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C O N T E N T S

Digital Literacy and Readership of E-Books in Slovakia

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Abstract

Digital literacy and the level of digital skills represent a key determinant within the information-based and knowledge society. Thanks to development and higher accessibility of the Internet connection, its use is constantly growing outside the working environment, as well. The average age of users of the Internet or any other devices, such as computers, tablets or smartphones, has also increased. The level of digital literacy in specific countries has reported a considerable growth, which has brought about new opportunities connected with the use of these media. One of these is the question of the impact of digital media on readership of e-books. The paper is also analysing the level of digital skills in Slovakia and the extent of use of particular devices. The authors are studying what devices Slovak users have at their disposal, how often and for what purpose they use them. They are also observing what devices they prefer for specific activities. The emphasis is placed on readership of e-books through presentation of the results of their own research focusing on readership of electronic books. By means of various statistical methods, they are trying to define the statistical dependence between the respondents' sex and readership of traditional books compared to readership of traditional and electronic books.

Keywords: digital literacy, book readership, e-books, media.

1. Introduction

After the fall of Communism in 1989, the Slovak Republic has undergone several systematic changes, notably: 1) the change of the political regime, 2) the transformation into the market economy, 3) the creation of the independent state (it was the part of the Czechoslovakia before) and 4) the integration into the European Union and the NATO.

The abovementioned systematic changes were accompanied by new globalisation trends and technological progress. One of the key steps to success seemed to be the technology readiness of Slovak citizens and digital literacy connected herewith.

As stated Gálik (Gálik, 2020) over the last two or three decades we have experienced great cultural and social changes that came with the Internet, or broadly speaking, the digital media. The Internet, or speaking more broadly – digital media, which have been being developed since the beginning of 1990s, have changed our culture and society considerably (Fedorov, 2019a). At the present time we quite clearly see dominance of digital media, therefore we need to learn how to mistrust them to certain degree or, in other words, stay sober and learn about information hygiene in order to keep balance (Fedorov, 2019b, Gáliková Tolnaiová, 2019a).

Digital competences can be defined by various skills and abilities in the field of information-communication technologies and the corresponding use of a computer or other electronic devices,

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such as a tablet, a smartphone, etc. The key element in the progress and improvement of digital competences is the accessibility of the Internet connection and mobile Internet which enable these devices to be used interactively and for various activities.

According to the results of the research into media literacy of the young in Slovakia (Vrabec, 2008), more than a half of high school students own a personal computer or a laptop. In average, they are actively online more than 3-4 hours a day. These statements have been confirmed by the research by the European Interactive Advertising Association (European..., 2007) which states that the Internet has become a top media for the young aged 16 to 24 across Europe. The results of another study (Petranová, Vrabec, 2015) confirm that the Internet use increases among younger age groups. The most online respondents can be found in the young age group (81.5 %) or among the youngsters aged 25 – 34 (71.6 %). On the contrary, there are only few everyday Internet users among the elderly (9.1 %). The same tendencies can be observed in case of a mobile phone with the majority of users to be found among 16 to 24 years-olds (67.5 %) and young adults (60 %). In other words, the youngers the users, the larger proportion of the Internet use.

Despite growing digital and media literacy, the level of readership of e-books is lagging behind this trend. We can only expect that the work on improvement of digital competencies will create new opportunities for development of readership of electronic books. The level of digital competences directly influences the quality of life in many ways, not excluding the reading of electronic books.

2. Materials and methods

Within this research, we focused on digital competences and readership of e-books. Our main goal was to find out to what extent the respondents read electronic books and what devices they prefer using for reading. We were also looking into what devices the respondents have at their disposal, what they use these devices for and how they perceive e-books. We also observed the statistical dependence between the selected traits (the sex and readership of traditional books) and readership of electronic books.

The observation was done by means of the electronic questionnaire to be sent from the 21st February to the 29th March 2020. The questionnaire contained 12 close and three identification questions. The basic set consisted of active social sites users aged 15 to 65. The size of the selected group was calculated by the following pattern:

$$n = \frac{z_{1-\frac{\alpha}{2}}^2 * \pi * (1 - \pi)}{E^2}$$

where: π = the occurrence ratio of the observed trait within the basic set; E = maximum acceptable error interval; z = quantile of the distribution function.

As we do not know the occurrence ration of the observed trait within the basic set, we have conservatively determined the value as 0.5. The maximum acceptable error interval was determined at the level of 5 % and the quantile of the distribution function had a value of 1.96, which equals to 95 % reliability.

The minimum size of the selected set was 385 respondents. The real size of the selected set represented 434 respondents. The respondents´ structure is shown in the Fig. 1 and Fig. 2 below:
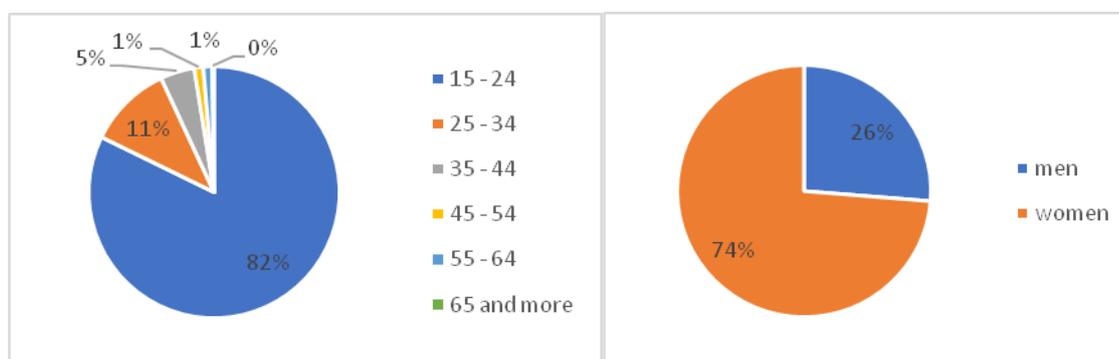
Fig. 1. Respondents´ structure by their age
Source: own sources, 2020

Fig. 2. Respondents´ structure by their sex
Source: own sources, 2020

The data we obtained were analysed by the MS Excel programme. The particular steps of the quantitative sign were classified according to their frequency and by means of simple sorting inserted into the tables, where the symbol f_i refers to the occurrence rate of the value x_i (i = 1, 2, ... k). The relationship $f_1 + f_2 + ... f_k = n$ remains valid.

The dependence between the selected quantitative elements, which are arranged on various levels, was studied by means of their analysis, whereas two quantitative signs A, B on various levels (A1, A2, ... if; B1, B2, ... Bk) were observed. The main condition was the validity of the relation k > 2 or m > 2.

The results of this observation were inserted into the contingence table. The main testing criterium was the statistics χ^2, providing the relation:

$$\chi^2 = \sum_{i=1}^{3} \sum_{j=1}^{3} \frac{(f_{ij} - o_{ij})^2}{o_{ij}}$$

The degree of dependence between the selected quantitative signs was observed by means of the contingence coefficient to be defined as follows:

$$C = \sqrt{\frac{\chi^2}{n + \chi^2}} \ , \qquad kde \ \chi^2 = \sum_{i=1}^{k} \sum_{j=1}^{m} \frac{\left(f_{ij} - \frac{f_i^A f_j^B}{n} \right)^2}{\frac{f_i^A f_j^B}{n}}$$

3. Discussion

The first definition of digital literacy dates back to 1997 when P. Gilster defined this term as *"an ability to comprehend and use information in various formats from a large set of sources which are obtained (provided) through a computer"* (Gilster, 1997). Gilster identifies four key digital literacy competencies: knowledge assembly, evaluating information content, searching the Internet, and navigating hypertext.

Eshet-Alkalai (Eshet-Alkalai, 2004) is more specific by referring to a *„large variety of complex cognitive, motor, sociological, and emotional skills, which users need in order to function effectively in digital environments"*. Swift progress in the field of information technologies can be observed in other definitions respecting the current trends in IT. As emphasised by GálikováTolnaiová (Gáliková Tolnaiová, 2019b), new digital media have become an inseparable part of our living. A question that needs to be solved today is literacy in relation to use of digital media, which should be formed by media education.

Association of Educational Communications and Technology (Association..., 2014) has identified that „digital literacy is the use of high technology in everyday life. A digitally literate person may use specific hardware such as a computer, a cell phone, or other digital resource in combination with communication software, such as the Internet, to interact with society at large, thus becoming a digital citizen or e-citizen and improving social and economic opportunities. The process of digital literacy can be classified into specific categories according to the basic activities it entails. Spires and Bartlett (Spires, Bartlett, 2012) have divided the various intellectual processes associated with digital literacy into three categories: 1) locating and consuming digital content, 2) creating digital content, and 3) communicating digital content.

The term of an electronic book firstly appeared back in the 70s' of the 20th century, especially thanks to development of IT technologies and all brand new information and communication technologies resulting herefrom. Mattison (Mattison, 2002) defined an e-book „as a monograph akin to a printed book that is made available in a digital format to be read online or downloaded to a handheld device". Abbott and Kelly (Abbott, Kelly, 2004) explained that „while an e-book can be as simple as scanned version of a printed publication, inherent in e-books is the ability to make available a number of features to the reader which include multimedia, hyperlinks and other interactive components, search features, and customizability to change text size or convert text to audio so as to meet the needs of special readers. As a result, they explained that print on demand books should ot be considered e-books, as once printed, many of the qualities inherent in the electronic format cease to be available".

Midgley reported (as cited in Wilson, 2003) that while proponents believe that e-books will come to change the way we understand reading and represent the future of reading in this digital age, critics explain that reading on a screen is an unpleasant experience that has, and will continue to, stymie the growth of e-books (Weeks, 2002).

New ways that have been introduced by new communication technologies are able to render digital reading much more attractive. Not all texts that are read on screens are considered digital. These texts must meet at least two characteristics: integration of different reading modalities patterns –oral, written, visual, gesture, touch screen and spatial– and with a different connection forms between the texts, such as, hyperlinks (MECD, 2010). Mobile devices (for example) offer augmented mobility – a mobility that is connected, networked and collaborative (Carloso, 2014).

Digital literacy in Slovakia. The research from the years 2000 and 2002 into the level of digital literacy in Slovakia already demonstrated that the differences in the use of information-communication technologies and the level of digital literacy connected herewith represent a key factor that is likely to widen social disparities and what is more, digital literacy can be perceived as a real driving force towards the poverty. The research shows that the overall level of digital literacy was quite low back in 2003, when Slovakia ranked a bit above the average of the new EU member states, yet far below the average of the existing 15 EU member states.

In general, it can be said that the citizens learnt to handle those tools and activities that were considered as a basis for digital literacy (e.g. working on a PC, printing the documents, text editor, online search, e-mail and mobile phone communication), yet there were certain disparities observed among various groups of inhabitants according to their age, economic activity, the type of household, the domicile and the region (Velšic, 2005). These results were also confirmed by the sample study of 2,906 respondents back in 2016 (Kokles, 2016), which identified the highest level of digital literacy in the field of the Internet and the lowest level in the field of software applications. The statistically significant were the factors of education (higher education was an advantage in all the categories), the age (the higher age was a disadvantage in all the categories), the sex (hardware as a disadvantage for women), the region (the Bratislava region had much better results in contrast to other Slovak regions).

Every year, the European Commission observes the progress and the level of progress of digital competitiveness in each EU member state by means of the Digital Economics and Society Index (DESI) using the combination of 44 indicators in five key assessment dimensions: 1) accessibility of the Internet connection, 2) digital competences, 3) use of Internet services, 4) integration of digital technologies and 5) digital public services. In 2018 Slovakia ranked the 20th among the 28 EU member states. In general, Slovakia is one of the countries that reported rather poor results – including Bulgaria, Cyprus, Greece, Croatia, Hungary, Poland, Romania and Italy. The report states that both employers and employees understand that one of the main possibilities how to improve citizens´ digital competences and skills is to promote trainings, lessons, life long and formal education, requalification and other forms of education and expertise that are likely do develop digital competences from the part of Slovak businesses as well as the state, e.g. requalification provided for the unemployed (Stratégia..., 2018).

E-bookmarket in Slovakia and worldwide. The sale of e-books in Slovakia started back in 2012 on two main platforms – Dibuk (martinus.sk) and Wooky (Ikar). Their sale is constantly growing, yet still reaching only a fragment in comparison with the sale of traditional books. It is worth noting that Slovak readers tend to prefer books with the Czech translation. This is mainly due to the size of the Czech book market as well as the amount of the translated foreign literature.

According to the Association of Editors and Booksellers of the Slovak Republic (ZVKS – *the Slovak abbreviation*), which in their yearly report present the overview of the publishing and sale of e-books in the Slovak book market, the demand for e-books and the total turnover are increasing on a yearly basis. ZVKS assume the total turnover from the sale of e-books reached 1.2-1.5 ml EUR in 2018, which is only a slight year-on-year increase. The results are shown in the Table 1 below.

According to the final report of the Association of Booksellers and Publishers of the Slovak Republic (Združenie..., 2018), women readers lead the e-book market. As for the genre, the fiction ranks the first, followed with the educational and expert literature. Despite the fact that many of us perceive e-books as a threat to traditional printed books, they mainly serve as their complement. The two forms of literature are independent from each other.

Table 1. Turnover from the sale of e-books in the Slovak book market
(the period from 2014 to 2020)

Year/EUR	**2014**	**2015**	**2016**	**2017**	**2018**
Total estimate	1 ml EUR	1.1 ml EUR	1.1–1.2 ml EUR	no increase reported	1.2–1.5 ml EUR

Source: The Association of Editors and Booksellers of the Slovak Republic, 2020

E-books have also become popular to a certain extent among the US bookstores – 20 % of US readers said they preferred e-books to printed books, whereas 23 % read the equal number of printed and electronic books. In 2018, approx. 28 % of US book consumers stated they had read an e-book in the previous year, even though printed books were much more popular among US readers (E-books..., 2018).

The e-book sales in the US reached almost 771 ml USD for the period from January to September 2018, which represents a drop from the last year´s sales of 29 ml. While the number of published printed books in the US has reported a steady growth since 2008, this is not the case for e-books. Even though the years 2008 and 2012 saw a net increase in the number of published e-books that were sold individually, after more than 172,000 electronic books were published in 2014, this number kept declining to show no sign of improvement since 2017 (E-books..., 2018).

The earnings in the e-book segment are expected to reach 14 ml EUR worldwide this year. Users' penetration should be 13.6 % with the expected growth to 15.9 % until 2024 (Digital Market Outlook, 2020).

4. Results

The results of the analyses show that the respondents mostly use a smartphone (97 %), a laptop or a desktop computer (90 %). On the other hand, a tablet is the least popular device (32 %). The most common combination of devices the respondents have at their disposal is a laptop (or a desktop computer) and a smartphone. The more detailed results are shown in the Fig. 3 below.
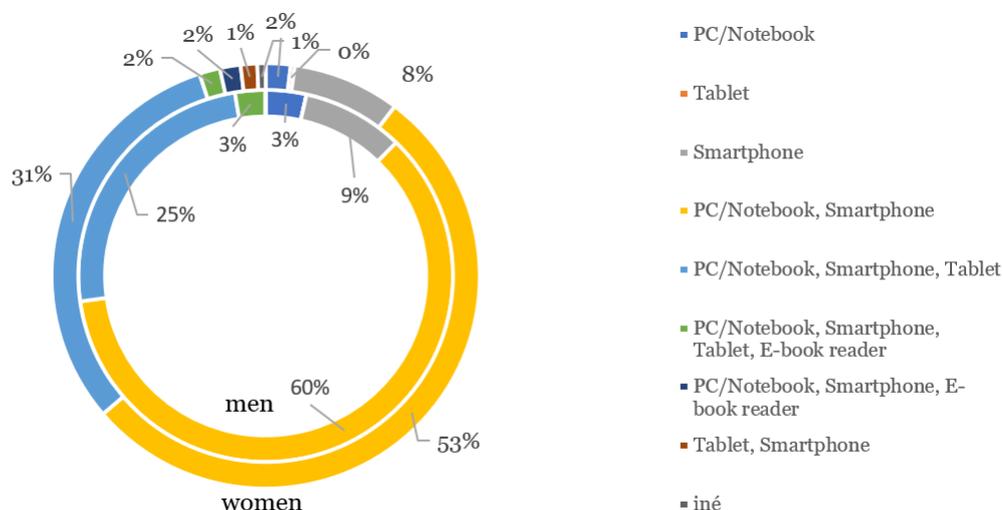
Fig. 3. Devices the respondents have at their disposal
(n_{men} = 144 respondents; n_{women} = 320 respondents)
Source: own sources, 2020

As far as digital competences are concerned, the respondents tend to prefer a smartphone, followed with a notebook and a desktop computer. A tablet is still the least popular device to be used.

It is interesting to note that a tablet, as a suitable alternative to a smartphone and a computer, is rarely used. This can be due to the fact that the respondents hardly ever own this device and therefore, its use is very limited. In addition, this device is not even used for online search or social sites, as the respondents tend to use a smartphone for online shopping, internet

banking, online payments and many other applications. A laptop is preferable in case of more complicated tasks, such as communication with the authorities or photo editor.

Yet, when it comes to digital competences, the respondents used various devices. The combination of a smartphone and a laptop was the most popular. The results are shown in the Fig. 4 below.
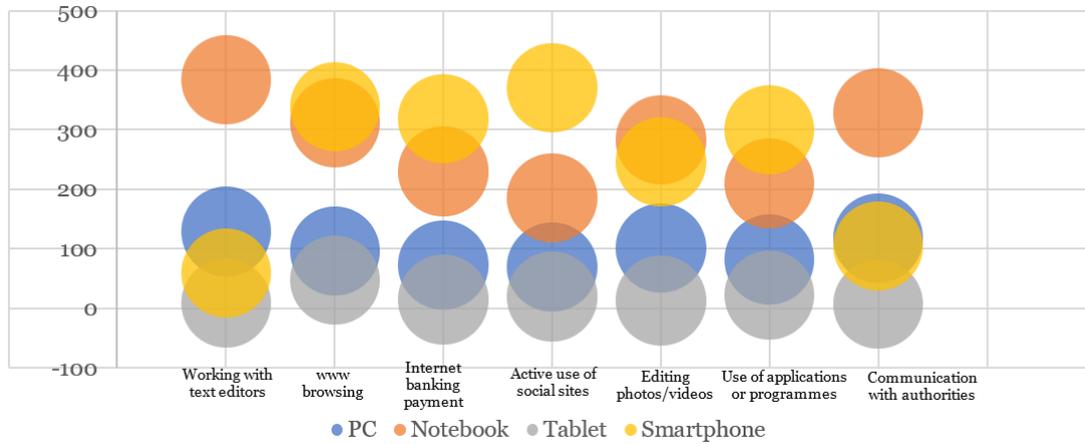
Fig. 4. Devices the respondents use for their specific digital competences
Source: own sources, 2020

Furthermore, the results of the research also show that electronic books are regularly read by a quarter of the respondents (25.8 %). Almost 35.6 % of the respondents have read an e-book at least once. Readership was much higher in case of women (64.4 %) than men (49.1 %), whereas women tend to use e-books more often (28.8 %). The results are shown the Fig. 5 below.
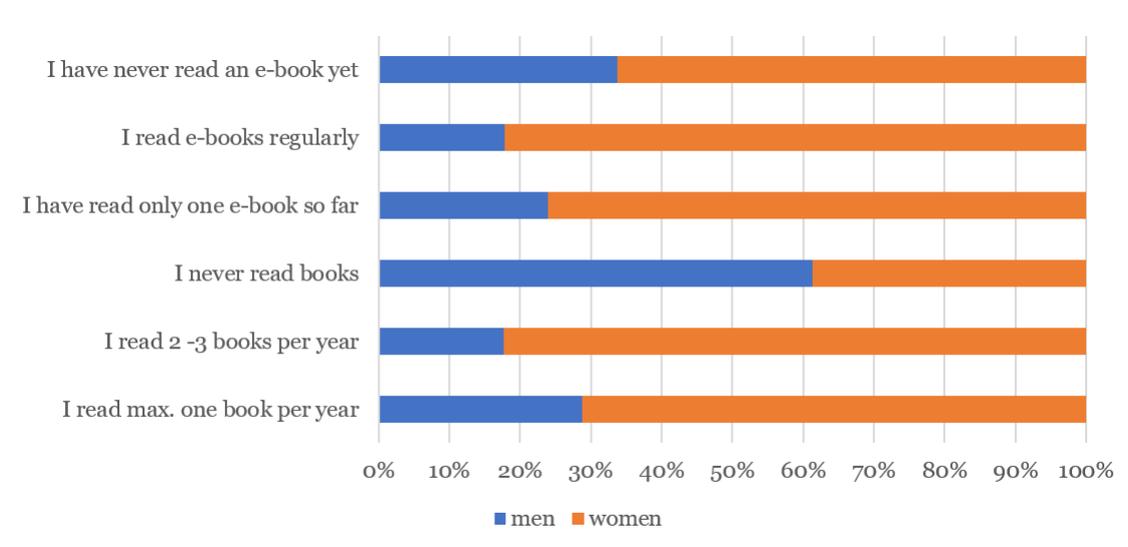
Fig. 5. Readership of electronic and traditional books
(n_{men} = 144 respondents; n_{women} = 320 respondents)
Source: own sources, 2020

