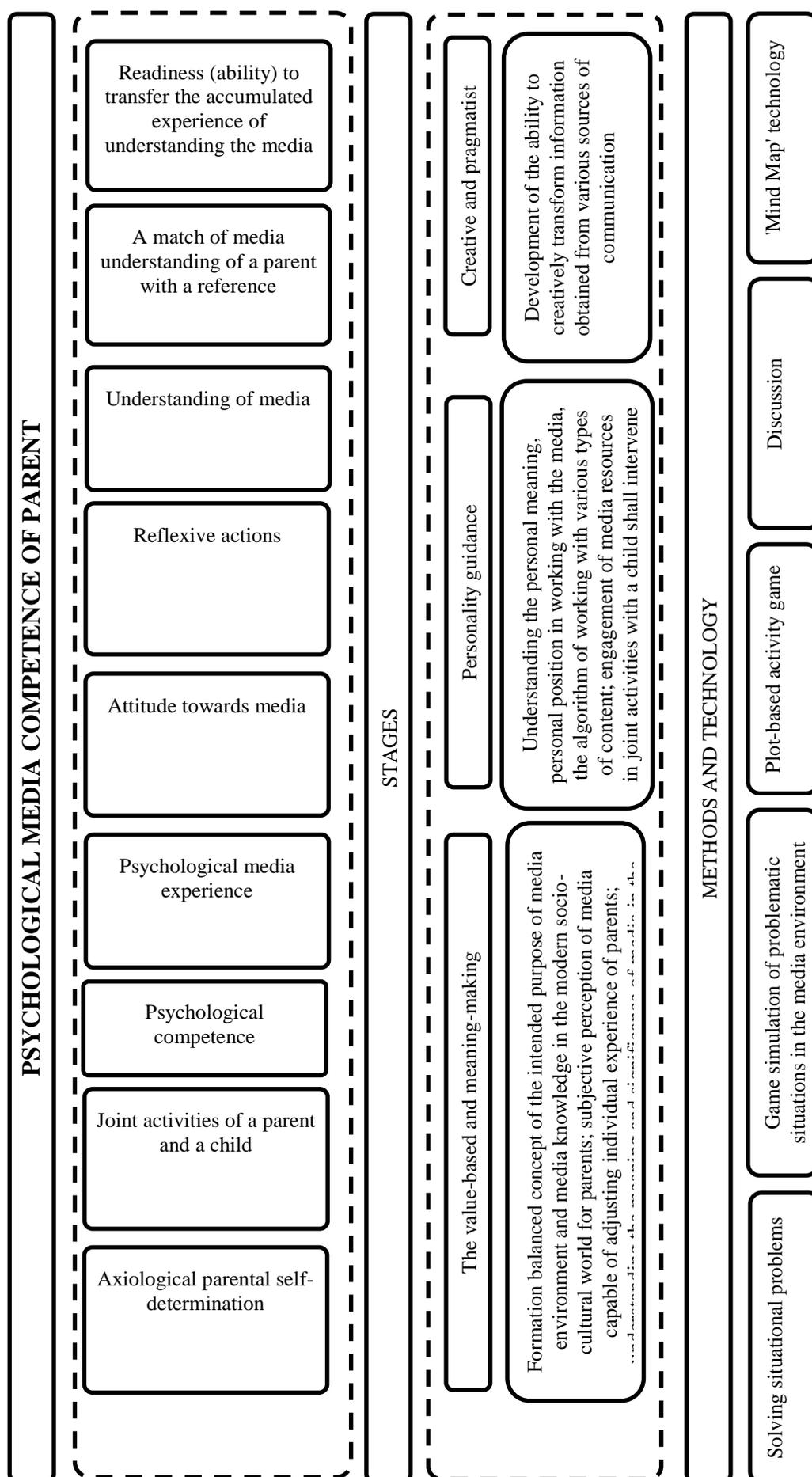


Fig. 1. Development of Parental Psychological Media Competence

And, first of all, we foretell changes not only of the parents themselves, but also the changes they cause in their children's activity: by means of streamlining the activity of children in media environment. As a result of the work, we saw significant empowerment of parents in the adjustment of their own actions and their child's activity in the media environment. Psychologically, a media competent parent would be able to act as a competent mediator in the child's contacts with the wide media world.