The respondents perceive e-books as modern, practical, environmentally friendly and comfortable. It is curious that these attributes were equally matched by the respondents who read e-books regularly, irregularly and even those who do not read them at all. Those respondents who do not read e-books consider them to be modern, though. On the contrary, those respondents who read e-books regularly see them as practical. Other details in the Fig. 6 below.
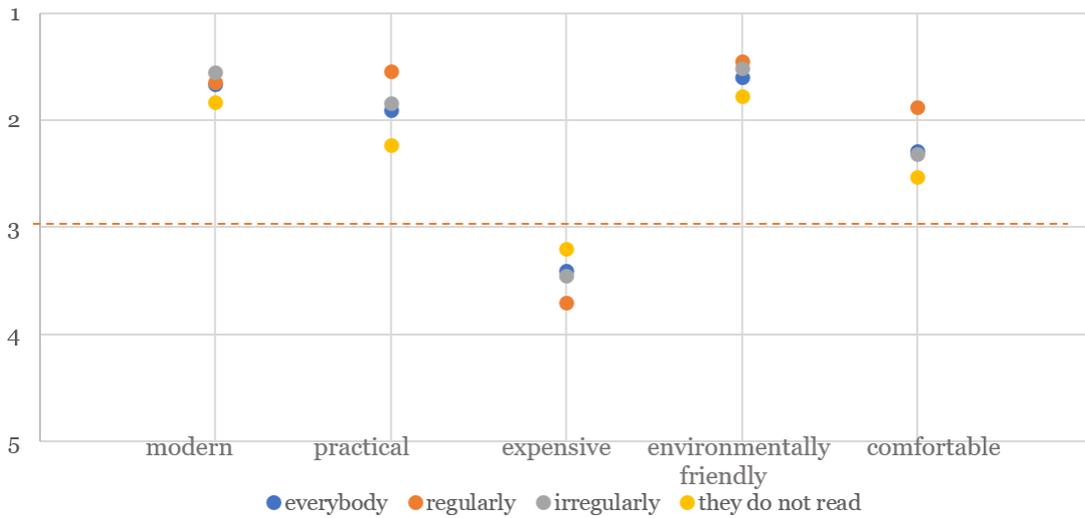
Fig. 6. Perception of e-books
Source: own sources, 2020

According to the respondents, the most suitable devices for reading e-books are a smartphone, a tablet and a laptop. There is an interesting trend we can observe in case of a smartphone when the respondents prefer this device for most of their activities, such as consulting social sites, listening to the music, reading news/articles on the Internet and watching videos. In comparison to other devices (a PC, a notebook, a tablet), a smartphone ranks first except for watching films. The respondents own this device and use it the most frequently.

The results are shown in the Fig. 7 and Fig. 8 below.
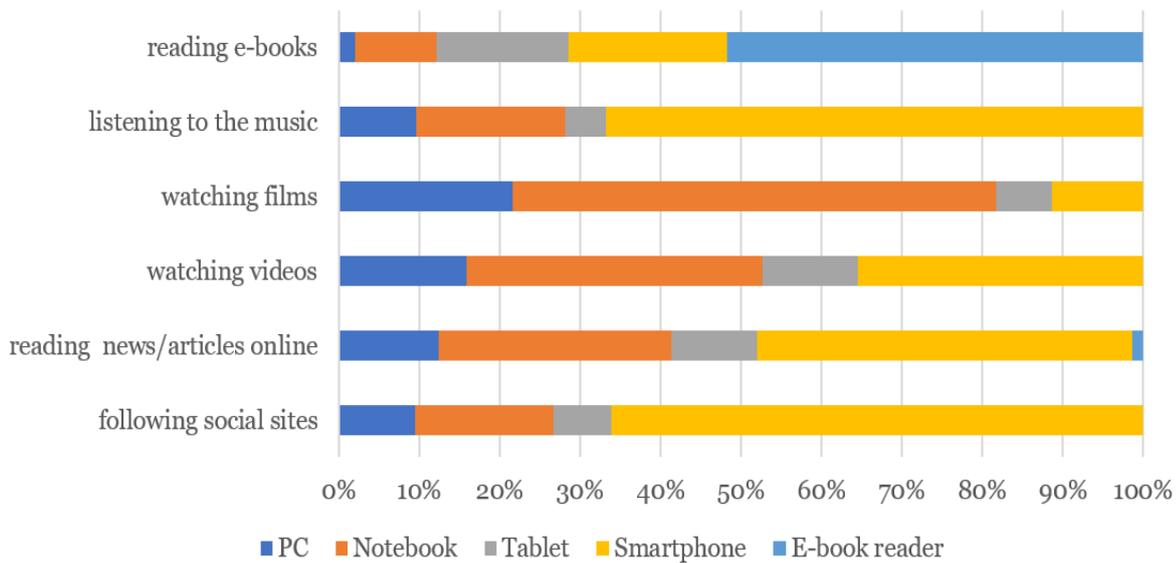
Fig. 7. Devices the respondents find the most appropriate for specific activities
Source: own sources, 2020
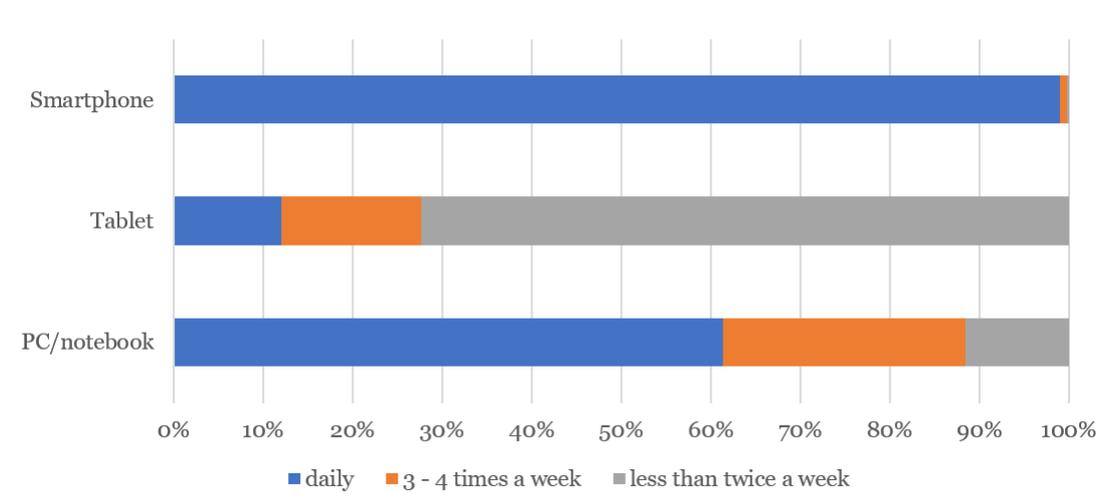
Fig. 8. Frequency of use of the devices
Source: own sources, 2020

It is interesting to find out that almost 86 % of the respondents prefer reading news in an electronic form, whereas almost 40 % of them have not read any e-book yet. News feed websites are regularly followed by almost 22 % of the respondents with almost 57 % following them at least twice or three times a week. The results are shown in the Fig. 9 below.
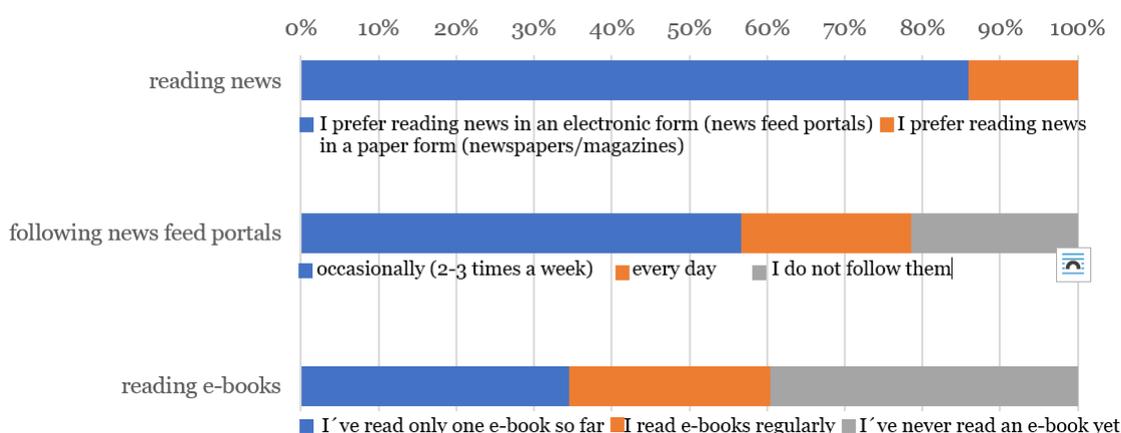
Fig. 9. Preference of news reading and e-books readership
Source: own sources, 2020

Almost 86 % of the respondents prefer reading traditional books. However, only 1 % of them buy newspapers or magazines regularly. 26.5 % of the respondents buy print media occasionally (min. 2 times per week for daily newspapers/1 time a week for monthly magazines). The results are shown in the Fig. 10 below.

Assessment of hypotheses. Within our research we were observing whether the respondents read electronic books. The respondents were primarily classified according to their sex, therefore we studied whether there is the statistically significant dependence between the respondents´ sex and readership of electronic books as well as the dependence between readership of traditional and electronic books.

Since the signs by means of which we were able to study the dependence are situated on various levels, it can be described as contingency. The results of the findings were inserted into the contingence table. The expected rates are calculated as follows:

$$o_{ij} = \frac{f_i^A \cdot f_j^B}{n}$$

A zero and an alternative hypothesis was determined for each field of study:
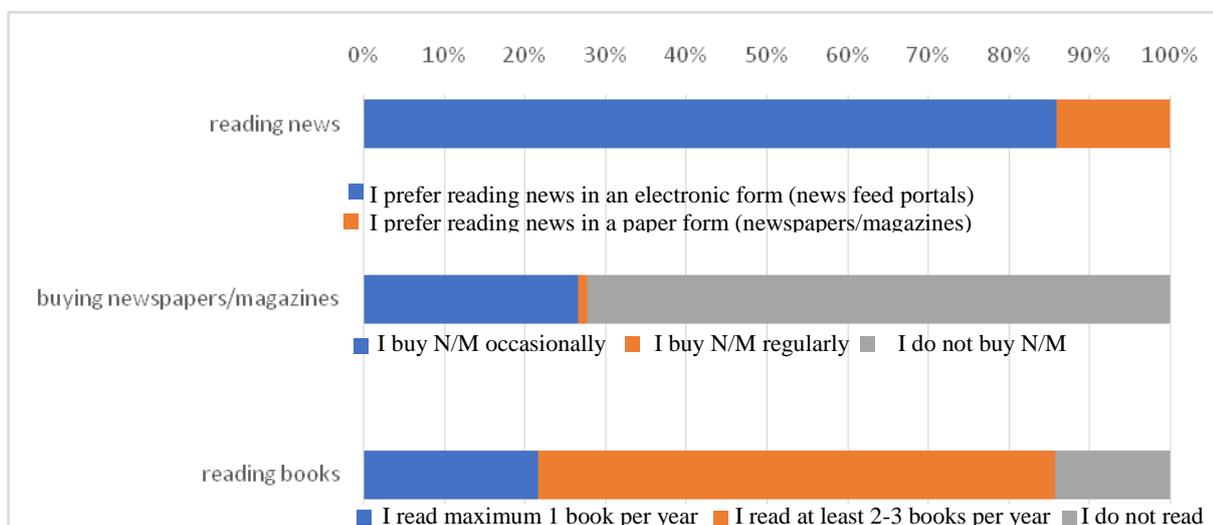
Fig. 10. Preference of news reading and readership of traditional books
Source: own source, 2020

H_0: The signs A and B are dependent. There is no statistical dependence between the sex / readership of traditional books and the field of study in these files.

H_1: There is the dependence between the signs A and B. There is the statistical dependence between the sex / readership of traditional books and the field of study in these files.

The hypothesis about the dependence between the sex and readership of electronic books has not been confirmed. The test has demonstrated the dependence between these signs. The results are shown in the Table 2 below.

Table 2. Real and expected rates (respondents´ sex and readership of e-books)

Sex/readership of e-books	Yes, but only once so far	Yes, I read electronic books regularly	No, I have never read an electronic book before	TOTAL
man	36 (39.4)	20 (29.42)	58 (45.18)	114
woman	114 (110.6)	92 (82.58)	114 (126.82)	320
TOTAL	150	112	172	434

Source: own sources, 2020

The tested hypothesis is to be rejected on the significance level α, if the value of the testing criterium exceeds the critical value. The value of the testing criterium = 5.991. The calculated value of the testing criterium = 9.42228. The degree of statistical dependence has been calculated by means of the contingence coefficient (C = 0,1457703671446506). The calculated value of the contingence coefficient shows that there is a zero degree of the bond between the sex and readership of electronic books.

The hypothesis about readership of traditional and electronic books has not been confirmed. The test has demonstrated the dependence between these signs. The results are shown in the Table 3 below.

The tested hypothesis is to be rejected on the significance levelα, if the value of the testing criterium exceeds the critical value. The value of the testing criterium = 9.49. The calculated value of the testing criterium = 78.61894. The degree of the statistical dependence has been calculated by means of the contingence coefficient (C = 0,3916212667766193). The calculated value of the contingence coefficient shows that there is a slight degree of the bond between the readership of traditional and electronic books.

Table 3. Real and expected rates (readership of traditional and electronic books)

Readership of traditional book /readership of electronic books	Yes, only once so far	Yes, I read e-books regularly	No, I have never read an e-book yet	TOTAL
Yes, maximum 1 book per year	43 (32.49)	7 (24.26)	44 (37.25)	94
Yes, min. 2 – 3 books per year	92 (96.08)	105 (71.74)	81 (110.18)	278
No, I do not read e-books	15 (21.43)	0 (16)	47 (24.57)	62
TOTAL	150	112	172	434

Source: own sources, 2020

5. Conclusion

Nowadays, it has become common for publishers to include not only traditional books but also electronic alternatives into their edition activities. Their popularity is also gradually growing among Slovak readers, but it has still not reached the equally significant level as in other foreign countries. The results of our research have confirmed that approx. 35 % of the respondents have read an electronic book at least once. A quarter of the respondents read e-books regularly. In comparison with traditional books, certain digital competences are required for readership of electronic books. These multiple, multimodal, and multifaceted texts on the screen require different skills and strategies than static texts (Leu et al., 2004).

According to the studies carried out in the Great Britain (by the EBONI method) on five different levels, the first half of the respondents would continue using and reading e-books, whereas the second half stated otherwise. The main reason for repetitive use of e-books is the device portability, clarity and hypertext. The main negatives included the price, the weight of the device, the advantages presented by the print version and insufficient functionality. Other findings (Buzeto, More, 2007) (see: Dearnley and McNight z Loughborough University, Marshall and Ruotolo from University of Virginia, Rochester Institute of Technology) (as cited Wilson, 2003) identify various significant issues connected with the use of e-books, e.g. problems with the battery or a low display quality. Kraniarová describes some advantages of e-books such as their price (they are 30% cheaper compared to traditional books, some of them are even for free), they can be quickly purchased, their purchase is not bound to time or place, they are available immediately after the purchase, no extra freight or postage costs, better storage, they take up less space (Kraniarová, 2015). E-books can be closely connected to digital ecology (Cardoso, 2015), therefore reading, creation and distribution of e-books may also reduce our environmental impact.

One important finding is worth noting: the trend of use of a smartphone for most of the activities that require electronic devices. That is to say that a smartphone, thanks to its accessibility as well as frequency of its use, can easily become a good alternative to e-readers and a suitable platform in this field. Sophisticated smartphones with a larger screen or a foldable/flexible display are being currently introduced in the markets.

Other interesting solutions which may help us increase readership of electronic books are shared devices and applications that would enable the readers to read e-books on many different

platforms. It is especially educational and expert literature that can be easily accessible anytime and anywhere. The current COVID-19 measures can paradoxically promote popularity of electronic books because most of our everyday activities, including education and video conferences, have been moved to the online environment.

The e-books may also become an important part of education at all school levels. According to Fedorov (Fedorov, 2019a) the Internet is the most significant platform to reflect the topic of school and university environment, as it has long ago absorbed not only the traditional print texts, but also films, TV shows and sound recordings, and is now truly synthetic media with a growing (especially young) audience. We can assume that electronic books also belong here.

This outlines also Kačinová (Kačinová, 2019) according the which the preferred educational concepts in the field of digital media are aimed at overcoming the reductionist and lead to the holistic, which makes them fully educational. Finally, digital media on the one hand weaken our cognitive abilities that would be the foundation of the traditional European education, but on the other hand they encourage abilities that may introduce new forms of education (Fedorov, Levitskaya, 2018).

6. Acknowledgements

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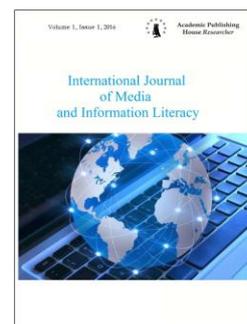
Content Analysis of University Students' Interethnic Tolerance Reflected in Russian and English-Language Media Education of the Post-Soviet Period (1992–2000)

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Abstract

The article traces the evolution of teaching interethnic tolerance in Russia and in English-speaking countries. The authors analyse the main approaches to promoting interethnic tolerance among university students in the context of Russian and English-language media education of the post-Soviet period (1992–2000). Some official documents and researches made by Russian and foreign scholars regarding the issues of interethnic tolerance and interethnic relationships are studied. Theoretical and methodological approaches to fostering interethnic tolerance in the historical, philosophical, psychological, pedagogical, sociological, cultural contexts are presented.

The authors provide a review and analysis of dissertations by Russian authors of the studied period reflecting the theoretical and methodological base for studying interethnic relationships, ethno-pedagogical culture of a democratic society, multicultural education and teaching the younger generation in new conditions for Russia caused by restructuring of the entire social system.

Particular importance in the study is given to philosophical, pedagogical and sociocultural sources of teaching tolerant consciousness and culture, transformed interpretations of 'tolerance' as a concept, historical traditions of cultivating tolerant relationships and maintaining civil liberties in society, integration of a tolerant approach into formal and non-formal education systems, cultural and academic assimilation of migrants, ways to prevent hatred, aggression and violence among young people.

The analysis shows that in Russian studies of this period, the topic of media education for developing interethnic tolerance among young people was practically ignored whereas in English-speaking countries the analysed period is characterized by active development of multicultural approaches to education, designing programs for students belonging to various national groups. The main emphasis in English-language researches is placed on critical thinking, media education in schools, methodological tools for media education, historical development of media culture and media education, etc.

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

1. Introduction

Despite rather a large number of researches concerning interethnic tolerance, until now, Russian and foreign studies have not provided an analysis of sociocultural, theoretical foundations, pedagogical conditions and mechanisms that determine the nature and prospects of promoting interethnic tolerance among the young in the context of Russian and foreign media education in

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solving this socially significant challenge. The choice of English-speaking countries (Canada, the UK and the USA) was determined by their active development of media education methods and technologies which made it possible to consider these countries as recognized leaders in world media pedagogy (Chelysheva, Mikhaleva, 2019).

The analysis has revealed that the issues of interethnic relations, dialogue of cultures, preservation of national traditions have a very interesting and distinctive history. As for the origin and development of this problem in Russia, the ideas of tolerance, peacefulness, dialogue which laid the foundations for the further development of the phenomenon of tolerance, have traditionally been associated with the spiritual sphere, religion and freedom in Russian scientific thought. The concept of tolerance consisting in the manifestation of patience, mercy and condescension became the starting point in the reflections of Russian philosophers: M.M. Bakhtin (Bakhtin, 1986; 1993; 1997), V.S. Bibler (Bibler, 1997), S. Soloviev (Soloviev, 2012), P.A. Sorokin (Sorokin, 1992), L.N. Tolstoy (Tolstoy, 2019), N.K. Roerich (Roerich, 1991) and others who laid the foundation for a religiously philosophical understanding of tolerance.

Close interactions of different ethnic groups and dialogue of cultures are the fundamental basis of a number of studies concerning international and interethnic relationships. For example, the semiotic approach to cultural diversity is presented in the works by Y.M. Lotman (Lotman, 1992; 1996). Y.M. Lotman considered a human to be inextricably linked with culture: "man himself is inseparable from culture as he is inseparable from the social and environmental environment" (Lotman, 1992: 42). When analysing the communication process Y.M. Lotman states that dialogue, interaction is an important factor in cultural development while "a feature of culture based on auto-communication is orientation towards high activity". At the same time, "the most viable systems are those in which the struggle between these structures does not lead to the unconditional victory of any of them" (Lotman, 1996: 45-46).

So, after the October events of 1917, the ideas of religious and philosophical views of Russian philosophers about tolerance and non-resistance to evil were replaced by new priorities among which the class struggle was at the forefront. In the 1920s and 1930s interethnic problems were solved quite radically in Russia that survived the revolution, civil war, devastation and mass migration, "in many respects by implying harsh punitive methods and the idea of merging or integrating nations and nationalities into a single nation – "Soviet people". They obscured and levelled the contradictions between the nations. Ultimately, it turned out to be possible to get rid of open ethnic conflicts that could be criminally punishable, but tensions in interethnic relationships persisted and began to take a latent (hidden) form" (Belozerova, 2008).

The Soviet Peace Fund established in 1961 was an important event in the strengthening of international relationships. The main objectives of the Fund were to promote "peace, friendship and harmony among peoples. Its main areas of activity were prevention of national conflicts, charity; development of international cooperation, scientific, cultural and student youth exchanges. The main financial sources of the Fund were charitable donations from citizens, enterprises, public organizations, including schoolchildren" (Kuts, 2010).

The inextricable connection of international, ideological and political education with teaching patriotism, its purposeful and systematic nature provided a comprehensive impact on the younger generation. So, in schools and universities active work on international education was included in the curriculum: internationalism was studied in human sciences such as history, literature, Russian and foreign languages. In the extracurricular sector the work of international friendship clubs (IFC) was devoted to international education. These clubs organized various events devoted to studying cultural traditions of other countries; collected a database for Russian students to correspond with foreign peers from the countries of the socialist camp. In addition to the cultural and informational functions, the IFCs had to carry out propaganda work too – to collect signatures in defence of peace, to train people in fluent official argumentation of the Soviet geopolitical doctrine, and, finally, to prevent the formation of an atmosphere of national hostility in children and youth groups" (Gradskova, 2011). International Friendship Days were an obligatory curricular component of educational organisations; thematic events (contests, rallies, festivals, etc.) dedicated to traditions and culture of various republics of the USSR were held in conjunction with public holidays.

International education played a special role in the course of regular political information held in schools and universities. Political information for schoolchildren and youth included the study and analysis of the press (magazines and newspapers) telling about the most important

events that took place in our country and abroad. It is clear that this work with printed media texts had a pronounced propaganda character. At the same time, ideological accents alongside with the manifestation of solidarity with countries that embarked on the path of socialist construction were again put at the forefront.

Screenings and discussions of films about international events, thematic screenings of cinematographic production from different countries were held in cinema clubs, children's cinemas and film-related activities, both in schools and universities. At the same time, the terms "international education", "proletarian internationalism and socialist patriotism" and others used in Soviet times carried an extremely strong ideological connotation. An important role in film education of youth in the context of international education was given to political films. "Based on factual material imbued with the pathos of intransigence towards bourgeois propaganda, they draw young viewers into the process of fierce ideological struggle at the present stage, thereby contributing to the formation of their political views and beliefs" (Kirillova, 1983).

The use of cinema as a factor in the systematic and focused ideological work of international education was aimed at promoting ideological unity of different republics of the USSR. Interethnic tolerance in the Soviet period was mainly associated with establishing good neighbourly relations and solidarity with the countries of the socialist camp. Interethnic conflicts escalated in the second half of the 1980s (the well-known events in Nagorno-Karabakh, Sumgait, Baku, the Baltic countries, etc.), state policy restructuring and later the collapse of the USSR led to the loss of international education concepts in the former ideological vein.

During these years, as noted in the Decree of the Russian Federation Government "On the Federal Target Program "Strengthening the Unity of the Russian Nation and the Ethnocultural Development of Peoples of Russia (2014-2020)", "the unified Soviet identity was replaced by various, often competing forms of regional, ethnic and religious identity. Against the background of deep social transformations in building a free and open society, as well as a market economy, post-Soviet Russia showed a crisis of civic identity, interethnic intolerance, separatism and terrorism which resulted in the danger of disintegration of society" (Decree..., 2013).

In fact, the 1990s accompanied by crisis in the economy, politics and changing priorities in society brought about serious transformational changes in the international situation in the country. The new socio-political situation of the post-Soviet reality required "out-of-ideological" terms in pedagogy. The term "fostering a culture of interethnic communication" appeared at the end of the 1980s; it focused on upbringing within the framework of extra-curricular activities" (Khakimov, 2011).

2. Materials and methods

We used the following methods: collection and analysis of information (PhD dissertations, abstracts, monographs, scientific articles, reports, etc.) relating to the theme of the project; analysis of scientific literature concerning the topic of the project, theoretical analysis and synthesis; generalization and classification, content analysis.

3. Discussion

Considering the systemic and structural properties of social identification in Russian society of the first post-Soviet years V.A. Yadov emphasizes: "In the former Soviet society the entire process of socialization of individuals was unidirectional and resulted in a fairly defined hierarchy of dominant identification communities which acquired a cross-situational character. In all circumstances, the individual was instructed to observe the established hierarchy: the people ("their own" big community), the collective, and further other communities where the family and the circle of closest communication occupy an intermediate place within the framework of an ideologically stable system of values and preferences" (Yadov, 1996).

After the collapse of the USSR and the events of the first half of the 1990s (crisis; political, social, economic changes in society, etc.), significant changes took place regarding new identities in Russian society. As a social reason for a new identity in a post-totalitarian society V.A. Yadov distinguishes "the destruction of previous illusory ideas about common interests of the individual and the state, awareness of the interests isolation of diverse social strata: ethno-national, ethno-cultural, regional, territorial, professional and many others with the conviction that there is no social institution capable of creating a mechanism for fair coordination of these diverse interests.

Neither the generally accepted system of values, nor the law, nor the authority of a charismatic personality – nowadays nothing seems to be an arbiter in this process" (Yadov, 1996).

Considering the modernization processes of the world community, V.A. Yadov comes to the conclusion about its close relationship with the development of Russia: "changes in the world system in one way or another determine the general direction of changes in its subsystems. … The special way of Russia is special in the sense of concretizing the national interest – increasing resource capacity in the competitive environment of macrosocium. Interactions with the global system are regulated by international law, and transformations within the country are carried out by the inherent features of Russian social institutions, culture, mentality and style of practical actions of citizens" (Yadov, 2010).

As noted by A. Danilyuk and V. Tishkov, "in the 1990s, the ideal of a personality in Russia who was free in their self-determination and development, "freed" from values, national traditions, obligations to society was formed" (Danilyuk, 2009: 4). This situation largely determined the exacerbation of interethnic problems, especially among young people. In addition, it turned out that challenges of rejection, violence, aggression, intolerance between representatives of different ethnic groups were by no means solved with the development of the information society, expansion of interethnic communication and opportunities for communication without borders. Therefore, a paradoxical situation arose: "the 20th century created conditions for weakening the borders between countries and peoples due to an unprecedented leap in the informatization of society and the expansion of international cooperation. At the same time, contrary to all expectations, the world became more conflicted; ethnic, religious and economic challenges became aggravated both at the international and interpersonal levels" (Golovataya, 2006).

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

Promoting interethnic and intercultural tolerance as a socio-pedagogical challenge is considered by various foreign theorists and scientists. From the point of view of the so-called "contact hypothesis" theory which has its roots in the history of the fight against racism in the USA "contact between people from different social groups helps to reduce mutual negative stereotyping" (Varshaver, 2015: 184).

This theory emerged at the turn of the 1940s-1950s in the USA and was based on the social integration of African-American citizens into American society. An important role here is played by "positive contact" which includes personal positive attitude and voluntary contact with a group of people of similar social status striving to achieve common goals. This kind of contact stimulates people to interact and cooperate, puts them together, helps them learn more about each other. In the context of a decrease in interethnic intolerance, such contact leads to a more tolerant attitude towards representatives of other ethnic cultures (Dixon et al., 2010; Ellison, Powers, 1994).

In addition, the generalization effect of contact in harmonization of interethnic relations is still considered controversial in the scientific community. Theoretically, it seems that the wider and more diverse the social environment of people and their voluntary participation in various associations, the higher their tolerance. Nevertheless, the interethnic or intercultural diversity of contacts alone does not always guarantee an exclusively "positive" effect, as, for example, in the situation of economic competition, the effect can be diametrically opposite and lead to negative reactions regarding a competing social group of a different ethnicity.

This is the case of the "competition hypothesis" when contact cooperation promotes tolerance, and contact competition, especially in the absence of personal contact, promotes intolerance because competition is often associated with the threat of losing social status, job or business. In English-speaking countries, such as Canada, employers often infringe on the rights of ethnic minorities and underestimate the qualifications of immigrants who have been educated outside Canada (Cotê, Erickson, 2009: 1666). Therefore, they cannot compete with native citizens in the struggle for a prestigious job and are forced to choose less skilled jobs, thereby creating a threat to the local working class and provoking their distrust and intolerance.

The next concept is the "influence hypothesis" which states that in the process of communication people do not only learn more about others but are also influenced by them. For example, contacts with intolerant people lead to intolerance, and vice versa, numerous contacts, including social networks, with tolerant people contribute to the spread of interethnic tolerance (Cotê, Erickson, 2009: 1668).

And finally, "the learning hypothesis" runs that people become more tolerant after they learn more about interethnic minorities and about interethnic tolerance in general. In this sense, increasing interethnic tolerance may become part of the state educational policy of enlightening the population.

At the same time, it is believed that young people are more tolerant due to their flexible views and unstable principles, or because of the level of education and residence in megacities. However, this is not always true, for example, in the USA, schoolchildren may have limited contacts with representatives of other ethnic cultures as they attend only local schools which may be partially segregated.

On the other hand, ambiguous conclusions are given by studies on the link between youth participation in volunteer organizations and increased interethnic tolerance. Theorists of this research field have traditionally called volunteer associations "schools for democracy" which teach the younger generation certain civic interaction skills and well-coordinated teamwork for the common good (Cotê, 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.

Many contemporary scholars attempt to comprehend the essence of genuine tolerance and interpret it as an ability to live among ethnocultural differences that we cannot approve of, or as a "virtue" that allows us to accept: beliefs that we consider false; actions that we consider unfair; institutional mechanisms that we consider cruel or corrupt; and people who embody what we oppose (Bowlin, 2016). Others, on the contrary, present convincing arguments in favour of "conditional tolerance" which requires us to constantly discuss and reflect on the boundaries of what we are willing to tolerate (Davids, Waghid, 2017).

These studies are aimed at different target audiences (schoolchildren, university students, school and university teachers) and are designed to teach how to overcome and eliminate barriers and prejudices, misinformation and bias (Black, 2016; Burns Coleman, White, 2011; Davids, Waghid, 2017; Dismondy, 2015; Edwards, Derman-Sparks, 2010; Hagendoorn, Nekuee, 2018; Thompson, 2014). In this regard, English-language publications which analyse the causes and consequences of intolerance are of interest, for example, real stories of adolescents who tell about their experience in opposing various prejudices related to race, religious beliefs, gender, sexual orientation, abilities, appearance and social status.

Training in critical analysis of media content and media enlightenment of youth is part of media education and protecting citizens from negative media influences aimed at creating an intolerant mood in society. Another, no less important area is practical media education which in the American media education model stand for active participation and media production by young people. The content of such videos and/or films is based on real stories of youths who suffered from interethnic intolerance and know first-hand about it.

An example of such an experience is the social project "It's not about Grit: Trauma, Inequity, and the Power of Transformative Teaching" (Goodman, 2018) which was supervised by S. Goodman, the founding director of the educational video centre in New York. For 35 years now, he has been offering award-winning documentary seminars on social justice for students from low-income communities and professional development for teachers. S. Goodman writes about youth media, critical literacy, civic activism and educational reform and is the author of the famous book "Teaching Youth Media: A Critical Guide to Literacy, Video Production, and Social Change" (Goodman, 2003).

The purpose of such social projects is to draw public attention to the issues of social inequality, injustice, intolerance regarding socially vulnerable, marginalized and other sections of society, on the one hand, and to help young people who became victims of discrimination not only to tell but also to create their own documentary films or videos, on the other hand. The educational value of such an experience lies, first of all, in the fact that schoolchildren and university students create these films as a team, critically analyse a problem situation by involving various specialists (teachers, psychologists, lawyers, community leaders, etc.), assess the causes and consequences of

what happened, and finally, they publicly show the finished film that reflects acute social issues. Thus, young people do not lock themselves in but try to understand the problem, urge the public to protect their rights, and if possible, find ways to solve the problem.

The idea of "civic participation" or "civic responsibility" of youth in solving acute social problems is also explored by the famous British media teacher and media education expert – D. Buckingham. He writes on his blog that this project "describes a very specific kind of youth media practice, carried out in a very specific context. This is undoubtedly its strength. Even so, there are questions about how far this approach might transfer to other contexts; and about how the emphasis on documentary sits alongside other forms of youth media production" (Buckingham, 2019).

In the British model of media education most of the rhetoric about youth media work is mainly connected with "creativity" and vocational training for working in the media industries. A similar situation exists in the USA: among sponsors and youth media programs in the USA there is growing interest in promoting young people to move youth along what they call "talent pipelines" and "career pathways" for work in the media industries. Film and television support for mentoring, internships and training initiatives, especially for girls and young people of colour, has recently become more visible, especially after the #OscarsSoWhite movement has expressed a great need for a more diverse workforce in the media industries.

Such present-day media education projects describe an interconnected spiral of problems that young people suffer from: poor housing conditions; health problems; drug addiction and violence; psychological trauma resulting from migration and separation from the family; racism and discrimination, sexism, bullying, etc. These numerous problems, as a rule, lead to and are often exacerbated by insufficient education. Indeed, in many ways, the state system of education and social security is part of the problem, not its solution: the bias on the part of the police and the criminal justice system, social security and immigration authorities, as well as some school councils, administration officials and teachers, often reinforce numerous forms of social injustice and psychological trauma in the lives of young people.

4. Results

As the analysis shows, in the 1990s, certain attempts were made in Russian media education to solve various social problems by means and on the basis of media culture. At this time, according to A.V. Fedorov, "society as a whole, albeit slowly, but began to move towards democratization and pluralism of opinions, for the first time in Russian media education there has been a noticeable increase in reliance on sociocultural and cultural studies concepts and, accordingly, on such research objectives as developing the audiences' understanding of social, cultural, political, ethical, psychological, economic meanings and subtexts of media texts" (Fedorov, 2009: 31; Fedorov, Levitskaya, 2020). At this time, a standard for media education was developed, integrated into different school subjects (Zaznobina, 1998), the first Russian-British seminars on media education were held by leading media teachers in 1992 and 1995 in Moscow. A number of media education programs were designed. However, Russian studies addressing the issues of interethnic tolerance, multicultural media education have not been presented in the last decade of the 20th century. In this regard, the problem of promoting interethnic tolerance by means of media education, especially in working with the younger generation, has gained particular relevance in recent years. History knows many examples of extremism; inciting ethnic hatred entails local conflicts, xenophobia, outbreaks of nationalism, chauvinism, hostility and intolerance among representatives of different ethnic groups.

At the same time, in the context of social reforms and economic instability, challenges related to determining the place and role of student youth in the public, cultural, spiritual life of society, developing a general personality culture, active social position of young people, and raising the level of their interethnic culture have come to the fore. Therefore, a number of important documents of the world community are directed at solving the problems of interethnic tolerance during this period.

The most important role in fostering tolerance in the scientific community is played by UNESCO initiatives and events. So, on November 16, 1995 Declaration of Principles on Tolerance at the General Conference of UNESCO was adopted (Declaration..., 1995). It determines the concept of "tolerance" as "respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness,

communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace" (Declaration..., 1995).

At all stages of its development, promoting interethnic tolerance has always been especially relevant in working with the younger generation. It is no coincidence that in the UNESCO Declaration of Principles on Tolerance education for tolerance is considered an urgent imperative: "it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance – major roots of violence and exclusion. Education policies and programmes should contribute to development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations" (Declaration..., 1995).

It should be noted that for the first time the term "tolerance" was mentioned in UN documents, in Art. 26 of the Universal Declaration of Human Rights in 1948: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace" (Universal..., 1948).

Though the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief was adopted back in 1981 by the UN General Assembly (Declaration..., 1981), only with the end of the Cold War the UN General Assembly managed to adopt in 1993 the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (Declaration..., 1993).

The experience of many countries has shown that "it is precisely the absence of a base for protecting the rights of minorities or the active promotion by the authorities of intolerance towards minority groups that leads to conflict situations in the states. Moreover, the increase in tension associated with the problems of national and other minorities is usually associated with disappointment with the actions of state authorities. At the same time, the vast majority of armed conflicts in the modern world are internal and often have an ethnic component. Moreover, it is ethnic conflicts that are irrational and therefore more difficult to resolve" (Atnashev, 2015: 42).

Later, in 1995 the Framework Convention for the Protection of National Minorities was ratified which demanded in Art. 6 to "encourage a spirit of tolerance and intercultural dialogue", as well as "to take effective measures to promote mutual respect and understanding and co-operation among all persons living on their territory, irrespective of those persons' ethnic, cultural, linguistic or religious identity, in particular in the fields of education, culture and the media" (Framework..., 1995). At the same time, creating an atmosphere of tolerance and dialogue was considered vital. Cultural diversity was supposed to be the source and factor of mutual cultural enrichment, and not the national split of society.

Numerous subsequent initiatives by the UN and UNESCO to prevent xenophobia and interethnic intolerance have always been aimed at supporting ethno-cultural diversity (multiculturalism) which is seen as the driving force behind the full intellectual, emotional, moral and spiritual life of European countries.

The United Nations General Assembly proclaimed the first decade of the 21st century and the third millennium, the years 2001 to 2010, as the International Decade for a Culture of Peace and Non-Violence for the Children of the World. This followed the resolutions about the International Year for the Culture of Peace and the International Day of Peace. It proclaimed to promote "a culture of peace through education, the respect of all human rights, he equality between women and men, democratic participation, comprehension, tolerance and solidarity, participative communication and the freedom of movement of information and knowledge, international peace and safety" (International..., 1998).

In 1999, the UN General Assembly adopted the Declaration and Program of Action on a Culture of Peace, recognizing the need "to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination; to advance understanding, tolerance and solidarity throughout society, in particular with vulnerable groups; foster tolerance and solidarity with refugees and displaced persons, bearing in mind the objective of facilitating their voluntary return and social integration; foster tolerance and solidarity with migrants; foster

understanding, tolerance, solidarity and cooperation among peoples and within and among nations" (Declaration…, 1999).

In Russia, the last years of the 20th century were also marked by the adoption of a number of important documents on national politics, strengthening interethnic tolerance, and preservation of national culture and traditions. So, by the Decree of the President of the Russian Federation of June 15, 1996, the Concept of State National Policy of the Russian Federation (Decree…, 1996), the Laws of the Russian Federation "On the Languages of the Peoples of the Russian Federation" (Law…, 1998), The Federal Law "On Guarantees of the Rights of Indigenous Minorities of the Russian Federation" (Federal Law…, 1999), the Federal Law "On National-Cultural Autonomy" (Federal Law…, 1996) were adopted.

The Law on Education adopted in 1992 approved "the unity of the federal cultural and educational space as one of the main principles of state policy in education. Protection and development by the educational system of national cultures, regional cultural traditions and peculiarities in a multinational state" (Law…, 1992).

Later, in 1994, the Government of the Russian Federation began to implement the Federal Program "Development of Education in Russia" which opened an important stage in the large-scale reform of the educational system of the post-Soviet space. A systematic approach to intercultural dialogue and ideas of fostering tolerance were presented in the concepts of multicultural education for secondary and higher schools. Multicultural education was defined as "introducing younger generations to ethnic, national (Russian) and world culture for the purpose of spiritual enrichment, development of planetary consciousness, and formation of a willingness to live in a multicultural multi-ethnic environment" (Makayev, 1999).