So, each stage of development was focused on a certain level, a specific characteristic (substantive, procedural, effective) of the psychological competence of parents.

At the first stage – the value-based and meaning-making one, the following would take shape:

- a) balanced concept of the intended purpose of media environment and media knowledge in the modern socio-cultural world for parents,
- b) subjective perception of media capable of adjusting individual experience of parents,
- c) understanding the meaning and significance of media in the children's world for the development of children's experience,
- d) understanding of the subject, meaning and format of the content.

The stage involved creation of a value basis for further development of psychological media competence through a) value- and semantic-based self-determination and b) expanding ideas about the peculiarities of mass communications, reciprocal influence of people in the process of communication, methods of influencing participants to communications, ways of transforming information and identifying false data and distortions therein, ways to solve problems associated with critical analysis of media information.

At the second, the personality-orientation stage, axiological content of psychological media competence was incorporated into the personal experience of parents: personal identity and consolidation of their attitude towards a child, awareness and acceptance of oneself as a parent, development of ideas about the psycho-physiological features of a child, peculiarities of communication therewith. In addition, engagement of media resources in joint activities with a child shall intervene. Through discussion, explanation, transformation of content, understanding of the impact of content on a child, a parent would present the media world in a structured manner, incorporating media into the personality developing domain. That stage was focused on understanding the personal meaning, personal position in working with the media, the algorithm of working with various types of content. There, parent's ability to analyze, substantiate, argue the meaning and evaluation of content, the ability to discuss it, awareness of the importance of their position in the interaction with a child, ability to quickly process and transform content with account for the degree of its effect (neutral, negative or positive) on the emotional state, actions and children's behavior, became important.

The third – creative and pragmatist – stage was focused on several issues. First, mastering the skills of self-cognition and self-expression, providing a parent with the opportunity to effectively cooperate with a child, building interlocutory relationships. Secondly, the presence of own experience of involvement in the media environment, awareness of a set of methods of action and behavior therein. Thirdly, mastering the skills of regulation, control and processing of incoming information from various media sources, as well as the skills of self-regulation of own emotional state, actions and behavior by a parent. Fourthly, the ability of parents to evaluate and critique their own media experience and relationships. That stage involved development of the ability to creatively transform information obtained from various sources of communication. A parent must learn to engage in creative dialogue with the author of content, family members, children; put forward original ideas, reveal own cultural position, behold the position of partners. Those skills would afford a parent to create and see new meanings while working with media, align media with themselves and their child, transform cultural environment of the latter.

The sequence of the change of stages was determined by individual peculiarities of the development of the psychological competence of parents, their personal activity and personal experience, wherein psychological media competence was embedded.

Highlighting the stages of development of psychological media competence of parents, we should separately dwell on the psychological and pedagogical technologies that developed it. From the point of view of exploring new social environment by a personality, one may talk about bringing of the three possible resources into the foreground: adaptation, socialization and development (Gorlova, 2010). Adaptive resources are those of safety, security and stability. The resource of

socialization was geared towards expanding the range of interaction of an individual with the world. A developing resource was a personal-subjective one that afforded a person to create a unique own pattern of interaction with the world. In the context of a dynamic, changeful world, we perceived the work in the personality-developing trend as relevant. Foregrounding of a developing resource would afford a parent to harmoniously enter the changing world, relying on own reserves, create conditions for rewarding interpersonal contacts with a child, ensuring, to a certain extent, predictability of the future.