So, in the 1990s, dissertations written by O.V. Arakelyan (Arakelyan, 1997), R.R. Valitova (Valitova, 1997), N.M. Lebedeva (Lebedeva, 1997), V.I. Matis (Matis, 1999), F.M. Malkhozova (Malkhozova, 1999), I.V. Sovga-Roksolyana (Sovga-Roksolyana, 1996) and others. For example, the dissertation research by R.R. Valitova (Valitova, 1997) presents a philosophical analysis of the moral foundations of tolerance; O.V. Arakelyan (Arakelyan, 1997) considers the issues of multicultural education; the challenge of developing a national school in a multicultural society is analysed in the dissertation by V.I. Matis (Matis, 1999) and I.V. Sovga-Roksolyana (Sovga-Roksolyana, 1996), etc. The psychological aspects of the problem under study are analysed in the works by N.M. Lebedeva (Lebedeva, 1997), F.M. Malkhozova (Malkhozova, 1999) and others.

The issues of interethnic tolerance of the younger generation in media education are partially presented in the works by L. Masterman (Masterman, 1997), B. Bachmair (Bachmair, 1997), D. Buckingham (Buckingham, 2007; 2019), J. Bryant and S. Thompson (Bryant, Thompson, 2002), N. Andersen (Andersen et al., 1999), J. Pungente and M. O'Malley (Pungente, O'Malley, 1999) and others.

S. Stewart and J. Nuttall (Stewart, Nuttall, 1969) were among the first to address the issues of developing the aesthetic theory of screen education. Later, in the works by L. Masterman (Masterman, 1997) the basic principles of a critical analysis of media texts and critical personality autonomy were identified. B. Bachmair (Bachmair, 1997) and D. Buckingham (Buckingham, 2003; 2019) devoted a number of their studies to the basic methodological principles of media education and multiculturalism in education. The impact of mass communication on the audience is presented in the work by N. Andersen (Andersen et al., 1999); J. Pungente (Pungente, O'Malley, 1999) actively promotes the development and implementation of media education in secondary schools in Canada.

The analysis of the dissertations of the 1990s shows that the above-mentioned works outline a general range of issues thus creating a theoretical and methodological base for studying the issues of interethnic relations, the ethno-pedagogical culture of a democratic society, multicultural education and the upbringing of the younger generation in new conditions for Russia.

Historically, tolerance in foreign practice was most often associated with religious issues since marginal or religious minorities sought to freely follow their religious and moral convictions. It is believed that it was the liberal Western tradition that most clearly formulated and substantiated the importance, significance and potential of the ideal of tolerance in the modern world. The cornerstone of the modern liberal approach to social differences and diversity is the concept of tolerance as the basis for solving various social disconnecting phenomena (Chelysheva, Mikhaleva, 2019).

Many leading European countries have a primacy of citizenship over other forms of identity which is expressed in ignoring the ethnic and religious self-identification of immigrants. This is explained by the desire, on the one hand, to avoid social stratification and separation, and, on the other hand, the desire to achieve maximum social unity on the basis of sociocultural and economic assimilation of immigrants which in practice is not always complete.

The analysis of historical aspects of interethnic tolerance in English-speaking countries suggests that xenophobia, intolerance, and ethnic hatred are also quite acute here. A theoretical analysis of scientific researches on the topic under study shows that in the English-language scientific literature one can also find many interpretations of concepts related to tolerance, interethnic identity, etc. At the same time, tolerance can be manifested by individuals, communities or governments.

Despite the efforts of the world community to promote intercultural and interethnic tolerance, non-discriminatory coexistence of citizens in European society remains an unattainable goal due to certain sociocultural contradictions and migrantophobia (xenophobia) of the local population: "In a number of European countries, a significant proportion of the local community has a negative attitude towards immigrants, along with manifestations of xenophobia, racism and right-wing extremism that aggravate the existing social contradictions. The appeal of some immigrants in Europe to radical ideas is often caused by a protest, a response to failed integration (or, in their opinion, ineffective assimilation), and political movements are an attempt to solve these problems by radical means" (Atnashev, 2015: 45).

A pleasant exception in this sense is Canada that demonstrates many years of positive experience in applying various social programs based on the adaptation of immigrants and development of a common civic identity with the preservation of traditional identities. In Canada, due to the peculiarities of its political history, an attitude has been formed on "inclusive cultural pluralism" as a mechanism for maintaining the integrity of the political community" (Universal..., 1948: 610).

Transnational immigration in Canada has always been officially recognized as the main driver of economic and cultural development. The historically established ethnolinguistic and ethnocultural dualism of social discourse in Canada led to the specifics of the socio-political culture in this country and the orientation towards biculturalism. "The most striking and specific feature of Canadian society is its ethnocultural mosaicism expressed in the fact that no ethnic group makes up the majority of the population of Canada as a whole. Canada is a country of minorities connected by a national idea, ethnocultural groups, the majority of its members consider themselves Canadians and at the same time proudly emphasize their belonging to some ethnic group without showing a conscious desire for assimilation with any other group. This opinion is confirmed by the studies of ethnic groups conducted in 1995-1998 in various cities and towns of the provinces of Quebec, Ontario, Saskatchewan, Manitoba and New Brunswick (about 300 respondents)" (Cherkasov, 2001).

Canadian public policy aims to promote multiculturalism which is manifested in the financing of a multilingual "interethnic" press and schools that allow teaching in ethnic languages; in support of ethnic organizations and ethnic cultural events, etc. In 1997, the UNESCO World Commission on Culture and Development praised Canada's contribution to resolving racial and ethnic conflicts, and called the Canadian approach an example or model for others countries to follow.

The state policy of national integration in Canada based on interethnic tolerance developed gradually. The massive influx of immigrants from third world countries in the 1960s led to liberalization of Canadian immigration policy and to a gradual transition from the ideology of biculturalism to multiculturalism in the 1970s: "The immigration nature of Canada and the specifics of the political history of this country led to the idea that national identity was formed only in the second half of the 20th century as a reaction, the growth of separatism in Quebec, and also coincided with the need to pursue the most flexible policies regarding the integration of immigrants. The need to integrate historical and immigrant ethno-cultural minorities has determined the appeal of the Canadian state to the idea of multiculturalism" (Zaika, 2014). Thus, interethnic biculturalism subsequently transformed into interethnic and intercultural pluralism which to this day is the basis for maintaining the political integrity of Canada's state model.

In the UK, liberal democratic traditions and civil society institutions are also strong enough. As such, tolerance has long been considered the main virtue of liberal political theory and practice

which was developed by such well-known British philosophers as John Locke and John Stuart Mill. J. Locke wrote about the importance of free consent in matters of faith and that "the toleration of those that differ from others in matters of religion is so agreeable to the Gospel of Jesus Christ, and to the genuine reason of mankind, that it seems monstrous for men to be so blind as not to perceive the necessity and advantage of it in so clear a light" (Locke, 1689). J. Locke's liberal ideas were embodied in the Declaration of Human and Citizen Rights in France (1789), its principles formed the basis of the Universal Declaration of Human Rights (1948). At the turn of the 19-20th centuries the basic provisions of liberalism got formed. J. Locke's "Letter on Toleration" (Locke, 1689) is traditionally considered an example of the most liberal defence of religious tolerance. The significance of J. Locke's progressive ideas lies not so much in their originality as in how J. Locke synthesized more than a century of European arguments regarding the foundations of tolerance.

The interpretation of tolerance described by J. Locke, in turn, entered the American tradition due to its influence on Thomas Jefferson's "Bill on the Establishment of Religious Freedom in Virginia", first developed in 1779, but not adopted until 1786. No matter how important this document is for American history, J. Locke was only one of many important figures of early modernity who contributed to the spread of ideas of tolerance in Europe. Later, French and German Enlightenment thinkers expanded their understanding of religious tolerance to freedom of thought and speech.

Tolerance was also important as a conceptual basis for such basic liberal practices as separation of church and state, constitutional defence of people's desire to act in accordance with their beliefs. Later, issues of tolerance went beyond religion and gradually spread to other areas of social and political life where unpopular or controversial social groups faced a hostile environment and needed protection from interference from the state or their enemies. Over time, a tolerant approach has been used in an attempt to protect groups that are marginalized due to race, gender, or political views.

In the United Kingdom, the "pluralistic model" of national integration initially functioned: the British identity was not imposed on all citizens, and for this, in 1985, a new special term – "cultural diversity" was introduced. In other words, the state recognized the existence of numerous ethnic groups and diasporas and their right to preserve cultural heritage and traditions, as well as the ability to assert their rights at the national level.

Among the trends of the last decades of the 20th century in the UK, the most striking is universal education (HMSO, 1985). The official report of the British Ministry of Education "Education for All" (HMSO, 1985), in particular, emphasized that the UK is a multiracial and multicultural society, and all students should understand what this means. Education should be more than reinforcing the beliefs, values, and national identities that every child brings to school – it must fight racism and confront established myths and stereotypes. Multicultural learning should permeate all aspects of schooling. At the same time, teaching schoolchildren by teachers of the same ethnic group was considered undesirable, and it was recommended that teachers of different ethnic groups, including representatives of ethnic minorities, should be recruited to the staff.

Unlike Canada, the ethnolinguistic practice of creating and supporting schools for different ethnic groups or communities with instruction in ethnic minority languages is not widespread in British education. For example, Afro-Caribbean and Muslim schools in the UK that were originally created as independent schools in the 1970-1980s did not deal with the problem of education in their native language.

The school system in the UK is still predominantly monolingual and monocultural. Although alternative schools do exist at the present stage; they receive, at best, minimal state financial support. Most of these schools that were created by ethnic diasporas on the basis of language, culture or religion, appeared mainly due to the actual inability of the basic education system to meet the needs of the ethnic minority of people and their communities. For example, a conservative government led by Prime Minister M. Thatcher used the successful experience of Chinese community schools to show that ethnic minorities were supposedly better off "on their own" which reduced the already limited funding for local education budgets allocated to bilingual education. As a rule, local authorities continue to make some provision for teachers in bilingual classes but they are seen as a tool for developing students' ability to learn English but not as an important part of preserving and maintaining the mother tongue of ethnic groups. In other words, political measures were aimed primarily at improving the academic achievement of students from ethnic minorities within the

existing school system but not at introducing additional or alternative programs. At the same time, functioning of additional educational organisations in support of the mother tongue and culture of ethnic minorities is considered to be the problem of the ethnic community.

On the other hand, the rhetoric associated with multicultural education in British society has been present since the 1970s but in 1981 a report by the Committee on Home Affairs found that efforts to meet the educational needs of ethnic minority students were still very limited. The National Council for Curriculum that was created as a result of the adoption of the "Law on Education Reform 1988" recommended the development of multicultural and civic education as part of a broader curriculum. By the early 1990s most schools included multiculturalism in their curriculum. In 1997, a new Labour government created a unit for ethnic minority education in the Department of Education.

Studies of the national specifics of integration in British society in the post-war period under conditions of increasing immigration flows show that the principle of "cultural pluralism" prevails in British society: "ethno-cultural minorities participate in political life as groups or diasporas" (Zaika, 2014). For instance, ethnocultural public organizations have never been prohibited in the UK. In 1991, the question of ethnic identity for the first time arose in the census questionnaire in the UK. On the other hand, "cultural diversity is permitted provided that it does not conflict or dispute traditional British values" (Zaika, 2014).

Until the 1980s little attention was paid to ethnic representation in the British media. In response to this, several initiatives were undertaken that focused mainly on expanding the employment of ethnic minorities in the media sector. The Ethnic Minority Broadcasting Report of 1983 by the Racial Equality Commission indicated that networks were encouraged to take media content more seriously in order to help reflect multiracial British society. During this period, the number of media belonging to ethnic minorities increased.

In the mid-1980s the Arts Council of Great Britain drew attention to ethnic communities as potential beneficiaries of their resources. Funding for organizations of various ethnic groups in the UK began. Although these opportunities gradually diminished in the 1990s, the government's Ethnic Minority Grant Program came into force in 1992, thus offering funding to ethnic groups to support voluntary sector projects in England and Wales; a similar program was also created in Scotland.

As for the origin of promoting interethnic tolerance in the USA, a historical review of teaching racial and ethnic tolerance in U.S. schools of 1900-1954 (Burkholder, 2011) is of particular interest. It reveals an early history of anti-racist activism by a coalition of teachers, scholars, and politicians who thought schools could be used as foci of combating unwanted racial prejudice in America, and how teachers explained to schoolchildren about races long before school desegregation.

The concept of national integration based on consistent assimilation of immigrants often diverged from political practice until the 1960s in the USA. For example, African Americans were initially excluded from national politics. The sad historical experience of slavery and, as a result, "black and white" racism, the experience of segregation of African Americans, the official doctrine of the immigration state are the intrinsic features of the evolution of the interethnic tolerance in the USA. The acceptance of immigrants of various ethnocultural and ethnolinguistic backgrounds has shaped the civic and political culture in present-day America. Despite the widespread popularity of the notorious concept of the American "melting pot", "the practical integration of constantly arriving immigrants took place in a policy of cultural non-interference. The cultural diversity of society was not actually squeezed out into the private sphere and was expressed in the public sphere, for example, at the level of confessional associations. The processes of cultural assimilation were limited to linguistic homogenization for completely pragmatic reasons in American society" (Zaika, 2014: 122).

The US Civil Rights Movement against Racial Discrimination in the 1950s – 1960s had a significant impact on the liberalization of immigration policy in the USA. In addition, this movement ultimately led to legal norms that allowed immigrants of various ethnic and cultural backgrounds to seek public recognition of their rights. Immediately after the adoption of the "Civil Rights Act" in 1964, the "Immigration Law" was adopted which eliminated the national and racial quota system for immigrants.

In the second half of the 20th century radical liberalization of immigration policy in the USA led to a sharp increase in the ethnocultural diversity of citizens. Although in recent decades, sociologists have observed clear signs of some voluntary segregation of American society at the level of everyday interaction, this is especially true for urban areas: second and third generation immigrants prefer to communicate with peers of the similar ethnic and cultural origin in school canteens; associations for African Americans, children of immigrants from Latin America and Asian countries appear in schools. "It can be argued that the population is being balkanized – the emergence of politically conflicting ethnic and cultural groups struggling to recognize laws within the state's jurisdiction that favour their integration, for example, in Miami, socio-political tension is observed between the Hispanic community and African-Americans. This phenomenon arises as a result of ghettoization, as well as a consequence of the growing desire of immigrants to represent themselves in an ethnic and racial perspective" (Zaika, 2014: 124).

Teaching interethnic tolerance and tolerant consciousness continues within the framework of non-formal education, in various cultural and educational centres. For example, since 1993 the Museum of Tolerance has been operating in Los Angeles (California). It presents interesting interactive exhibitions based on high technologies to visitors. Since its opening, the museum has welcomed more than five million visitors, mostly middle and high school students. The museum is an educational unit of the Simon Wiesenthal Centre, a world-famous Jewish human rights organization. The museum is designed to encourage visitors to understand the dynamics of racism and racial prejudice in America and the history of the Holocaust, both in historical and modern contexts, and to resist all forms of prejudice, discrimination and extremism in the modern world. Museum visitors explore the genesis of fanaticism and discrimination which are still not completely uprooted in modern society. Video presentations show dramatic events of the struggle for civil rights in America, inform about modern extremist groups operating in the USA, etc. The museum nurtures tolerant consciousness of visitors through interactive exhibitions, special events and educational programs for young people and adults, thus encouraging them to take personal responsibility for positive social changes.

5. Conclusion

The content analysis of the genesis of interethnic tolerance in the studied period allows us to highlight the main trends that are characteristic for the reflection of this problem in Russian and English-language media education. Among them are the following:

– in contrast to the unified national consciousness of the Soviet period united by the goal of building a communist society, in the last decade of the 20th century in Russia, the ideas of a personality-oriented approach, multicultural education, interethnic tolerance came to the fore;

– the evolution of interethnic tolerance is increasingly associated with the development of the media sphere, expansion of Internet technologies;

– in Russia, the end of the 20th century was closely connected with the development of the theoretical and methodological base for studying interethnic relations, ethno-pedagogical culture of a democratic society, multicultural education and the upbringing of the younger generation in new conditions for Russia;

– at the same time, it can be stated that in Russian studies the topic of media education in fostering interethnic tolerance of the younger generation was practically absent;

– as for English-speaking countries, the analysed period is characterized by active development of multicultural approaches to education, programs for students of various national groups. These issues were partially presented in media education during this period by L. Masterman (Masterman, 1997), B. Bachmair (Bachmair, 1997), N. Andersen (Andersen et al., 1999), J. Pungente and O'Malley (Pungente, O'Malley, 1999) and others;

– the main emphasis in English-language studies is on the development of critical thinking, introduction of media education in secondary schools, development of methodological tools for media studies, historical development of media culture and media education.

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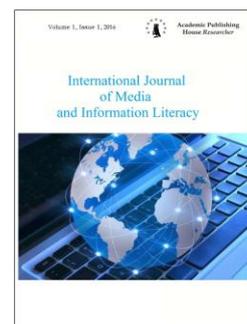
Organizational Forms of Implementation of Pedagogical Technologies in the Media Education System

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Abstract

In the article various organizational forms of realization of media-promotional technologies are considered. The authors attempt to identify the specifics of the implementation of pedagogical technologies in the framework of various organizational forms at different levels (professional, semi-professional, amateur) and depending on the priority goals of participants in media associations. Specifically, the authors consider the features of the activities of such forms of organization as clubs for phototechnics enthusiasts, amateurs clubs, photo studios, photo workshops, artistic photographic schools, amateurs unions.

Speaking about the role of media resources in media education three forms of mass media education are noted: additional education, distance education and independent (autonomous) one. It is observed that various pedagogical functions of media educational technologies reflect in creative self-realization. Organizational forms, which can be divided into three levels are actual: professional, semi-professional and amateur. The interests of amateurs are supposed to be realized through different organizational forms.

Photo studios activity is based on the creative training, the activity of photo workshop – on transferring of the creative experience of the expert photo artist. At the same time creative support of these unions can be successful if there is a close connection with public organizations – amateur photographers unions, presentations.

Keywords: pedagogy, media education, typology, photo, schools, media education technologies.

1. Introduction

Lately significant changes take place in educational system, due to formation of new educational paradigm. Its most important point is considering education as the most important resource of culture and society development; culture and education integration. These processes are directly linked with actual implementing innovative technologies into educational system.

The thing is, if we take culture in a broad sense, then education is one of its essential subsystems. Naturally changes in the main system immediately influence all subsystems. Mediation, audio-visual character is one of the key characteristics of the modern culture. If we take into account that it is education which is the information channel for culture, providing cultural continuity, integrity and perseverance of the basic cultural values, then increasing significance of pedagogic technologies in the sphere of media education becomes evident.

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Many contemporary researchers observe the change in roles of media resources in modern education, stating that now they act not only as a means of information transmission but as a source of information equal to a teacher and, at the same time, competing with him (Tyunnikov et al., 2018).

Mass media education can exist in three forms: in institutions of additional education and entertainment centres (recreation centres, centres of out-of-school activities, centres of aesthetic and art training, clubs etc.); as a distance media education for schoolchildren, students and adults with means of television, radio, internet network etc; as an independent and continuing media education (which can theoretically take place during one's lifetime (Minbaleev, 2008: 4). The challenge of modern times is implementing innovative methods into each of above mentioned levels.

In this article the main focus is supposed to be on revealing realization of various pedagogic technologies specificity in organizational forms of different levels (professional, semi-professional, amateur) depending on purposes of media unions participants.

2. Materials and methods

As a main methods in conducting current research were used: analysis of scientific and workbooks on the article's topic, including leaders of photo groups' workbooks, summarizing their media pedagogic experience, scientific literature on mediapedagogic. Methods of observation, theoretical comparative and system analysis were used.

3. Discussion

Some aspects of pedagogic technologies application in media education system were reviewed by such researchers as A. Knyazev, E. Muryukina (Knyazev, Muryukina, 2017). Video and photo art as an aspect of artistic activity of amateurs in the historical context was studied in a thesis of V. Simakov (Simakov, 2008), V. Kim (Kim, 2011). History, theory and practice of teaching photography is reviewed by Khilko N. (Khlko, 2004). The problem of teaching the art of artistic photography among subjects of artistic aesthetic curriculum as a means of realistic perception and reflection of reality was studied by L. Makovets (Makovets, 2017), who suggested to introduce special tasks for students.

A development of organizational forms of media education generally is substantiated by A.V. Fedorov (Fedorov, 2009; 2020). Their subdivisions from ecological approach point of view and a view of forming critical thinking in information realm of modern youth are absolutely fairly substantiated by M. Zaharova (Zaharova., 2016) and A. Korochensky (Korochensky, 2015). We cannot help but note the meaning of media aspects in the forms of additional education, which is described by a group of Russian scholars: Y. Tynnikov, T. Afanasyeva, M. Maznichenko, I. Kazakov (Tyunnikov et al., 2018).