Following the logic of the personality-developing trend, one may formulate the basic principles, whereupon the development of the parent's psychological media competence should be built. First, the principle of subjectivity, which consisted in understanding that the identity of a parent contained the source of its own 'propulsion'. That afforded us ground in working with parents to focus on various forms of activity: practice, communication, reflection. Secondly, the principle of cooperation as the fundamental form of personal development. It assumed that the development of psychological media competence skills of parents may proceed in an interactive format only, as well as further elaboration of safe media environment for a child became possible only if the latter cooperated with the parent. Thirdly, the principle of individualization, which meant that the completeness, pace, and duration of the development of psychological media competence of parents would be determined by individual particularities, experience of each parent, and would emerge following a specific individual path.

Implementation of those principles afforded to provide a personal-developing (non-adaptive) approach to the development of psychological media competence of parents. Based on those principles, selection of the methods for the development of psychological media competence of parents was carried out by us.

A method is commonly understood as a means to organize activities for the transfer and acquisition of knowledge, skills, abilities, values of active participants in the learning process. In the collection of various didactic tools used in the programs for the development of the psychological reality of personality, it was important to identify those that: a) were system-forming and facilitated working on extracting psychological meaning from media content, b) were focused on adults interested in solving problems related to the real situation of interaction with media, and c) involved active participation of parents (Skorova, 2012). Those criteria were met by interactive psychological and pedagogical technologies that had a number of advantages in association with their broad developmental effect and actualization of the participants' personal experience, emotional coloring, high proactivity and interactive communication. It was the dialogue that contained great opportunities for deep axiological changes, enhancing the cognitive motivation of an individual. In the course of a dialogue, joint discussion of a problem, a search for means of its solution, reciprocal generalization of one another by the participants and their divergent views on the issue, arose.

Assessment and field-testing of the technology for working with adults by the authors afforded to identify the following active methods for the development of psychological media competence of parents as the productive ones:

1. Solving situational problems. By situational problems, we understood those that were seated in a life context and that had a personally significant subject of discussion, thereby producing practical value of teaching parents. The method involved presentation of typical situations that they were facing daily, watching the child's behavior, actions and emotional response to the Internet (in social networks, network (computer) games, on educational and news sites, etc.) in the course and in the sequence of watching cartoons (movies, TV shows, commercials) and a number of other situations to parents. Such tasks were targeted at a parent's awareness of the mode of activity (action). Mandatory for a case problem was to describe the conditions and raise a personally significant question important from a practical standpoint. For instance: 'What would you do in the place of your dad (mom)?', 'How would you behave in the place of dad (mom) of the child', 'What would you say to your son (daughter)?' 'What would you relate to your son (daughter)?', 'What kind of things would you discuss with him (her)?', etc. The developmental capabilities of that method were supported by the research activity of the parents. The solution of situational problems was focused on comprehension, building perspectives of one's own behavior, analyzing the media and the author's position, reasoned agreement/disagreement with it, determining the significance of the information presented.

2. Game simulation of problematic situations in the media environment. We proposed procedural description of the media and the development of a pattern (algorithm) of interaction with a child in terms of various types of communications. Simulation was used to build and consolidate general patterns of actions, operations that parents developed in the process of dedicated training. A game simulated real situations of interaction between a parent and a child in media environment, wherein both positive and negative emotional responses and modes of behavior under different communication conditions could be demonstrated. In the course of a simulation, the parents themselves chose the solution system and had the opportunity to implement it in a game. Game simulation was targeted at both the development of a parent's media competence, and at the formation of the child's safe behavior in media environment.

A significant role in the game simulation was assigned to simulation games, which afforded to create a simulation model of a developing environment, while parents cast themselves in the role of experts of the information reality.

For the sake of an example, the *Isolated Station* game developed by us, may be used. Objective: comprehension of changes in the modern information environment, designing an action algorithm for informing children, learning actions in a situation of psychological uncertainty.

Instructions for participants: 'You find yourself in the future, you have to live at an isolated station, where robots will be engaged in teaching children. Your job is to create a program using which robots would be able to train your children of different ages and get them ready for future life. The key issue: 'What should children learn, and what is the sequence information should be released?'

Depending on the level of competence of a group, you may provide a tentative list of 'knowledge' that children living at the station should digest: robot control, cooperation arrangements, critical thinking, emotional intelligence, etc.