A close connection between the level of new organizational forms and factors changing emotional energy of media studios leaders is quite productive. This aspect of the problem is clarified due to the research of I. Berkovich, O. Eyal, who reveal (a) *the factors influencing the leaders' emotions, (b) leaders' behaviors and their effects on followers' emotions, and (c) leaders' emotional abilities"* (Berkovich, Eyal, 2014).

Analysis of modern foreign views on organizational forms in media pedagogy allowed to divide them into two groups: seeing them as a space of a joint activity and as an author's autonomy. The first point of view is supported by Yao-Ting Sung, J.-M. Yang, H.-Y. Lee, who lead this kind of activity to the results of productive cooperation in the process of mobile users' interaction: *"which has been forming the field of mobile-computer-supported collaborative learning (mCSCL). Although mobile devices have become valuable collaborative learning tools, evaluative evidence for their substantial contributions to collaborative learning is still scarce"* (Sung Yao-Ting et al., 2017).

A view of R. McLellan and S. Steward is also interesting, they focus their attention on the role of creative initiative partnership in media education, which can be useful for understanding organizational forms immediate and network communities, media clubs and associations (McLellan, Steward, 2015). One can be sure that joint productive media activity in a group of schoolchildren can actually contribute to the development of media literacy as D. Buckingham fairly writes: *"using the established framework of 'key concepts' (representation, language, production, audience). Finally, it considers the potential of digital media production in the classroom as a means of promoting digital literacy"* (Buckingham, 2007).

On the other hand new views on author creativity and its origins appear, for example research on creative opportunities of selfie and self-representation by I. Yasmin, regarding them as "*a specific phenomenon in this selfie culture where there is a tendency to picture oneself against the scene of trauma or tragedy*" (Yasmin, 2015).

Position of P.A. Burnard and D. Bennett is also interesting, they substantiate "*career creativity of the human for creative working of creative industry*" (Burnard, Bennett, 2016). For understanding effective conditions of attaining media literacy in new organizational forms the statement of M. Dezuanni is important that critical reading helps creating on this basic one's own media product (Dezuanni, 2015).

Also multidimensional problem of media creativity development in organizational forms of different levels interrelated with specific aims of participants of media groups has not yet been a topic for a separate scientific research.

4. Results

Various pedagogic functions are realized through relevant type of pedagogic technologies such as creative self-realization and productivity; self-development; technical and aesthetic advancement; formation of recreational activity; creative communication; attaining of commercial independence and self-realization (growth of expertise in photo-business) etc.

In this sense functions and processes of media education are close to technologies, actively developing by modern researchers in art pedagogy. We can agree with an opinion of L.A. Makovets that nowadays functions of a teacher working in the art realm should imply not only teaching certain skills (in painting or photography art), but the goal should be "*development of the ability to self-expression, self-realization, and gaining communication skills*"(Makovets, 2017: 39).

Mediapedagogic technologies reviewed originated from homogeneous and also combined interests of amateur photographers, which need to be studied. The latter define appropriate typology of amateur photographers and organizational forms, which help to unite homogenous participants. Dominating activities are defined inside of each organizational form. All these together compile functionally conditioned type of media educational technology.

Organizational forms of media educational technologies realization can be different depending on priority of participants' aims. They will also differ depending on the level (professional, semi-professional, amateur).

Organizational forms of the high (semi-professional) level can be presented by amateur photographers clubs and photography equipment clubs.

Photography equipment club. This type of organization refers to the type of amateur photographer technician and is based on the interest in mastering equipment. Here activities of implementing new technologies, mastering new gear, buying and spreading are dominated. The director works here, inspiring incentives in participants, which is based on technical advancement for users-amateur photographers. Amateur photographers club gather amateur photographers-spectator. A perception of the photo art is like a perception of a screen.

Camera clubs are associations of amateurs who need creative communication and formation of recreational activity. Collective creative activity develops here, where an important place is taken by photo critics show, creative meetings, collective visiting of photo exhibitions. Leading direction of spectators' training here is moral training. Remembering that it is a "complex process", we have to agree with A.A. Knyazev and E.V. Muryukina that the following have to be included here: "*development of such qualities as: patriotism, humanism, respect to people, responsibility, the sense of civic duty, careful attitude to nature, understanding of moral and spiritual values*" (Knyazev, Muryukina, 2017: 84). It cannot ignore the significance of personal factor in media training. Such kind of media training of photography and cinema spectators is based on "sense magic", filling the shot, i.e. creating certain attraction of photo exhibition. And if this emotional energy is strong enough, if it comes from the soul and is the result of transmitted passion from the author to the spectator, then it is a real art. As Simakov truly noted "*National moral art does not entertain or flatter anyone. National art with clear ethical criterions is a conscience of the nation which unite people. Making shots, photographer has to learn to "translate" his feelings into emotional message to spectators as if into another dimension*" (Simakov, 2008: 36).

Amateur photographers interests are also realized through various organizational forms such as photo studio, photo workshop, photo art school etc.

Photo studio is the simplest form, its activity is based on the creative training. Examples of such modern photo studio is creative oriented organizations in Kuzbass. Overcoming technology crisis, V.A. Kim has worked out his own method of photo studio activity, based on the following children's interests. Taking into account that "has drastically changed the attitude to photography itself, its image has fallen to the level of pulp editions where glamour, commercial, violence, speculative, pornographic etc photographs prevail" the teacher truly states that "in these conditions to speak about art photography, try to attract children to photo studios not for a commercial production, but for the art is exceptionally difficult". Therefore, as a director confess "*We have to children attending photo studio halfway: create such conditions where lessons could be conducted in a playful form, interesting for their age*". They are offered single-genre photo shooting, lessons in the school of photo models, working with collages, open air sightseeing in the town (Kim, 2011: 69).

Then it is a photo workshop, where training is based on sharing creative experience by an expert art photographer. On the next level is basic photo art school where there are several teachers. One of its variety is a photo design school (which was in Syktyvkar) or a photo department in art schools which existed as a Centre of photo art development (in Orel). Finally more advanced level of a primary photo education mostly for an adult audience is a department of the photo art in university of national culture. An example of such a creative organization was an Extramural national art university – ENAU, which had such a photo department in 1970-1980s. The education here was of a type of organized courses of a higher professional education based on multi-discipline platform. This tradition was founded by A. Lunacharskiy and N. Krupskaya in 1930s. Today they are forms of a distance education.

Finally some united link of amateur art photographers is when they combine in a public organization – amateur photographers union which exists as a satellite of a professional community, photo activists, amateur art photography, united into non-commercial regional organization. Amateur photographers unions were created in Omsk in different times by various initiators: V.G. Shvetsov, I.D. Gilz, Y.M. Nemilostiviy, V. Melnichenko. They had significant public appreciation and activated amateur photographers movement, its interrelations with art photographers, they raised photo culture of the town (creative calendar of photo art of the town, intercommunication with other local and national public unions, creative level and regularity of photo exhibitions, photo galleries work, unique local photo festival etc).

Activity forms differ depending on the level. They combine theory, creative experience and practice: lessons on the theory basics, history of the photo art and methods of photo creativity; summary, personal, thematic, outdoor and street, studio photo exhibitions of mono- and multi-art form; photo plays, photo concerts, photo presentations, photo exhibitions; photo open air, collective landscape, nature, social and one model filming, photo tours, summer photo schools, photo, cinema, video competitions, art photographers workshops, photo vernisages.

The interest to photo documents, awakening amateur photographers reporters require specific organizational forms like photojournalism school and amateur photojournalist union. Photojournalism school of a photo documentary union can exist independently or as a part of photo art forms depending on their direction. Mediapedagogic technology in this case is based exclusively on creative self-realization and self-development. Its activity forms are similar with the above-mentioned: lessons on the basics of artistic journalism, summary, personal, thematic, outdoor and street, studio art documentary (social) exhibitions, photo presentations, collective social filming, photo tours, summer photo schools, photo, cinema, video competitions.

There are organizational forms for groups of a hobby level. One of these specific form can be organization of a museum photo club (community of a photo collectors), based exclusively on self-development. Types of activity for this group are unique and do not repeat above-mentioned forms: exchange of photo collections, photo shows, photo collections exhibitions, expositions, museum tours. This form is exclusive and exists only spontaneously.

The interest to the filming in the nature and travels unite amateur photographers tourists, photo hunters etc. into the club of photo naturalists (photo tourists, photo travelers, photo ethnographers, photo hunters). This kind of communities existed in the beginning of the 20th century as a part of Russian Geographic Society. Outside of professional work this activity encourages formation of recreational activity. Here an expert photo teacher is needed. For a full-fledged work the following are very important: meeting of amateur photographers, collective trips,

concert presentation of a slide-show, author and collective photo exhibitions, photo tours, photo travels, photo expeditions.

Combination of art and technical interests require photo experimenters club creation. It is also based on productive self-realization and the work of the initiator teacher. Types of activities here have specific forms: presentation of innovations, new methods of combined filming and editing.

Harmonious combination of technical, art interests and collecting photographs and gear allows amateur gather into photo fans club (photo collectors, photography fans). Its mediapedagogic activity is based on formation of recreational activity as a part of some work like music, cinema and book fans etc. due to initiator photo teacher. One of the most important social aims is realized in this activity, as M.V. Zaharova writes: *"overcoming of the public consumptive attitude to the mass media" due to the development of "ability to the active creative mastering of media texts"* (Zaharova, 2016: 68). Types of activity is quite narrow here: exchange of photo collections, photo shows, photo collections exhibitions. However the opportunity appears here to "pose a problem, to realize it and to try to solve it" (Muryukina, 2009: 45).

The club of photo inventors and innovators unite people interested in mastering gear and its improvement. These are amateur photographers inventors. They also require productive creative self-realization from an initiator media teacher. Their own types of activity are popular here: defence and publicity of innovative photo inventions, club meetings, competition of photo inventors and innovators.

Practical interests to personal and commercial photo services require their own forms like photo courses, commercial photo school (type D), family photo club. Mediapedagogic direction is different here: combination of commercial success and self-realization (increasing expertise in photo business). Consequently types of activity are different: business presentation, lessons on photo techniques, technology of filming and editing, photo marketing and family photo business, competitions of family photography and photo dynasties.

Growing due to advertising interest to healing effect of creative self-expression in photo images can be realized in the form of art therapy photo club (photo studio for handicapped people). The new type of the patient photographer, whose mediapedagogic activity is also based on productive creative self-realization. Types of activity in the therapeutic photo club depend on diagnosis and state of participants and can be different: art therapy consultations, healing photo show sessions, photo diagnostics, receipts of photo tasks, healing photo projects, defence of art therapeutic presentations, photo collections, photo exhibitions, photo open airs, photo plays.

In the 21th century photo schools began to attain multi level character and commercial inclination. They become a part of photo business, oriented on itself or on the combination of business and creativity. However classic photo school can be positioned in different organizations depending on departmental subordination: art photo museum (photo department); art schools, young technicians station; art lycee, photo class, cinema class. These versions from time to time find their initiative and formalized implementation. Their examples are Moscow school of photography and multimedia, photo school at the Museum of Russian photography in Nizhniy Novgorod, in the House of Metenkov in Yekaterinburg, photo school in Kaunas etc.

5. Conclusion

Due to extension of digital technologies amateur photo art became very popular, but it made its domestication, i.e. isolation in the home circle more evident. Here arises the need to establish successive media education systems of organization of photo schools, photo studios and photo clubs for different ages. They should be not only for schoolchildren and youth, but for other categories, namely for veterans, people of the "third age", invalids of different categories, interested in photography, finally working population in professional unions, mostly through family photo unions, photo clubs or communities in the centres of family creativity, which are becoming quite popular lately.

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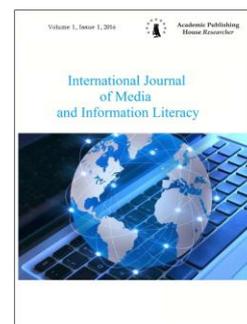
Social Media Usage Patterns among Transgender People of Hyderabad, Sindh, Pakistan

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Abstract

Online digital culture and social media are integral to the lives of the youth, and the internet is fully embedded in their way of thinking and living (Jenzen, 2017). Though, social media has emerged as an instant two-way communication medium around the globe. It has become a significant part of a person's everyday life (Chauhan, 2020). Studies revealed that, like all other stakeholders of the society LGBT also use social media. Previously, no study has been conducted about social media use among transgender people in Pakistan. Thus, the purpose of this study to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. The researchers used a quantitative survey technique for data collection from 39 transgender people living Hyderabad with the help snowball sampling technique. Findings of this showed that most of the transgender people use Facebook and WhatsApp. Most of them spend above three hours daily on the use of social media, and the majority of them use social media the whole week. Besides, they have joined social media groups on Facebook and get friendship following through Real ID. Though most of them share others' posts on their wall. However, the purpose of social media usage among transgender people is to become more sociable and to create social identity. Instead of that, they entertain themselves through the sharing of pictures and posts on the wall by watching funny videos and movies. They also get information regarding social events, news, and current circumstances on social media. However, it is revealed that transgender people in Hyderabad did not follow government activities through social media. Besides, the findings showed that transgender people occasionally get information about their surroundings and get information about the activities of political leaders by social media.

Keywords: internet, technology, social media, usage, patterns, spaces, transgender people, Pakistan.

1. Introduction

Online digital culture and social media are integral to the lives of the youth, and the internet is fully embedded in their way of thinking and living (Jenzen, 2017). Though, social media has emerged as an instant two-way communication medium around the globe. Social media is a significant part of person's everyday life (Chauhan, 2020). It connects people with family, friends, teachers, customers, business partners, and followers by reducing distance at the same moment. It has reshaped the definition of globalization by giving communicators a unique tool that included

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risk, opportunities, benefits, guidance, and many other things. It has a significant positive and negative impact on society, depending on the use of the masses.

Presently, there are many types of social media applications. However, the most popular of them are Facebook, Instagram, WhatsApp, and Twitter, and many others (Chauhan, 2020). According to a blog published on Oberlo elaborates that there were 3.5 billion active users of social media in 2019 around the globe, which is 45 percent of the total population, though Facebook is widely used socially, with 68 percent active users daily (Mohsin, 2020).

Further, it is revealed by the scholars that masses use these social media to gratify their needs. Likewise, A. Whiting and D. Williams (Whiting, Williams, 2013) recognized ten uses and gratifications for using social media "social interaction, information seeking, pass the time, entertainment, relaxation, communicatory utility, convenience utility, expression of opinion, information sharing, and surveillance/knowledge about others." Similarly, in a previous study, Pempek, Yermolayeva, and Calvert (Pempek et al., 2009) concluded that youngsters usually social media for social interaction, sharing thoughts and relevant ideas, and primary identity too.

2. Materials and methods

Survey Technique. In this quantitative study, a cross-sectional survey technique has been applied. Nonetheless, the population of this study are transgender people stationed in the Hyderabad city of Sindh, province of Pakistan. Though there are available data about transgender people living in Hyderabad. That is why this study followed the snowball sampling technique. As it was challenging to contact with the respondents because of their identity issues. Thus, researchers first contacted a few respondents and got contact details of other respondents from them. Through technique, the researcher got success in filling out 39 questionnaires. After that, the data was analyzed through the Statistical Package for Social Sciences (SPSS) Software's latest version. The analysed data is presented below in the shape of frequency tables.

3. Discussion

Though since long, transgender people had been degraded by society. Similarly, mainstream media also portrayed them stereotype too. B. Barker-Plummer (Barker-Plummer, 2013) revealed that mainstream news media have a history of downgrading, stereotyping, and pathologizing depictions of trans people. The media has always given less attention to trans people and reported them in soft news stories (Capuzza, 2014, 2016). According to T.J. Billard (Billard, 2016), only tabloid newspapers give a legitimized way. Therefore, they feel miserable and deprive their rights. However, with the advent of social media, transgender people also started using it.

Furthermore, studies showed that like all other people Lesbian, Gay, Bisexual, and Transgender (LGBT) also used social media. Similarly, as research shows that LGBTQ youth characteristically devote more time to online than youth in general (GLSEN, CiPHR, & CCRC, 2013). Historically, LGBT in specific has been early adopters of internet technology (Grov et al., 2014; McGlotten, 2013). O. Jenzen and I. Karl (Jenzen, Karl, 2014) established that LGBTQ online resources and spaces are essential sources of information and socialization for transgender youth. Similarly, M. Heinz (Heinz, 2012) contends that the internet offers a significant, if not the most crucial, resource for transgender people. Transgender inhabitants are progressively vigorous creators of online knowledge about transgender identity and issues through active blogging and resource sharing. Therefore, S. Miles (Miles, 2018) argues that queer spaces have developed more and more dominated by, and established on internet technology. Many studies (Driver, 2007; Laukkanen, 2007; Pullen, 2014) specify that LGBTQ adolescents go online and seek out LGBTQ-inclined material for a sense of belonging and to meet people (Jenzen, 2017).

In that context, studies from different corners of the world showed that transgender people use social media for the sexual relationship, gaining knowledge either expressing their views or time pass. Likewise, bin Abd Hamid (bin Abd Hamid, 2016), in a study about social media use among Lesbian, Gay, Bisexual, and Transgender (LGBT) community in Malaysia revealed this community uses social media to make the bonding of friendship among them.

Many other studies about social media use among Lesbian, Gay, Bisexual, and Transgender (LGBT) concluded that how transgender people use social media in their daily lives. In a study (Harper et al., 2016) revealed that youth and gay/bisexual people utilize social media for friendship. Though people use the mobile Apps of social networking sites such as microblogging,

Twitter, Blogs and Vlog to make friends or to find a relationship with LGBT. According to E. Pingel et al. (Pingel et al., 2013), the LGBT community has utilized social media. It is a path of sharing information among their people, especially in blogs and forums for them. Theses platforms would let heterosexual male or confusing female study to dig information identity rule and roll of LGBT. In a study about youth intimacy on Tumblr also has found the benefits of using social media towards LGBT relationships. Tumblr has been used to form a relationship among LGBT as their community is openly welcoming and felt self-belonging towards that community. As a tool of microblogging, it has made it easy for the LGBT community to form a relationship within their community and apply as a form of dating (Hart, 2015).

Though there is a large number of the transgender population in Pakistan, according to the Pakistan Bureau of Statistics census report 2017, there are 10418 transgender people registered in Pakistan (PBS, 2017). Though Pakistan Khawaja Sira Society, which works for the rights of transgender people, Pakistan rejects this census report and claims that there at least 3000000 to 400000 population in the country. According to the Human Rights Watch report 2018, transgender people in Pakistan are one of the marginalized communities in the country. They did not have the right to identity until May 2018, when the parliament of Pakistan passed a bill guaranteeing fundamental rights to them (Ali, 2018).

Nevertheless, the government of Pakistan has given them identity rights. Still, they do not have job opportunities, most of them beg, work as a sex worker, dance, and a few of them work privately. Unfortunately, the behaviour of society is contrary due to their gender. Many incidents of mocking, maltreatment, abuse, and even torture occur against transgender people. Nevertheless, the third gender is considered as a miserable gender for society; even their parents, siblings, relatives, friends perceive separate from themselves. Mainly parents kick them out from home and withhold them from the property owing to their gender. The attitude of the government in Pakistan with transgender people is the same as in society. They have been deprived of fundamental rights like education, health, and jobs.

According to the Datareportal website, there 37 million social media users in Pakistan. The majority of them use Facebook (Datareportal, 2020). Many studies are conducted about social media use among people in Pakistan. However, no study has been conducted about social media use in transgender people in the country. Thus, the purpose of this study to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. Following the research objective, the research question of this study is, "What are patterns of social media usage patterns among transgender people in Hyderabad, Sindh, Pakistan?

4. Results

Though, the purpose of this study to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. In this context, data collected through the survey technique is analysed and findings are presented below. First, the demographic information of the respondents is given.

Demographic Information of Respondents

Table.1 Demographic Information of Respondents

Variable	Frequency	Percent
Age		
18 to 23	9	23.1
24 to 28	13	33.3
29 to 33	7	17.9
34 to 38	2	5.1
39 to 43	7	17.9
44 years and above	1	2.6
Total	39	100.0
Mother Tongue		
Sindhi	8	20.5
Urdu	7	17.9

Punjabi	12	30.8
Saraiki	12	30.8
Total	39	100.0
Education		
Primary	22	56.4
Secondary	1	2.6
Uneducated	16	41.0
Total	39	100.0
Profession		
Personal business	1	2.6
Private worker	3	7.7
Dancing	8	20.5
Sex worker	23	59.0
Begging	4	10.3
Total	39	100.0
Monthly Income		
11000 to 20000	27	69.2
21000 to 30000	12	30.8
Total	39	100.0

Table 1 represents the summary of the demographic information of the respondents. First, the summary of the "Age" showed that age group between 18 to 23 are 9 (23.1 %) respondents, 24 to 28 are 13 (33.3 %), 29 to 33 are 7 (17.9 %), 34 to 38 are 2 (5.1 %), 39 to 43 are 7 (17.9 %) and 44 years and above are 1 (2.6 %) respondents. Thus, the result showed that the majority of the respondents surveyed for this study have an age group between 24 to 28, with the proportion of 33.3 percent and the age group between 18 to 23 with the proportion of 23.1 percent respondents.

Second, the result about "Mother Tongue" revealed that respondents with language Sindhi speaking are 8 (20.5 %), Urdu speaking is 7 (17.9 %), Punjabi speaking are 12 (30.8 %), Saraiki speaking is 12 (30.8 %). Thus, findings exposed that the majority of the respondents are Punjabi and Saraiki speaking with proportion 30.8 percent both.

Third, findings of the summary of the "Education" of the participants showed that the proportion of the respondent has Primary education is 22 (56.4 %), Secondary education is 1 (2.6 %), and Uneducated 16 (41 %). Thus, findings showed that a higher proportion of the respondent with 56.4 percent. However, a significant proportion of the respondent, with 41 percent, are uneducated.

Fourth, results about the "Profession" of the respondents revealed that participant with Personal business is 1 (2.6 %), Private worker is 3 (7.7 %), Dancing is 8 (20.5 %), Sex workers are 23 (59 %) and with Begging profession is 4 (10.3 %). Therefore, findings revealed that the majority of the respondents work as sex workers with a frequency of 59 percent.

Finally, results about the "Monthly Income" of the respondents showed that participants with monthly earning between 11000 to 20000 rupees are 27 (69.2%) and between 21000 to 30000 are 12 (30.8 %). Thus, findings revealed that the majority of the respondents have monthly lower than Rs. 30,000. That is very low.

Social Media Usage Patterns among Transgenders People

The research question of this study is, "What are patterns of social media usage patterns among transgender people in Hyderabad, Sindh, Pakistan?" Below presented findings respond to the research question.

Table 2 presents a summary of the social media applications used by the transgender people in Hyderabad. Though the results of the frequency analysis showed that out of a total of 39 respondents, 26 (66.7 %) use Facebook, 12 (30. 8%) WhatsApp, and 1 (2.6 %) use other Apps. Thus, findings exhibited that the majority of the respondents use Facebook with a proportion of 66.7 percent. However, 30.8 percent use WhatsApp.

Table 2. Use of Social Media Apps Among Transgenders

Social Media Apps	Frequency	Percentage
Facebook	26	66.7
WhatsApp	12	30.8
If any other	1	2.6
Total	39	100.0

Table 3 presents a summary of the time spends on social media daily. The frequency analysis result shows that out of total 39 respondents 5 (12.8 %) spend Up to 1 hour, 6 (15.4 %) spend 1 to 2 hours, 9 (23.1 %) spend 2 to 3 hours and 19 (48.7 %) respondents spend Above 3 hours daily. Therefore, findings showed that the majority of the respondents' 48.7 percent spend Above three hours daily on the use of social media.

Table 3. Time Spent on Social Media Daily

Time spend on Social Media	Frequency	Percentage
Up to 1 hour	5	12.8
1 to 2 hours	6	15.4
2 to 3 hours	9	23.1
Above 3 hours	19	48.7
Total	39	100.0

Table 4 presents a summary of the findings of the Use of Social Media in a Week by the respondents. The results showed that out of total 39 respondents 1 (2.6 %) use 2 days, 1 (2.6 %) use 3 days, 5 (12.6 %) use 4 days, 1 (2.6 %) use 5 days, and 31 (79.5 %) use social media 7 days in a week. Thus, findings showed that the primary proportion of 79.5 percent transgender people use social media 7 days regularly means in a week.

Table 4. Use of Social Media Days Per Week

Use of Social Media in a week	Frequency	Percentage
2 days	1	2.6
3 days	1	2.6
4 days	5	12.8
5 days	1	2.6
7 days	31	79.5
Total	39	100.0

Table 5 presents a summary of the participation of respondents in social media groups. The frequency result analysis showed that out of 39 respondents, 28 (71.8 %) said Yes, they had joined social media groups. However, 11 (28.2 %) said they did not join any social media group. Thus, findings showed that the majority of respondents 71.8 percent have participated in social media groups.

Table 5. Participated in Social Media Groups

Have you joined any social media group	Frequency	Percentage
Yes	28	71.8
No	11	28.2
Total	39	100.0

Table 6 presents a summary of the groups joined on social media apps. The frequency results showed that out of total 28 participants who joined groups on social media 15 (53.57 %)

participants have joined groups on Facebook, 11 (39.28 %) on WhatsApp, and 2 (7.14 %) have joined groups on other social networking sites. Thus, the findings revealed that the primary proportion of 53.57 percent of respondent had joined groups on Facebook.

Table 6. Groups Joined on Type of Social Media

Groups joined on Social Media App	Frequency	Percentage
Facebook	15	53.57
WhatsApp	11	39.28
If any others	2	7.14
Total	28	100.0

Table 7 presents the summary of friendship following on the ID. The frequency analysis showed that out of 39 respondents, 30 (76.9 %) get friendship following through "Read ID." However, 9 (23.1 %) said they get friendship following through "Fake ID." Thus, the findings revealed that the majority proportion 76.9 percent of respondent get friendship following through Real ID.

Table 7. Friends & Following

Get Friendship with ID	Frequency	Percent
Real ID	30	76.9
Fake ID	9	23.1
Total	39	100.0

Table 8 presents a summary of the sharing of others' posts on their wall. The frequency analysis showed that out of a total of 39 respondents, 26 (66.7 %) said "Yes" they sharing others' posts on their wall. However, 13 (33.3 %)"said "No," they do not share others' posts on their wall. Thus, finding revealed that a significant proportion of 66.7 percent of the respondents shares others' posts on their wall.

Table 8. Sharing of Others' Posts on Own Wall

Share others' posts on their own wall	Frequency	Percent
Yes	26	66.7
No	13	33.3
Total	39	100.0

Table 9 presents a summary of the findings of the purpose of social media use among transgender people. The results showed that out of 39 respondents, 16 (41 %) marked they use social media for the purpose "To become more sociable." Though, 14 (35.9 %) respondents said that their purpose of social media use is "To create my social identity," and 9 (23.1 %) said they use "To attend the social gathering." Thus, the findings exposed the purpose of the majority of the respondent to become more sociable and to create social identity.

Table 9. Purpose of Social Media Use

Purpose of Social Media Use	Frequency	Percent
To become more sociable	16	41.0
To create my social identity	14	35.9
To attend the social gathering	9	23.1
Total	39	100.0

Table 10 presents a summary of the finding of the ways transgender people entertain oneself by social media. The frequency result analysis shows that out of a total of 39 respondents, 19 (48.7%) entertain themselves, "By sharing picture and post." Though, 9 (23.1 %) entertainment themselves, "By watching and sharing funny videos and movies. "However, 7 (17.9 %) participants entertain themselves "To find entertainment content and to share with other people." Likewise, 3 (7.7 %) respondents entertain themselves, "To entertain by comments on another post." Thus, findings showed that a higher proportion of 48.7 percent of transgender people entertains themselves through sharing of picture and post on the wall, and 23.1 percent entertain themselves by watching funny videos and movies.

Table 10. Way to Entertain Oneself by Social Media

Way to Entertain Oneself by Social Media	Frequency	Percent
By sharing pictures and post	19	48.7
By watching and sharing funny videos and movies	9	23.1
To find entertainment content and sharing with other people	7	17.9
To entertainment by comments on another post	3	7.7
If others write	1	2.6
Total	39	100

Table 11 presents a summary of ways of getting information through social media. In this context, results showed that out of entire respondents, 16 (41 %) said they use social media "To get information regarding social events." Similarly, 16 (41 %) respondents marked they use social media "To get news and current circumstances." Though 2 (5.1 %) told, they use social media "To get jobs related information, and 5 (12.8 %) respondents told about "others" types of information they get through social media. Thus, findings revealed that the majority 41 percent of the respondents use social media "To get information regarding social events" and "To get news and current circumstances."

Table 11. Way of Getting Information by Social Media

Ways of Getting Information by Social Media	Frequency	Percent
To get information regarding the social events	16	41.0
To get news and current circumstances	16	41.0
To get jobs related information	2	5.1
Others	5	12.8
Total	39	100.0

Table 12 presents a summary of the findings of the trend of getting information about government activities among transgender people. In this context, the result showed that out of entire 39 respondents, 13 (33.3 %) follow government activities on social media rarely. However, 10 (25.6 %) said that they "Never" get information about government activities by social media, and 3 (7.7 %) "Frequently" keep up what the government is doing up. Though 4 (10.3 %) respondents said that very rarely and occasionally follow it. Nonetheless, a low proportion said that they follow government activities on social media frequently 3 (7.7 %) and very frequently 5 (12.8 %). Thus, from the above findings, it evident that transgender people in Hyderabad did not follow government activities on social media.

Table 12. Getting Information about Govt Activities

Getting Information about Government Activities	Frequency	Percent
Never	10	25.6
Rarely	13	33.3
Very rarely	4	10.3
Occasionally	4	10.3

Frequently	3	7.7
Very Frequently	5	12.8
Total	39	100.0

Table 13 presents a summary of the findings of the trend of getting information about surroundings by social media among transgender people. In this context, results showed that out of total 39 respondents 14 (35.9 %) Occasionally, 8 (20.5 %) Very rarely, and 2 (5.1 %) said they get information about surroundings Never from social media. Thus, findings showed that a higher proportion of 34.9 percent respondent occasionally gets information about the surroundings.

Table 13. Getting Information about Surroundings

Getting Information about Surroundings	Frequency	Percent
Never	2	5.1
Rarely	6	15.4
Very Rarely	8	20.5
Occasionally	14	35.9
Frequently	4	10.3
Very Frequently	5	12.8
Total	39	100.0

Table 14 presents a summary of the findings of the trend of getting information about the activities of political leaders among transgender people. In this context, results showed that out of entire 39 respondents 9 (23.1 %) get Very Frequently, (20.5 %) get Very Rarely, (20.5 %) get Never, (17.9 %) get Frequently, (12.8 %) get Rarely and less (5.1 %) Occasionally get information about activities about political leaders what political leaders are doing. Thus, it is evident from the findings that a higher proportion of transgender gets information about political leaders by social media.

Table 14. Getting Information about Political Leaders by Social Media

Getting Information about Activities of political leaders by Social Media	Frequency	Percent
Never	8	20.5
Rarely	5	12.8
Very Rarely	8	20.5
Occasionally	2	5.1
Frequently	7	17.9
Very Frequently	9	23.1
Total	39	100.0

5. Conclusion

The purpose of this study to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. The findings of demographic information of transgender people of Hyderabad, Sindh, uncovered that the majority of the respondents surveyed for this study have an age group between 24 to 28 with a proportion of 33.3 percent and age group between 18 to 23 with the proportion of 23.1 percent respondents. Though, findings of the mother tongue of the transgender people exposed that the majority of the respondents are Punjabi and Saraiki, speaking with proportion 30.8 percent both. Likewise, findings of education of the transgender people showed that the primary proportion of the respondent with 56.4 percent. However, a significant proportion of the respondent, with 41 percent, are illiterate.

Nonetheless, studies and demographic information about transgender showed that the majority of transgender people in Pakistan are illiterate. These findings consented to the claim of N. Nazir and A. Yasir (Nazir, Yasir, 2016). According to Ullah et al. (Ullah et al., 2020), illiteracy among transgender in Pakistan keeps them away from personal and social development. That is why they spend a miserable life.

Besides, the findings of the profession of the transgender people revealed that majority of the respondents work as a sex worker with a frequency of 59 percent. In a study, N. Nazir and A. Yasir (Nazir, Yasir, 2016) also gave similar findings that the majority of the transgender people in Pakistan is involved in an indecent profession such as prostitution or sex worker. The study revealed that 80 percent of them are unsatisfied with their profession and want to switch to a decent profession. In a study about push factors to work as a sex worker among the trans community of Italy, C. D'Ippoliti and F. (D'Ippoliti, Botti, 2017) found the determinants such as low employability and past experiences of discrimination. Additionally, findings of the monthly income of transgender people revealed that the majority of the respondents have monthly lower than Rs. 30,000. That is very low.

Further, in the response of research question "What are patterns of social media usage patterns among transgender people in Hyderabad, Sindh, Pakistan?". The findings showed that result about of type social media used by the transgender people in Hyderabad, Sindh exhibited that majority of the respondents use Facebook with the proportion of 66.7 percent. However, 30.8 percent use WhatsApp.

R. Chauhan (Chauhan, 2020) also recommended that the above social networking sites are very much popular among the users. Thus, this study also revealed that transgender people in Pakistan also above-mentioned social media sites. Additionally, findings of time spent daily on social media showed that the majority of the respondents' 48.7 percent spend Above three hours daily on the use of social media. In addition, the findings about weekly use of social media among transgender people showed that primary proportion 79.5 percent transgenders use social media 7 days means regularly in a week. Also, findings of transgender people's participation in social media groups showed that the majority of respondents of 71.8 percent have participated in social media groups. In this context, the results revealed that the primary proportion of 53.57 percent of the respondent had joined groups on Facebook. In the reports (GLSEN et al., 2013), it was exposed that LBGT spends more time than ordinary youth on social media. The above-given findings also match with this report that transgender people in Pakistan use social media regularly.

Furthermore, the findings of the getting friendship through IDs revealed that the majority proportion 76.9 percent respondent get friendship following through Real ID. Nonetheless, previous studies did not analyze the above variable. It showed that transgender people in Pakistan do not fake through social media. Additionally, the finding of sharing others' posts on the wall revealed that a significant proportion of 66.7 percent of the respondents shares others' posts on their wall.

According to E. Selkie et al. (Selkie et al., 2020), "social media platforms represent community centers for transgender teens. These communities provide emotional, diagnostic, and informational support that transgender young people may not otherwise have access to." Also, the findings of the purpose use of social media among transgender people exposed the purpose of the majority of the respondent to become more sociable and to create social identity. The above finding supported the previous studies (Harper et al., 2016; Jenzen, 2017; Jenzen, Karl, 2014). Also, findings of how transgender people entertain them through social media showed that a higher proportion of 48.7 percent of transgender people entertain themselves through sharing pictures and posts on the wall, and 23.1 percent entertain themselves by watching funny videos and movies.

Moreover, as scholars examined that LGBT in specific has been early adopters of internet technology (Grov et al., 2014; McGlotten, 2013). Thus, the findings of the which kind of information transgender people get through social media revealed that the majority of 41 percent of the respondents use social media "To get information regarding social events" and "To get news and current circumstances." It showed that transgender uses social media to get updates from it. Additionally, the findings of the following government activities by transgender people through social media it evident that transgender people in Hyderabad did not follow government activities on social media. Besides, the findings of the trend of getting information about surroundings through social media among transgender people showed that a higher proportion of 34.9 percent respondent occasionally gets information about surroundings. Finally, the findings of the trend of getting information about the activities of political leaders by social media transgender people that a higher proportion of the transgender gets information about political leaders by social media.

The purpose of this study was to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. Though transgender people in Pakistan are on the

marginalized sections of the society. This study concludes that the majority of transgender people are of the group between 24 to 28 years. Most of the transgender people speak Punjabi and Saraiki. The majority of transgender people have primary education and uneducated. Besides, most of them work as a sex worker for earning bread, and the majority earn less than Rs. 30,000 monthly.

Further, findings of patterns of social media usage patterns among transgender people in Hyderabad, Sindh, Pakistan concluded that most of the transgender people use Facebook and WhatsApp. Additionally, most of the transgender spends above three hours daily on the use of social media, and the majority of them use social media the whole week. Besides, it is revealed that most of the transgender people have joined social media groups on Facebook. Besides, the study concluded that transgender people get friendship following through Real ID, and most of them share others' posts on their wall.

Furthermore, the results showed that the purpose of social media usage among transgender people is to become more sociable and to create social identity. Additionally, it is also found that transgender people entertain themselves through the sharing of pictures and posts on the wall by watching funny videos and movies. Also, transgender people get information regarding social events, news and current circumstances on social media. However, it is revealed that transgender people in Hyderabad did not follow government activities through social media. Besides, the findings showed that transgender people occasionally get information about their surroundings by social media. Finally, the data showed that transgender people get information about the activities of political leaders by social media.

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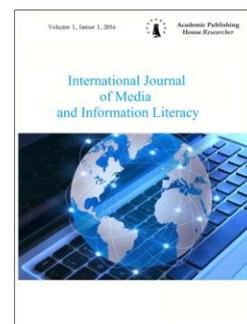
Travel Programs on TV as a Part of Entertainment Media Literacy

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Abstract

Travel programs are one of the popular parts of content of modern Ukrainian mediaspace. Appeared in 1995, such programs have one of the highest ratings on television. In our researching we examined the history of travel programs in Ukraine, offered our own classification of this programs by genre, purpose, theme. We also provided the poll of the viewers of travel programs in Ukraine (N 400). Most of our respondents are interested in the culture and history of the country, which is shown in the travel program, places to visit, food, attractions. Also viewers think that famous people as narrators increase the popularity and ratings of the program. However, this fact does not confirm on practice. We also found out that thanks to the travel programs, the audience learns more about other people, such TV product encourages and inspire travelers to learn the traditions and cultures of different people of the world. Besides, travel programs encourage people to travel more. Ukrainians like to watch beautiful frames of nature, buildings, architecture of countries abroad, though they believe that information in the program should be objective and truthful. Also there is a free niche of travel programs, which can be filled in the coming years.

Keywords: television, travel, program, reality show, viewer, survey.

1. Introduction

In recent years, one more trend has become increasingly popular: travel journalism is a credible and exciting way to produce information about different countries. Programs of travel journalism on Ukrainian television are increasing popularity in Ukrainian media space. Thanks to the travel programs, the audience learns about the history and culture of other countries and people, such TV product encourages and inspires travelers to learn the traditions and cultures of different people of the world.

Travel journalism is a special area of journalism that provides travel information to the mass consumer, touches on history, geography, culture, art, tourism, ethics, philosophy (Hui, Ye, Xiang, 2016). It also encourages viewers to travel more, explore other cultures and people. Travel journalism we can consider as a part of entertainment media literacy, because it teaches viewers how to behave themselves abroad. Media education is an important feature in media, especially in Post-Soviet countries (Fedorov, Levitskaya, 2019).

As a result of our study, we want to find out the link between travel programs and traveler's visits. According to the Visa Global Travel Intentions Study 2017, published on the site of UNIAN, in which took part travelers form 27 countries, Ukrainians travel half less than other Europeans (1).

Travel journalism is a perspective area for research in journalism, in particular in Ukraine, since the largest number of travel programs in Ukraine has appeared in the last 10 years. They

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differ in typological characteristics, genres, themes, therefore, there was a need to explore all the programs that were broadcasted on Ukrainian TV, which enabled not only to study them, but also to classify.

In accordance with the Law "On Telecommunication and Broadcasting", the transmission (broadcasting) is a meaningful completed part or the volume of the program (TV and radio program) with the corresponding name of broadcast, copyright mark, which can be used regardless of other parts of the program and considered as a holistic information product.

Instead, there is no exact definition of travel programs on TV in Ukrainian legislation. Modern travel programs on Ukrainian television are bright and easy–to–remember programs on travel journalism. They combine elements of real–life, scandals, exciting adventures, interesting places, cities and countries, history, legends and traditions of the countries, which are told by young and friendly leaders (Mulenko, 2015).

We can say that the travel program is a hybrid of genres. As a modern television genre, it combines elements of a documentary, an educational program, an entertaining talk show featuring a presenter, a reality show, a series, and an advert. The narrator who travels with the viewer and shows new destinations is of great importance here, while the creative and acting skills of the announcer play an important role. The main audience of such programs is mainly young people aged 18 to 40 whom like to travel and discover world.

2. Materials and methods

In this study, we consider only those programs that contain elements of travel (that is, the journalists are really traveling) and introduce to viewers new and interesting places. But we examined only programs that introduced foreign countries, but not those that showed cities or towns in Ukraine. Ukrainian researchers say that such programs (about Ukraine) are ethnographic, so they are not the subject of our study. Among the researches of the Ukrainian travel programs, we did not find the history of travel programs that came out on Ukrainian TV channels, therefore, we investigated the archives of the broadcasting network of Ukrainian TV channels and archives of travel programs in Internet. Reviewed the archives on TV channels' sites and available releases of travel programs, and this enabled us to form the history of the developing and the formation of Ukrainian travel journalism on television. Based on the programs that we`ve studied, it was suggested our own classification of travel programs on Ukrainian television.