3. A plot-based activity game was a figurative reflection of the real forms of interaction between parents and children in the media environment. During the game, parents were assigned real-life situations and roles: mom/dad (of certain age, having children of different ages), son/daughter (of certain age, giving preference to one or another type of media), characters, personality traits. The game afforded to demonstrate different ways of behavior and response of parents and children in communication with each other, select options that matched the situation, age and specific type of media.

As an example, a 'What if ...?' game may be employed. One part of the group of parents formulated the problem, starting it with the words 'What if ...?', while the second one offered several options for its solution. For example, 'What if ... my child was sitting in front of the computer all day?', 'What if my child received dubious messages from strangers?', 'What if I found out that my child was insulting someone on the network?', 'What if my child watched a film with aggressive content?', 'What if my child was hanging out in social networks?', etc.

This game has a large variable-based potential, its content may be changed and modified by setting different age, professional, role-based positions of the participants.

4. Discussion as a method for the development of psychological media competence of parents was used to discuss specific types of media in order to develop and support own position. That method anticipated initial acquaintance of parents with specific means of communication (its fragment), an algorithm for its analysis and subsequent discussion. As an option of a discussion method, 'role-playing' discussions were used, with predetermined roles of participants, for example, the role of a doubter, an innovator, a critic, a lawyer. In that format, parents often had the opportunity to discover and develop skills alien to them, and shape their critical thinking with regard of media texts.

There are examples of some of a 'hot' argumentative issue that may be offered to parent groups: 'Is computer a medicine or narcotic?', 'Computer games – hidden desires?', 'To ban a computer – the easiest way to educate?', 'Laws of virtual reality', 'Threats and opportunities of the information environment'.

5. The 'Mind Map' technology proposed by Tony Buzan aimed at structuring the thinking process, visualizing thoughts, working out the skills of transforming and assimilating information. In the mind maps, information was displayed graphically, allowing one to represent the object holistically and, at the same time, focus on details. Mapping allowed parents to master the skills of working with large volumes of information units: combine information, display relationships, visualize thoughts, and also contributed to the development of critical thinking, key assessment of

information flows, understanding of the content and building new knowledge – and, in the future, transfer those skills to children. For example, parents were invited to familiarize themselves with the information and present it in the form of a mind map that was understandable to children. As a source of information that parents should comprehend and process, any information and Internet resources may be used (for example, www.whatisgood.ru, www.culture.ru).

The presented list of methods and technologies, which is not nearly complete, would afford to create a psychologically comfortable environment for parents, providing a free, creative approach to analyzing and resolving situations, provide for parents' work on understanding media, allow them to gain practical experience in solving real problems related to behavior and emotional response from children in the course of their interaction with different types of media.

5. Conclusion

The article theoretically substantiated the model of development of psychological media competence of parents, including its principal features, stages and methods of development. Defined and described were the main stages of the development of psychological media competence among parents: the value-based and meaning-making – the personality guidance – the creative and pragmatist. A system of principles for the development of psychological media competence of parents, revealing the personality-developing orientation in the organization of work, was proposed. Field-proven methods for the development of psychological media competence were presented, examples of the use of interactive and interlocutory methods were provided.

The results made it possible to conclude that the problem of the development of psychological media competence of an adult may be solved in the course of purposeful, specially organized, psychologically based activity taking into account individual features of the development of psychological competence of a parent, its personal activity, personal media experience. However, the results afforded us to outline future prospects for the study and development of psychological media competence: consideration of the phenomenon with regard of the gender-based particularities of a parent media experience needed elaboration; promotion of continuity of the development of psychological media competence in the 'family - school' constellation, and, as a consequence, shaping of psychological media competence and programs for its formation among teachers; development of psycho-diagnostic tools for assessing the level and characteristics of maturity of psychological media competence. Presumably, work along those lines would create a favorable background for the relationship between an adult and a child in the matters of media.

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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 454-460

DOI: 10.13187/me.2019.3.454
www.ejournal53.com



On Improving of Outreach Work in the Media Sphere to Counter the Ideology of Terrorism

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Abstract

The study examines the challenges of improving media outreach to counter the ideology of terrorism regarding the opportunities of modern mass media education. The authors of the article note that the development of state mechanisms is currently carried out in the conditions of the lack of effective control over communications, draw attention to the problems of formation of media legitimacy and the importance of work on information and communication positioning of authorities in the modern information space. The authors analyze the ways to implement the requirements of the Federal Comprehensive Plan to counter the ideology of terrorism, highlight existing problems and propose possible solutions.

In the authors' opinion's, the following issues are essential: 1) to create a pool of speakers, both from "within" public authorities, and "independent" which can give expert support in the information environment, including the creation of advisory councils at federal executive authorities; 2) for the press services – to try following the unified principles of work with editorial offices, and for editorial offices – not to demand from the press services of the impracticable actions which are outlined by regulations. This problem can be solved at the level of coordination between the heads of authorities and mass media's editorial offices; 3) to begin, eventually, a possible dialogue with the audience in social media; 4) to provide a possibility for direct dialogue between the staff of law-enforcement departments and their press services with the representatives of the media on a regular basis; 5) speaking about mass media education which, as we know, concerns not only the professional media sphere, but also the general population practically of all age and professions which daily act as active consumers of media then, most likely, the development of media competence of audience, carried out in the course of mass media education can be one of the effective steps.

Keywords: state institutes, media, social networks, countering ideology of terrorism, media education.

1. Introduction

Stability of the state institutes directly depends on their efficiency and abilities of a social system to adapt to the changes that are under way (Matafonova, 2015). The development of state

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mechanisms is conducted today in the conditions characterized by the lack of effective control over communications, – new participants of communication take part in the formation of the information agenda and the existing "old" institutes are forced to defend their reputation in the conditions of the new media legitimacy not controlled by the national state.

The amount, relevance and degree of truthfulness of information play an important role in safety of the state and citizens, maintenance of legitimacy of the political power. The lack of respect from citizens for political leaders, doubt in their intellectual and professional qualities and human decency based on the lack of knowledge, generate the factors which are undermining the stability of the political power negatively affecting the safety of society in general (Vorontsov, 2013).

2. Materials and methods

The scientific works devoted to a perspective of professional and mass media education in the context of implementation of information and propaganda work in the media sphere on counteraction of ideology of terrorism are considered to be the main material of this research.

Research methods: content analysis, synthesis and classification, comparative and comparative methods.

3. Discussion

Various aspects of a problem of this research are discussed in a number of scientific publications. There is a considerable number of Russian and foreign researchers dealing with the problems of media culture and media education: Akgunduz, Akinoglu (Akgunduz, Akinoglu, 2016), S. Arévalo (Arévalo, 2018), A.V. Fedorov (Fedorov, 2014; 2015; 2019; Fedorov et al., 2018; Fedorov, Levitskaya, 2015), I.V. Chelysheva (Chelysheva, 2017), Sánchez–Moya (Sánchez–Moya, 2015), F. Yus (Yus, 2017) and others (Gálik, 2017; Petranová et al., 2017, etc.).

So, for example, S. Arévalo (Arévalo, 2018) examines the peculiarities of emotional self-presentation on Whats App; Sánchez–Moya (Sánchez–Moya, 2015) presents the analysis of the specific behaviors of social network users; F. Yus (Yus, 2017) analyses the context of modern WhatsApp communication.

The problem of interconnection of educational demands of modern generation and social networking is considered in the works of Akgunduz, Akinoglu, (Akgunduz, Akinoglu, 2016), A. Anders (Anders, 2018) and others.

The issue of social networking and its potential for modern education is highlighted in the research by E. Bal (Bal, 2017), Marfil–Carmona, Chacón (Marfil–Carmona, Chacon, 2017) considers the peculiar features of art education and development of students' media literacy.