In order to find out the preferences of the spectators of Ukrainian travel programs, we interviewed 400 viewers of travel programs of different age groups and from different regions of Ukraine. The survey was conducted using two methods – the distribution of paper questionnaires and interviews in various groups in the social network Facebook, which is the most popular in Ukraine. During the survey, combined sample was used. Part of the respondents was questioned by a random sample – anyone who watches travel programs could answer the questionnaire, which was posted on the page of co–author Mariana Kitsa in the social networks and was public. At the beginning of the questionarrie we asked to answer only those people, who watch travel programs. The second kind of sample was convenience sampling. We questioned students and tutors of our university by giving them paper versions of questionnaires. The results were handwritten.

3. Discussion

While the relationship has frequently been studied in relation to hard news journalism, less attention has been paid to other beats, especially those which have always had a closer relationship with commercial interests (Hanush, 2019). One of such kinds of journalism is travel journalism. Travel information exists in paper guides, word of mouth, and countless websites. Organizing a trip has never been more accessible and simultaneously riddled with doubt (Pirolli, 2018). In contrast to travelogues, many mass media travel articles focus on providing usable content instead of literary value (Stone, 2018).

Under conditions of globalization, travel journalism is one of the most influential factors in the creation of the depiction – image of one nation or a country in the cultural consciousness of another. As V. Hoyan notes, "Ukrainian TV mediaspace combines the necessary functions, in particular: entertaining, informative and communicative" (Hoyan, 1999). Travel programs contribute to the history and culture of other countries and people.Shteyman declares that the role of travel journalism is revealed: travel journalism provides the audience with information about

travels related to history, geography, culture, arts, tourism, ethics, philosophy and others (Shteyman, 2019).

The researcher P. Lebedev divides television travel programs into four types: mass (production of television channels "Discovery" and "My planet"); specialized (combine hobbies with travel, such as: "Culinary Wanderings" and "World to Flavor"); sectoral (for workers in the tourist industry and clients of travel companies, for example, "Fairy of the Wanderings"); On–board video (so–called "inflight–video" airlines) (Lebedev, 2011). In the Ukrainian television industry travel programs are designed for a mass spectator.

Developers of the Ukrainian travel–show, realizing certain plans, primarily focus on two factors: the possibility of project sponsors and the taste and demand of the audience in accordance with the budgets and the concept of programs and formed travel routes. Travel journalism has experienced enormous growth over recent decades, with a record number of media organizations now involved in producing information for tourists in one way or an other. Journalism and media scholars have only begun to pay more attention to thi sphenomen on (Hanusch, Fuersich, 2014).

In Ukraine the theme of travel journmalism is not investigated enough, because travel programs are a rather new phenomenon in our mediaspace. L. Vikhoreva (Vikhoreva, 2015) declares that based on the interaction between the subjects of the mass information process as a property emerging interactive converged travel journalism, there is an increase of its role in the globalization process of the modern information environment. As a confirmation of this statement M. Shteyman (Shteyman, 2019) says that the role of travel journalism is revealed: travel journalism provides the audience with information about travels related to history, geography, culture, arts, tourism, ethics, philosophy and others. Despite both consumer's and the media's as well as the researcher's light attitude to travel journalism people's national self–identification depends on it.

In the latest article Vikhoreva L. (Vikhoreva, 2018) considers travel journalism as a factor for enriching the society's intellectual potential with the help of cultural–educational and other information resources. Art Silverblatt (Silverblatt, 2018) declares, that the ability to develop a critical distance from the messages being conveyed through the channels of mass communication is of vital importance. The necessity to use innovation resources appearing in travel practice is stated, since the cultural background that is being updated is an important condition to for understanding modern processes occurring in society. We definitely agree that the travel journalism transforms information from one context into another, and it is responsible for the fact that an audience starts to have a particular image of a particular culture.

But on our mind, travel journalism must show not only attractive places of other countries, cities, places, but also acquaint viewers with the real situation in these places, including attractive tourist routes and less attractive places – poor dusty areas etc., if they are a part of the locality. For example, A. Duffy (Duffy, 2017) argues that there is necessity to evade the Western post–imperialism orthodoxies recurrent in cultural studies scholarship into travel and tourism would require other perspectives. From our point of view, it can be provided by demonstrating different sides of high developed countries, not only positive. Similar point of view presents Folker Hanush (Hanush, 2011), which says that in light of travel journalists' increasingly important role in reporting about foreign places, more remains to be done to promote travel stories that show a deeper understanding of other cultures and which contain a more critical appraisal of destinations.

N. Krivstov (Krivstov, 2017) declares that despite the growing importance of the integration communicative functions of travel journalism in the modern world, there are signs of its turning into the market–driven type of journalism. This tendency arises to a large extent from the external reasons including those of economic nature, and the overall trend of the media drifting to the area of infotainment. But we can agree with this definition speaking about Ukrainian travel journalism. There are only few TV programs in Ukraine, which are sponsored by tourist agencies.

However, travel programs have advertising in the form of product placement, when a narrator drinks some kind of water, eat chocolate of the concrete trade mark, have remedy etc. On this case T. Rosenkranz (Rosenkranz, 2016) says that travel journalists today generate income and resources through entrepreneurial practices that have been previously deemed unethical.

M. Joseph Sirgy, P. Stephanes Kruger, Dong–Jin Lee, and Grace B. Yu say that Implementing the suggested programs and services should not only enhance tourists' sense of well–being but also increase the profitability and financial health of the tourist operators (Sirgy et al., 2011).

Simultaneously B. Cocking (Cocking, 2018) examines travel journalism as a form of lifestyle journalism. He argues that travel features arguably lack the political relevance and importance of their hard news counter–parts. Nonetheless, given its close alliance to the world's largest industry (tourism), the underlying ideological values of travel journalism are significant and worthy of study for what they reveal of the representational and narrative features of the genre, as well as the cultural and economic context in which it is produced.

We support the opinion, that travel journalists cannot know each traveler for whom they write, so they must imagine what a reader wants. So the subsequent journalism influences how tourists travel and engage with a foreign country and its inhabitants (Duffy, Mangharam, 2017). So journalist is oriented on the habits and mentality of his viewers, and tries to show how they can behave in the country, which he introduces to them.

4. Results

History of Ukrainian travel programs. Analyzing Ukrainian domestic television, the Ukrainian TV channels have flooded the wave of wandering television projects in recent years. Today, many leading TV channels are trying to diversify their broadcasting network with such programs, because they not only increase ratings, but also attract young people.

The first Ukrainian travel program is "At first glance," which began to appear on the TV channel Privat TV in Kharkiv in 1995–1996. Subsequently, the program was renamed "Not First Look". It`s author and narrator was Olga Kotlytska. And she went out for 20 years on the First National TV channel and 5 TV channels. During the existence of the program, 60 countries of the world were visited.

In 2004, for the Ukrainian audience, I. Sinitsyn began to show the TV project "Traveling with his eyes", convincing the viewer that "life is beautiful because you can travel." Traveling through different countries and continents, the team from Kyiv (2–6 people) talks about interesting facts, about the sights and peculiarities of the visited places, seen "with their own eyes"; communicates with local people, gets acquainted with local life.

Continues the wave of traveling topics STB TV with the program "Around the World" with Mikhail Kozhukhov in 2007. The main task of the program is to introduce the audience to the fact that it has not yet been possible to see any of the Ukrainian travelers. The program shows lost in the jungle temples and ancient cities, sunken ships, little–known cultural and historical monuments, tribes and peoples, the existence of which knew only few people.

In 2008, the author's program "Fairy of the Wanders" began to go out – it's a 26–minute program about the best places in Ukraine and abroad, its announcer – I. Zakharenko. It was broadcast on 60 channels in Ukraine. This program is cognitive, but not entertaining. The driver goes around the world and talks about places of interest.

In 2010, the "First National" released a cognitive–entertainment program "Around the World in 48 Hours." This is the first tourist real–life show in Ukraine. Travelers – a couple of narrators I. Posipaiko and N. Drizo, in less than half an hour, introduce the viewers to the new countries. The conductors have 48 hours to show the viewer a new city in Europe.

The exotic and extreme travel program of D. Komarov "World on the Outbreak" started on the TV channel "1+1" in December 2010. It is a "documentary–cognitive–entertaining" program on how people live on absolutely different laws from the rest of the globe.

In 2011, TV channel "Inter" presented the program "Ours". The two narrators Anna Yeliseyeva and Yaroslav Lodigin travel to one of the countries and show not only traditions and prominent places, but also pay attention to how Ukrainians live in these countries. This program shows Ukrainians who are successful in a foreign country.

In 2011 appeared one more program – "Cinderella for the Baskov". According to the concept of the project, the Russian singer Nikolai Baskov made a world trip with the winner of casting Irina. The singer acted in the role of guide, whose task was to give the viewer maximum information and show in a few days the most interesting places. At this year one more travel program was broadcast on "K1" channel "Proidysvit" – tells the audience where, when and how it is possible to save money in Europe. "Proidysvit" focuses on how to show life and rest as it is: how much it costs, what's interesting, how to get there, what to look for when buying or exchanging currencies. The concept of the program is such that each spectator could repeat the "Education" route.

Another program on K1 – "The Ukrainians" (author and presenter A. Surin). The essence of the project is not only to cross the continent along a given route, but also to reveal the autoculture of each of them. Surin pays attention to local attractions, customs, prices. The transfer can be really useful for those who are going to travel "on wheels".

In 2011 appeared another rating program – "Eagle and Rescue" (Orel i Reshka). In the scenario of the program, each weekend, two narrators go to different cities of the world. According to the rules of the program, one announcer must live on Saturday and Sunday for $ 100 (for European countries – 88 euros or more, according to the current exchange rate), and the other can spend unlimited funds stored on a gold card. To decide which of them will live as a millionaire, and who will survive, they throw a coin before each trip, and every time it decides an eagle or a tackle.

The "Mad Hitch" program came out on the "New Channel" screens in 2013. Two guys V. Moskalenko and S. Kapralov travel to Europe by hitchhiking. They do not pass the standard routes of tourists, they are looking for something interesting, extreme and dangerous. In 2014, the program changed the name to "1000 female desires" and so was changed the format. They still had to travel by hitchhiking, but they also have to fulfill female desires from ordinary spectators.

The NTN TV channel in 2014 presented the program "Poyekhali". It was positioned as an extreme–travel show. Each series – a new country, a strange city, an exciting kind of extreme sports. In addition to the satisfaction of the traveler, the spectator also received an exciting extreme experience of motorcycle, aviation, breakdance, BMX (tricks on bicycles) and much more.

In 2014, on the First National TV channel, the program "Notes on the Globe" was presented to the audience. Together with the creative group of the program, the audience of UΛ: channel has already got acquainted with the richest people on the planet – the Qatari, learned what a gift made to the Lebanese aliens, tried the Indian sari, were being in the Latvian prison, admired the newest buildings of the only new capital in the post–Soviet space – Astana.

Since December 2014 The Volkner Group project, called "Two–Wheeled Chronicles", launched in the media space. It`s authors and performers are Vladimir Mulyr and YarinaKvitka, still known as folk band "Folkwings". The idea of the project was to cycle around the various countries on bicycles and to study different countries, cultures, and find local flavor when traveling. The leaders live in a tent or in some of the locals, they also spend a minimum amount of money on their residence and try to manage goods from local markets. They tried not to choose tourist routes. Initially, their project was embodied in the radio program "Two–wheeled Chronicles", which came out in ether on Ukrainian radio "Beam" weekly from December 2014 to October 2015.

In 2016, the third installment was introduced – Marco, the son of a spouse born in February 2016 year during a journey to Australia. Within 6 months at 2017 year "Two–wheeled Chronicles" were broadcasted on the Public Television. In 2018 a continuation of the TV project was broadcasted by the TV channel "Tera". The program resembles a traveler's diary, which is being removed by the author and conductor VolodymyrMulyr. It does not have stories about the country, but it still introduces viewers to local cuisine, country, roads, and more, in the form of a video diary.

In 2014, the program "Eurochekin" appeared on the screens of the "UFO" channel. Two young friends, who have completely different tastes and views on life, go on a journey through Europe by car, so that once and for all, the dispute is resolved "is it better where we are not?". They visited 20 countries in a month and experienced all the bait and difficulty of unorganized auto–tourism. Narrators learned a lot about the rules of life in different countries, talked with Ukrainians who live or work in different parts of Europe. The program is useful for those who travel by car, because viewers in it can get information about what to do if there was an accident, what is it toll freeways (in Ukraine there are no toll freeways), how to pay fines for wrong park, etc.

In 2016, the TV channel "Inter" broadcasted the program "Around M". Announcer L. Nikitiuk, who traveled every week to a new country to make the world's first men's guide. And she did this through visits to foreigners.

The transfer of "Europe for a penny" initially started as a special project of the "Paragraph" program (2017–2018). After closing the "Abstraction", this program wound up on the TV screens on its own. An interesting format of the program – a young girl–leading M. Sebova herself travels to Europe's cities for 100–200 euros. And it shows the audience how to settle cheaply, how to save on excursions, and explore all the landmarks themselves, as well as acquaint with the locals and prepare local dishes.

In 2018, a new travel program "World of Treasures" appeared on the STB TV channel. The format of the program is completely different than ever had been presented on the Ukrainian television. According to the concept, eight pairs of participants undergo a quest in different parts of the world to find the main prize – 500 thousand UAH. Participants had to be in the role of street musicians, sculptors, producers, marketers; cope with the compass and look for hints on crowded squares; recognize buildings with old photographs and sets of small things; as well as learn to overcome their secret fears.

In 2019, the Ukrainian regional television channel " UA: Lviv" began to broadcast a documentary series of program "Megapolis". This is a documentary short program about the big cities of different countries. In 2018, this program was broadcasted on the TV channel "KRT". The program shows tourists, little–known attractions, local customs and history. The cycle includes 13 series for 30 minutes, each series consists of seven short stories devoted to a separate city. This is a genuine documentary program that does not contain any elements of the show and the presenter.

The trend for the travel show is to cross–link genres and search for new ones. It is also typically that many of them went live on short seasons, because channel managers and producers tried not to risk with long series and only checked, how much popularity will win travel programs in the Ukrainian market (Veremchuk, 2011).

We distinguished the following features of travel programs:

The novelty of the demonstration material. Many tourists are interested in traveling along the same route, which is described by the narrators of the program. They even call and encourage their viewers to do so. For example, the announcers of "Eagle and a Rescue" at the end of each program specifically hide a bottle with $100 and show their coordinates with the "treasure" to their spectators, so that they went on a journey and found a hidden gift.

Shows unknown places. Also, such programs show countries, cities or places that for ordinary tourists are unknown and sometimes also closed. For example, D. Komarov, the program leader of "The World on the Outback", visited Tefe (Brazil) in the capital of piracy, where it is dangerous and every foreigner may perish. In 2017, a well–known British traveler, E. Kelty, died there. D. Komarov in the program repeated the British route and met with local pirates.

Aesthetic pleasure from the program. People travel to see the mountains and rivers, historical monuments with their own eyes. But not everyone has the opportunity to travel, so with pleasure they watch such programs, where the TV creator, videographer and photographer as much as possible try to convey the beauty of landscapes and sights of architecture. They do this very well and professionally, that even the constant travelers with enthusiasm watch such programs.

It`s rather strange, but on Ukrainian television there are no travel culinary programs. Though, Lynch Bernerdine exemines that such programs are one of the earliest forms of culinary television, the food/travel program. The vicarious travel opportunities such programs offer are explored to reveal the lifestyle aspirations of contemporary audiences (Lynch, 2018).

From the above–mentioned travel programs that appeared on Ukrainian TV channels in the modern broadcast network, viewers prefer to watch such travel programs: "The World on the Outback" and "The Eagle and the Rescue", which are the most ranking, have a long history on the air. In order to understand the secret of their success, we will analyze these programs in more detail and present the results of the survey of viewers of these programs.

So, "The World on the Outback" appeared on the screen on December 11, 2010. The crew consists of two people. The author D. Komarov and the director of the video. D. Komarov is a non–changing program narrator, and the video directors were 3. The program is published in Russian. The program is released on the Ukrainian TV channel "1+1", and is also broadcasted on Friday "Friday" and the Belarusian "Belarus 2". From 2010 to 2019, 10 seasons, 151 issues lasting 60 minutes were broadcasted.

Every season "The World on the Outback" is a series of programs devoted to one country. D. Komarov "hunts" on the exclusive – lives in predators with wild tribes, takes part in exotic rites, in short, shows places not damaged by civilization. It is interesting that D. Komarov travels to countries where it is not accepted to travel with tourist tours. The program allows the viewer to see rare traditions and unique rituals, incredible acquaintances with aborigines.

The idea of the program – to go as far as possible from the standard. And if it is a tourist place – to look for an unusual approach, display it in an unusual perspective: to find some unusual "chips", rituals, traditions.

D. Komarov believes that today practically there are no places where there are no tourists at all. However, there are still places that could not spoil civilization. And that's where he travels.

"Eagle or Rescue" is a cognitive TV program about travel, which goes on TV channels Inter, K1. Also, it was broadcasted on TV channels from other countries – "Friday! (Russia), Seventh Channel (Kazakhstan), TTV (Poland), Belarus 2 (Belarus), 3+ (Estonia) .

On the 13–th of February, 2011 – the first show of the program "Eagle or Rescue" on the TV channel "Inter" took place. Currently, there are 21 season, 430 issues. The program had 17 presenters. Unlike the program "The World on the Outback", which positions itself as a documentary–cognitive–entertaining project, the program "Eagle or Rescue" is a cognitive– entertaining program with elements of the show, which lasts 37–55 minutes. The program is also available in Russian.

In the scenario of the program, each weekend, two presidents go to different cities of the world. One presenter must live on Saturday and Sunday for $ 100 (for European countries – 88 euros or more, according to the current exchange rate), while the other one can spend unlimited funds stored on a gold card. To decide which of them will live as a millionaire, and who will learn to survive, throwing a coin before each trip, and every time he decides an eagle or a tackle.

In contrast to the "World on the Outback", where the team consists of only 2 people, the program "Eagle and Rescue" of both hosts is accompanied by a crew of 5–6 people.

In "Eagle and Rescue" the duration of the trip is 2 days – weekend in the world–famous tourist city of the world, with acquaintance with the famous and well–known tourist destinations. The main task of the program is to entertain and give you application information about your destination. The program seems to become an advertising guide: it shows scenic landscapes, gives advice on places of leisure, cuisine, entertainment and other tourist information.

The tradition of the program is that from the 2nd season, in each city, the leaders hide a sealed bottle, inside which are wrapped up $ 100 with a note that the viewers could find them. The lucky man who has found the treasure can send a photo or video proof to the address indicated in the note.Every season the travel–project "Eagle and the Rescue" rose in the rankings higher and the higher, along with expanding the geography of the shows – in addition to Ukraine and Kyrgyzstan, the project saw the audience of Russia, Kazakhstan, Belarus and Moldova.

So, two programs are broadcasted on Ukrainian television channels 7–8 years. Each of them offers its own special format and always tries to surprise the viewer, keep it in tension and interest. Also important elements of the success of travel–shows are the charisma of the narrator and operator's work. In the "Eagle and Rescue", the conductors are recognizable faces, the journalists behave naturally in the frame. And the leader of the "World on the Outback" D. Komarov became famous due to this program and is now one of the most enviable bachelors of Ukraine. D. Komarov believes that travel programs in Ukraine will never be too much – although there are already many of them at the moment. Firstly, there is a high cost of the product, while organizing even a modest film expedition to several people is "tens of thousands of dollars." In his opinion, it is much more profitable to buy a ready–made foreign product than to take off his own. But despite the high cost on Ukrainian TV channels there were and there are quite a variety of travel programs.

If you analyze the video of these programs, it is worth noting the professionalism of filming. I. Posipaiko notes that the technical production of the show is not complicated: it is enough to have camera, four lenses, sheikdom, lamp, operator and two narrators (Veremchuk, 2011), as well as a smartphone. For example, in the program "Europe for a penny" there are cadres, where the host shoots only on her smartphone. And in the program "The World to the Outbreak," where D. Komarov solves the Brazilian piracy center (season 10, 13 release of the program), he warned the viewers who would shoot on one small camera, on glasses with a small built–in camera, and record on Voice recorder in order not to attract unnecessary attention.