The political discourse of the problem under consideration is also represented in a number of contemporary studies. Yu. A. Matafonova's examines the problem of political stability in the context of a federal system (Matafonova, 2015), S.A. Vorontsov highlights various aspects of state policy and management in the security sphere (Vorontsov, 2013). M.Y. Maslennikov's paper is of interest to this research as he describes the possibilities of media in law (Maslennikov, 2005). The special attention in the context of work is attached to the Comprehensive plan of counteraction of ideology of terrorism in the Russian Federation for 2013 – 2018 (The Comprehensive Plan ..., 2013). The works of S. Vorontsov, A.Yu. Goloborodko, A. Ponedelkov, A. Shteinbukh, O. Kravets (Vorontsov et al., 2018) present the measures for expansion of approaches for ensuring national security of Russia in the sphere of media.

According to the analysis of the above-mentioned research papers, efficiency of functioning of public authorities, especially Law Enforcement or Supervisory Departments in the conditions of new information and communication reality depends on the existence of social support of the population which is formed on the basis of the positive image of the power in which formation both traditional media and new media are directly involved (Maslennikov, 2005), the latter get the influence on the public consciousness comparable with traditional media. Thus, the formation of media legitimacy occurs in the conditions of traditional delivery of information to the consumer or entries into new network communication structures.

In which way the necessary information background which has to boost and increase trust of the society to the state institutes is formed? On the one hand, it is the work of public authorities in the form of direct contact with the representatives of civil society, i.e. within implementation of profile activity, and through the work of the press services and other divisions connected with the dissemination of information. On the other hand, it is independent work of media which interact through the press

services and/or own sources with departments. Generally speaking, it is the work on information and communication positioning of authorities in modern information space. Information background is created on the basis of the personal emotions broadcast through social networks from users and the directed information which is generated by media and the press services.

What does the work with information space consist in? It is not only the content, but also correction, realization of the propaganda aims. Today information space is most fully presented on the Internet. Electronic versions of traditional media, broadcasts of all types of television, social media and other mechanisms of delivery and exchange of information are extremely dynamic information flow subject to continuous changes and increase. The availability and popularity of the Internet allows not only to manipulate consciousness of the certain person or a group, but also to change, in certain cases, the main geopolitical capacity of the state – national mentality, culture, morale of people.

Paragraph 3.1.1. of a Federal Comprehensive Plan of Counteraction of Ideology of Terrorism demands from executive authorities of the territorial subjects of the Russian Federation which are carrying out powers in spheres of culture, the press and mass communications in interaction with territorial authorities of the Ministry of Internal Affairs of the Russian Federation, FSB of Russia, FSIN of Russia, local governments to organize, with the involvement of leaders of public opinion, popular bloggers, the creation and distribution to media and Internet networks of information materials (printing, audiovisual and electronic) in the field of counteraction of ideology of terrorism ([The Comprehensive Plan..., 2013](#)). The First Deputy Chief of Presidential Administration S. Kiriyenko said almost the same (only without highlighting the level of territorial subjects of the federation), speaking at the closed section "The State and Society in the Digital Environment" of the Russian Internet forum in 2019: Authorities have to be present at social networks and to be ready to resist to "a wave of throws and fakes" ([Kiriyenko, 2019](#)). Moreover, S. Kiriyenko urged "to communicate directly with people in network", i.e. both the document of strategic planning and the first deputy head of presidential administration supervising the internal political block demonstrate that it is necessary to realize promotion tasks including a direct dialogue.

3. Results

Media promotion acts as conscious intervention and correction of what the target audience sees aiming at influence on motivation of decision-making. The tasks of promotion can be considered realized provided that the recipient of information considers his actions true, without awareness of the fact that his opinion is based on the data which have been intentionally corrected. It is the war with perception pushing the person to interpret reality on the basis of the changed perception. Today it is implemented by the means of the information operations accentuating what is necessary and eliminating what mass consciousness should not pay attention to from the information agenda. Many modern media texts actively use media manipulation with mass consciousness which is represented in modern background as "the system of techniques and methods of media impact on the audience for the purpose of imposing any ideas, opinions or deception" ([Fedorov, 2014: 24](#)).

In many respects the specified propaganda activities are similar to advertizing and marketing: to convince the target audience that certain goods, services or a way of life is the only true and correct, that is to force the greatest possible number of potential consumers to make a choice which is imposed. Anti-terrorist and anti-extremism promotion, if to consider it in terms of advertizing, holds specific position – for the bulk of the population it is prevention "in order not to worsen the situation", and for extremely small part of a target audience it is a possibility of the choice of something better.

Similar sharp segmentation of the audience is not a characteristic feature of classical advertizing or marketing. But, in the advertizing world for increase in efficiency of advertizing campaigns, there is a large number of tools of assessment of advertizing efficiency and measures for its increase. One of such mechanisms is the identification of optimum mechanisms of the report of the information directed to the consumer.

Operating in media space is impossible without understanding the structure of media consumption by target audience. Following A.V. Fedorov we will understand as target audience "a group of the people contacting to media texts, allocated by the media agency on the basis of any characteristics (age, social status, education, race, gender, nationality, etc.) for the purpose of the

maximum influence (for example, advertizing)" (Fedorov, 2014: 14). Really, if it is not known from which sources each category of recipients acquires information, it is not possible to speak about any efficiency of information and propaganda actions (Vorontsov et al., 2018).

So, first of all, we have to speak about the Internet. Another citation of S. Kiriyyenko: "The Internet has turned into the space of struggle, sometimes wars are absolutely straightforward" (Kiriyyenko 2019). In Russia nearly 91 million people use the Internet. The growth of the number both users and devices demonstrates that the person plunges into a world wide web more and more. The behavior model of the person on the Internet depends not only on its gender and age characteristics or education level and income. It also depends on the mode of device – laptop or smart phone. But anyway in TOP-5 preferences include video and social networks/messengers. The consumption of video content is constantly growing, at some decrease in time of viewing of traditional linear air, the explosive growth of watching video on the Internet is observed. There are a lot of reasons for it, but one of them is the fact that people read less and less, and they can concentrate attention for the extensive reading and understanding less.

Daily 23 million people spend 45 minutes being absorbed in messengers (Achkasova, 2019) it is only in Russia. 20 million people correspond in WhatsApp, 10 million is the audience of Viber and 11 million – Telegrams. Is it a lot of or not? It is appropriate to remember that the main throws of fakes in recent years during terrorist attacks or other states of emergency went via messengers. The audience of channels in the Telegram is millions of active users who interact with news feed every minute. The gadget in hands is the natural attribute now as the pen in the hands of a school student or a police rod in the hands of a traffic police officer. What do they see on screens? They see video content, news and reposts from the contacts or the leaders of opinions. But what video content do they watch? Television content is made according to the laws of television. The most popular channels of young people up to 25 years old are TNT and STS. There is no news in a broadcasting schedule of these channels and this grid is formed at the federal level.

There is a logical question – can this statistics help the organization to interact between the power and society? With global coverage of the population, the audience of social media remains sufficiently segmented, so, to everyone it is necessary to look for the approaches. If we want "to reach" young workers from the remote place – we will go to VKontakte and "Schoolmates" with the small text or the video. If our target audience – the graduates of capital higher education institutions who are employed – we use Facebook, Telegram, etc. But anyway, it is necessary to communicate with them.

In realization of state policy the pro-active information line concerning the agenda is necessary, that is every-minute participation in formation and correction of the information field.

The appeal to the potential of mass media education can become one of effective solutions of the presented problems too. It is known that "media education allows the person to acquire the techniques of using the media in communication; provides knowledge of how to analyze, critically comprehend and create media texts; to define sources of media texts, their political, social, commercial and/or cultural interests, their context; to interpret the media texts and values extended by the media; to select the relevant media for creation and distribution of own media texts and finding the audience interested in them; to have an opportunity of free access to media, both for perception, and for products" (Chelysheva, 2017: 154).

There is a variety of patterns of the interaction between mass media and authorities, in general terms, they have identical problems which negatively influence the formation of social support of public authorities. Key problems of the work of an overwhelming number of the press services of authorities are: passive following the information agenda; inability to develop the results of own achievements in the information environment; work in style of "justification"; in the frame of their work regional authorities prefer not to conduct effective and open work with the population, but rely on the decisions made at higher level; total failure of work on formation of a pool of departmental speakers.

It should be noted that nearly the only structure which is in the process of overcoming this problem is the Prosecutor General's Office forming (by means of the videostream "Air") the skills of work with the camera and audience for mid-level and senior managers both at federal and local levels. Surprisingly, the result is tangible – the research of the Russian Public Opinion Research Center conducted in 2018 on a subject "Law enforcement and judicial authorities (Press Release, 2018) showed the rating of defenders of the rights and freedoms that "the main institution in our country which people are potentially ready to address in the case of violation of the civil and

enterprise rights, is the prosecutor's office"; best of all the respondents are informed on the work of prosecutor's office. More than 64 % of Russians are aware about the activities of prosecutor's office and more than 48 % trust it ([Press release, 2018](#)).

Any discussion of news, regardless in social networks or in media, faces the absence of the appropriate, high-level experts and the lack of rotation of available ones. There are practically no new speakers, and the available ones either become "hackneyed" or lose understanding of the modern situation. Especially sharp this situation is reflected in the questions of commenting of activity of the so-called "power" block.

To speak about independent, active and effective presence of public authorities in social media is early, so far. At the country level there are certain regions and responsible employees who decide on commenting and attempt to maintain a dialogue with users. Current departmental regulatory base has mainly prohibitive character. Though there is a number of foreign examples of doing it differently.

As for mass media – journalists (editors or producers) who understand specific questions of activity of these or those authorities in the country can be scarce, at the same time the vast majority of them works in the status of special correspondents and are not connected with linear news. There is a lack of practice of the organization of meetings "without microphone" for the media representatives (not editors-in-chief, and those who directly broadcast live and work "in the field") and anti-extremist activists. Professional development in terms of increasing information awareness doesn't exist.

For this reason the purposeful work on introduction of potential of mass media education aimed at the development of media competence is necessary. The media competence of the personality is understood by A.V. Fedorov "as the set of motives, knowledge, abilities (motivational, contact, information, perceptual, interpretative/estimating, operational, active, creative), promotion of the choice, use, the critical analysis, assessment, creation and transfer of 26 media texts in different types, forms and genres, the analysis of difficult processes of functioning of media in society" ([Fedorov, 2014: 26](#)). The media competence becomes the important aspect in modern conditions, allowing the audience to analyze, carry out interpretation of media sources, to eliminate false and unreliable information, to use media for education and personal development of audience.

5. Conclusion

So, progressive development of state policy in the information sphere is inseparable from the development of other nation-wide institutions. At the same time the significant danger carries the expanding dualism in practice of actions of the state institutions: on the one hand, a bias to the centralized decision-making and formal copying of these decisions at all levels, on the other hand, – modernization of management is connected with a number of initiatives in the direction of decentralization and bigger independence and publicity, including the issue of maintaining a dialogue between the power and society ([Sharkov et al., 2017](#)). What should be changed to improve the situation? In our opinion, the following issues are essential:

1. To create a pool of speakers, both from "within" public authorities, and "independent" which can give expert support in the information environment, including the creation of advisory councils at federal executive authorities.

2. For the press services – to try following the unified principles of work with editorial offices, and for editorial offices – not to demand from the press services of the impracticable actions which are outlined by regulations. This problem can be solved at the level of coordination between the heads of authorities and mass media's editorial offices.

3. To begin, eventually, a possible dialogue with the audience in social media.

4. To provide a possibility for direct dialogue between the staff of law-enforcement departments and their press services with the representatives of the media on a regular basis.

5. Speaking about mass media education which, as we know, concerns not only the professional media sphere, but also the general population practically of all age and professions which daily act as active consumers of media then, most likely, the development of media competence of audience, carried out in the course of mass media education can be one of the effective steps.

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