Results of the survey. We interviewed 400 regular viewers of travel programs. There were questions where respondents could choose only one answer option, and there were also questions that contained several options for answers. Also, viewers of TV programs were given the opportunity to add variants of answers by their own. The following age groups were interviewed –

18–24 years old – 47.5 % of respondents, 25–40 years – 37 %, 41–50 years – 10.5 %, 51–65 years – 2.5 %, 65 and more – 2.5%. The survey was attended by 76 % of women and 24 % of men.

Such an uneven distribution is because the large part of respondents was students and lecturers of the Department of journalism, National University Lviv Polytechnic, and they are mostly women.

According to the survey 42 % of respondents viewed travel programs at least 1 time a week, 37 % once a month, only 7.5 % of respondents are very fond of this genre and watch travel programs every day. Other respondents are watching the transmission of this type of genre when there is a free moment or when they accidentally come across on TV or the Internet. But they still refer to themselves as permanent viewers of travel programs, because they look at them for years, although rarely. It is interesting that the audience of travel programs watch them on TV and on the Internet (the official pages of TV channels and broadcasts in a Youtube) is almost the same – 49 % and 49.5 %, and 1.5 % of those who were surveyed watch such programs on the TV and on the Internet.
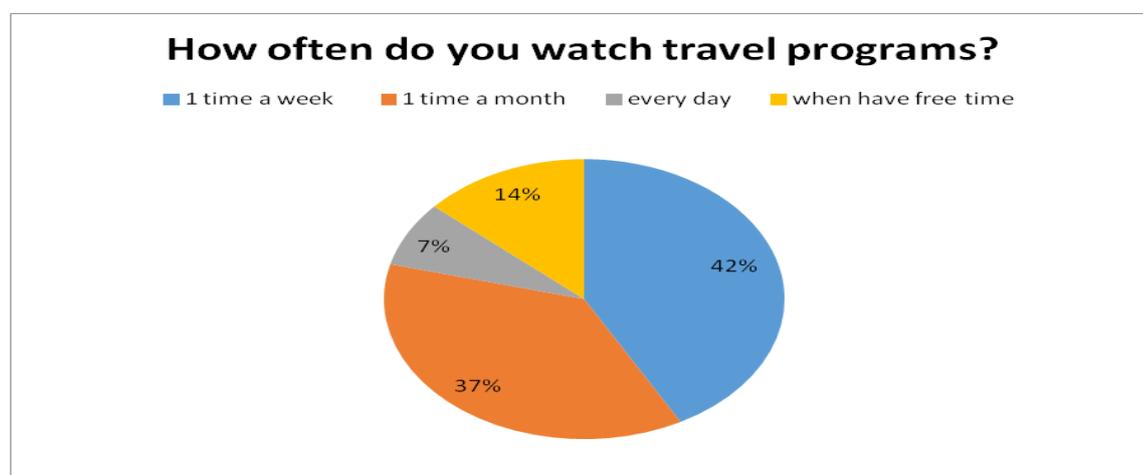

Fig. 1. How people watch travel TV-program

The most popular among the spectators are the programs – *Eagle and Rescue* (76 %), *The world on backside* (65.5 %), *Zarobitchany* (22 %), *Eurocell* (13,5 %), *Europe for a penny* (9.5 %), *Around M* (4.5 %), *Around the World in 48 Hours* (3 %), *The Fairy of Wanderings* (2.5 %) and *Megapolis* (2.5 %). Other programs are viewed by 1% of respondents. It should be noted that the first four programs are currently broadcasted on television and they have good ratings, so the respondents are watching them. Other broadcasts are only on the Internet and they were filmed a few years ago, so the information they provide is not always relevant, especially with regard to prices and timetables for transport, visas, etc. 50% of respondents answered that they prefer only Ukrainian programs, 28 % besides domestic watch also other programs that are not manufactured in Ukraine, and 18.5 % do not pay attention to the country of production and the language of the program at all, and it is important for them to get interesting content and format of transmission. Only 3.5 % of respondents favor only foreign transmissions. Among the foreign programs popular are *Anthony Bourdain: Parts Unknown* (USA), *Planet Earth* (United Kingdom), *Departures* (Canada), *An idiot abroad* (United Kingdom), *Passport that's it Europe* (USA), *Time* (Russia), *Woman at the End of the World* (Poland), *Life of Others* (Russia), *Survival with Edom Sheport* (Russia) and others.

The audience pays attention to the narrator and content of the program. It is important for viewers who is announcer, how he behaves on the camera and his charisma (57 %). Also, the audience draws attention to such fact in the program as how complete the information is, how truthful (68.5 %). The viewers pay attention to the realistic information presented in the program and whether it is possible to recreate the route of the presenter (52.5 %). It is equally important and which frames are selected for programs and their quality (19.5 %). Also, the audience draws attention to the practical tips and recommendations that guide the program (53 %). And the

presence of the narrator in the frame is not important for the audience, only 4.5 % believe that he necessarily must be present in the frame. A large majority of the audience (86.5 %) is convinced that information about the country in the travel programs should be presented objectively, it should show not only tourist routes, but also unsightly places and customs and traditions of the region. 54 % of the respondents repel (dislike) the false information that is provided in the travel programs. And 34 % is unpleasant, disgusting, when the conductor pings to the camera, behaves not naturally, exaggerating the situation. 10% of viewers cannot watch shocking and aesthetically–unattractive footage. Also, viewers do not like the travel–advertising programs.

In spite of this, 69 % of respondents trust the information which is provided in the travel programs they watch. Only 11 % do not trust at all, and the rest of the audience is trying to critically analyze the information that is presented in the programs.

Accordingly, the audience is the most interested in the information about interesting place for tourism and leisure (89 %), the history of the country, its development (49 %), catering and accommodation prices (55.5 %), earnings and attitudes towards migrant workers (26, 5 %), features of the route, preparation and a way to get to the sights (38.5 %).

As for the genres of travel– programs, most viewers love to watch the reality–show (71.5 %), where everything happens in their eyes, leading an intrigue and risking in their lives. Such programs include the program "The world on the outback", some series of "Eagle and Rescue". 7,5 % of the respondents prefer entertainment shows, where the narrators show exotic places, beautiful landscapes, strange and extraordinary things, as well as experimenting with everyone ("Let's go" program). 10% like travel program–transformation, where journalists come abroad to try different professions. To such a genre of the program belongs "Zarobitchany", where the presenter in each country is hired to work and tests the laborer's bread on his own. 6 %, in addition to information about the country, want to hear and see the real stories of the lives of local residents, to find out how they live in these or other localities, countries. Elements of this genre are in the program "The world on the outback," and the to the life story genre entirely corresponds program "Our". 2.5 % enjoy the easy and freeware format, where there are various games, fun, quests and competitions ("Treasures of the World "). Also, 2.5 % of television viewers like playing travel show with clear rules about dating, and in the Ukrainian media space broadcasts the program "Around M", which belongs to this genre.

Although viewers love to watch travel programs, but the length of transmission is important to them. Only 4.5 % are ready to watch the program longer than 45 minutes, the most optimal duration of the travel program is 31–45 minutes (39 %). 36 % of viewers are convinced that the program should last from 21 to 30 minutes. There are some (10 %) who believe that it is enough and up to 11–20 minutes to provide basic information about the country. But there are 10.5 % of viewers, for whom the duration is irrelevant, they can watch the travel programs for a long time and enjoy them.

Interesting for 29 % of spectators will be thematic travel programs about diverse types of hobbies in different countries (fishing, handmade, hunting, etc.), culinary travel shows (42.5 %), education in different countries (41.5 %), secular chronicles, life stories of famous people living in one or another country (30 %). Also, viewers are interested in the culture of countries, art, theaters, extreme rest, etc.

Successfully picked up and well–known narrator of the travel program contributes to the success and ratings of it, so says 59 % of the respondents. Only 19 % of those who polled believe that a well–known lead person does not influence on program ratings, and 22 % of viewers are convinced that it matters whether this well–known leader fits into the program format.

So, travel programs are interesting to the audience, they are popular, and most importantly, they encourage their viewers to travel (76 %). With the introduction of no visa regime Ukrainians began to travel more. In 2018, the number of tourists increased by 6 % compared with 2018. Every third Ukrainian travels alone, every second – in the company of relatives or friends, so it's so important for Ukrainians to show how to plan their own journeys on their own. Although Ukrainians travel twice less than Europeans, but plan to increase the number of trips abroad almost twice in the next two years – this is the result of a study conducted by VisaGlobal Travel Intentions Study 2017. And Ukrainians are traveling on a small budget. According to the received data, on average Ukrainian citizens spend on travel $ 979, which is almost twice less than the average amount worldwide – $ 1.793. And this is on 12.9 % more than

in 2017. Overall in 2018 Ukrainian tourists received services related to travel on 7.82 billion dollars USA, which is on 9.8 % more than a year earlier. Ukrainians often travel to Poland, Hungary, Moldova, Romania, Belarus, Slovakia, Egypt and Turkey. It is expected the demand and increase of trips to Germany, Italy, Spain, Greece and Denmark, Austria and Cyprus, Latvia, Bulgaria, Czech Republic, Estonia and Switzerland.
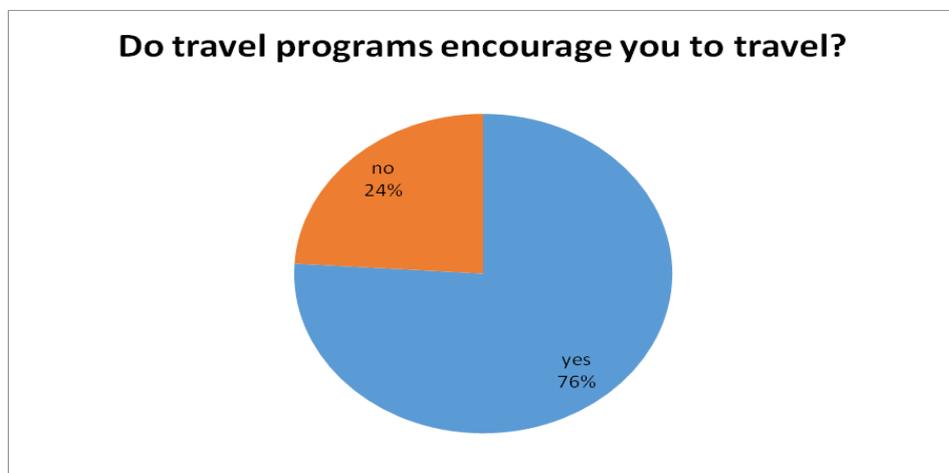
Fig. 2. Do travel programs encourage people to travel?

5. Conclusion
As we have written above our respondents answered that well known narrator increases the ratings of the travel program. But in the history of travel programs in the Ukrainian media market there were already such situations that well–known faces of the leaders did not help to increase program ratings, and in general, not known before, the narrator became the brand of the channel and the program. A vivid example is D. Komarov, the leading program of the "World on the outback" program, which, before the release of the program, was not known and now he is one of the most recognizable television faces. Not increased the ratings of the the program "Cinderella for Baskov" the famous Russian singer N. Baskov. In our opinion, he did not fit in the format of the transmission and looked in it not natural. And the fact that the program, despite the interesting format did not bring the expected ratings, we also refer to the unsuccessful selected presenter.

At the same time, it is important for viewers to watch travel programs with common, natural narrator, which behaves as his audience and has the same problems. It is confirmed by the program "World on the outback", which is one of the most popular in Ukraine.

So, based on the theoretical and empirical research we offer our recommendations for creating successful rating programs:

Targeting the tastes of the audience. In order to survive the travel project must be oriented towards a wide audience and, apart from the cognitive and documentary component, have an entertainment component as well. According to Dmitry Komarov, "difficult mountain climbing or car rally, reproduction of endangered species of birds in the jungle, or detailed recipes for sauce to rice by breeding recipe is definitely interesting, but only for a narrow circle of people. You need more vital topics, as well as situations that the viewer could try on himself in person. At the screen, a person must rest. Sergei Mamayev believes that the travel–show is currently to be "either the most insolent, or practical" (Veremchuk, 2011).

Leading celebrities or fans of their cause. The well–known and recognizable faces of the narrators help the program to attract attention to the project and attract the audience. M. Sebova believes that the announcer should be "alive" and natural in the frame, not afraid to show itself as it really is, though it is really difficult. You need to live everything in the picture just as you would have lived all these moments in real life. Few people can do this. Those who can become better (Yurkevichus, 2017). And true fans of their business will go to various risks and dangers to show the best moments to their audience. D. Komarov tells us that the most difficult thing is to gather a team of like–minded people and real fans of travel, which are ready not to regret themselves and

are able to see what will then be interesting for schoolchildren, housewives and businessmen (Veremchuk, 2011).

Not a program format. It's hard to surprise the current viewer, there is a need to offer something that he has not done yet. Therefore, standard programs are not so much interested in the audience. I. Posipayko, author and host of "Around the World in 48 Hours," also notes that formatting is not typical for travel programs: "I have never seen purchased and adapted tourist formats, I'm not sure what it is. After all, everything is very authorial – this is the editorial work and the charisma of the narrator, in the end, good luck, such an adaptation is impossible. Tourist projects are all very personal. "In particular, even technically and organizationally to get on the same events, the same places are very difficult (Veremchuk, 2011).

Presence effect. There should be a "presence effect" in the travel programs. It is the presence effect that we consider the main success factor for any travel program. After all, if there is this factor – it is the viewer's trust. This program looks realistic, it is full of emotions and feelings.

Coverage of information from the positive and negative sides. Typically, Ukrainian travel–oriented programs prefer the coverage of only "good" information about a particular place/city/country. In addition to the "pluses" it is important to present both the negative sides, if they are really important. Such a two–way content feed will ensure the viewer's confidence and the ability to create his or her own opinion about the particular object of the story. It will also be correct in terms of journalism standards and will act as a "balance of mind" standard. The country/city must be displayed realistically, not decorated.

Hybridization of genres and creating new ones. According to research results, there is not one "best" theme for travel programs that is, depending on your preferences, viewers like different topics. Successful programs are those that combine multiple themes. Accordingly, such a wide range of topics requires the combination of several genres to professionally and harmoniously provide one or other types of the information in travel program.

Combine the themes and cover them as much as possible. According to data, the most popular programs are those that provide a variety of information, combining topics. These can be combinations, such as information about the history of the country, its current economic status, prices, tourist attractions and places of entertainment (if the main focus is the country). If the main object of the program is city/village/place – you can highlight information about the history of origin, local population, prices, traditional food and way of picking up. Travel programs are definitely a positive phenomenon in the Ukrainian mediaspace, because they obey informative, communicative, cultural and recreation function. Moreover, they encourage people to travel more, and it`s positively good.

However, there are free niches in the thematic diversity of travel programs. Thus viewers would like to watch travel programs about hobbies in different countries, food and education.

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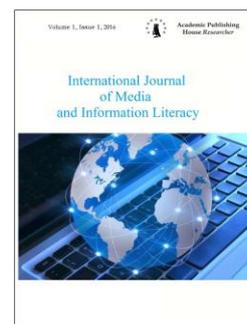
Cultivating the Skills of Systems Thinking in the Context of Fostering the Basic and Professional Competencies Associated with Media Education and Media Literacy

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Abstract

This paper examines some of the key mechanisms for cultivating the skills of systems thinking using methodologies such as the theory of inventive problem solving (TRIZ) and algorithms for solving problem situations (ARPS) in media education. The author puts forward a suggestion that the realities and needs of the present-day economy and its transition to the fifth and sixth technological paradigms will transcend traditional methods of education, bringing about change in approaches, methodologies, and objectives associated with the educational process, with a focus on replacing extensive forms and ways of teaching and learning with methods related to the intensive development of skills and professional competencies associated with media literacy and media education.

A key objective in this context is to cultivate and foster the skills of systems thinking, which implies a capacity for strategic planning and design and creative solving of non-routine problems and an ability to detect inconsistencies and interdependencies in media texts and media messages. In this context, the paper brings forward several tools for fostering the skills of systems thinking, which are as follows: case problems, systems thinking tests, and systems mapping.

The paper examines some of the key theoretical and applied aspects of the theory of inventive problem solving and algorithms for solving problem situations in the media sphere. The author's conclusion is that the TRIZ–ARPS methodology can be employed quite efficiently in fostering the basic and professional competencies associated with media literacy and media education.

Keywords: systems approach, systems thinking, TRIZ, ARPS, media literacy, media education, media context, media content, systems mapping.

1. Introduction

The transition of the global economy to the fifth and sixth technological paradigms is causing an exacerbation of the issue of "redundant people" – individuals who objectively cannot be employed anywhere within the real sector of the economy. The risk of being in this category may be posed to those in the employable population due to their lack of knowledge of the latest methods for operating complex systems, as well as low levels of motivation and being unprepared to be trained and retrained.

In nations characterized by permanent economic recessions and most of the population living below the poverty line, these individuals are objective potential sources of destructive social

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conflicts. The destructive nature of such conflicts is associated with the absence of a realistic program for sustainable development and a strategy for building social capital. In a climate like this, it appears to be advisable to focus on cultivating the sought-after skills of systems thinking, enhancing the level of media education and media literacy among the population, and fostering the skills of critical perception of information and interpretation and analysis of media texts (Silverblatt, 2018).

In this regard, there is a need to replace traditional approaches and models of education with those predicated upon the principles and values of development-focused pedagogy, focused on employing systems modeling and design, fostering cognitive abilities and media and information literacy, and cultivating emotional intelligence. An alternative to the traditional approach in teaching and training a workforce in a climate of changing social conditions is to shift to a strategy of sustainable development, with a focus on synchronizing the basic and professional competencies, abilities, and skills with the needs of the economy and the labor market, determining the growth points, and creating a multifocal system of administration.

2. Materials and methods

In conducting this study to explore a set of mechanisms and tools for cultivating the skills of systems thinking in the context of fostering the basic and professional competencies associated with media education and media literacy, the author employed the following key methodological tools: the theory of inventive problem solving (TRIZ), as a methodology for fostering the skills of systems thinking based on the principles of conscious, purposeful, and manageable thought processes; algorithms for solving problem situations (ARPS), which imply the availability of problem cases and situational problems for identifying contradictions, as a key factor for the development of a creative intellect.

3. Discussion

Media literacy is one of the key competencies nowadays. The rapid development of information and communications technology has brought about a number of issues regarding the way people become aware of, perceive, and reconceptualize information, which very often takes on the form of a manifestly manipulative narrative that can produce misleading discourses.

When people misunderstand or have a distorted idea of reality and are unable to assess objectively what is going on in society and certain forces are artificially creating conflict and stressful situations, this may give rise to the threat of reality getting dehumanized. Accordingly, in today's climate of information overload, there appears to be a need to cultivate and develop the cognitive skills of analytical, critical, and systems thinking and foster the skills of media hygiene.

Currently, the issue is not being given the attention it deserves. So far, the greatest success in the area of the development of media education has been achieved by commercial establishments, whilst government institutions, schools, and institutions of higher learning have acted only recently to incorporate programs on media education into the curriculum. For the most part, today it is mainly the teacher's initiative to employ practical cases in the educational process that is helping put into effect the principles and objectives of media education.

In an interview published in the journal 'Communication Today', media education experts A. Fedorov and D. Buckingham give a positive estimation of the prospects for media education and media literacy, which, in their view, will develop further as new technology and media emerge. On one hand, this will stimulate the emergence of independent sources of information. On the other hand, there will be exponential growth in the amount of information, which, in turn, suggests a need to cultivate the basic and professional skills of media literacy, taking into account factors such as cross-cultural and multi-cultural diversity (Vrabec, 2016).

The issue of media education and media literacy has been the subject of increasing research focus. It has mainly been explored in the context of scientific literacy and critical media education, which are gaining increasing relevance in today's climate of technologization and digitalization throughout society (Kendall, McDougall, 2012; Tisdell, 2008; Lee, 2018; Tully et al., 2020).

In this context, the cultivation of the skills of media literacy is of relevance for all age groups, with a focus on the use of outside-the-box, creative methods in media education. In particular, in the process of media-education of senior citizens, who more than any other section of the population are in need of this type of education, including the development of a range of

competencies and skills that are essential for working with information sources, using, creating, and critically analyzing media texts, and understanding how the latest technologies and media work, it may help to employ interactive methodologies and conduct creative workshops (Rivinen, 2020; Petranova, Vrabec, 2016).

No less relevant is the cultivation of media competencies through the various contexts of daily life and a "culture of participation", with a focus in media education on enhancing young people's level of civic engagement, engaging them in the area of social practices, fostering in them the skills of monitoring, control, and examination of the work of government institutions, inculcating in them the principles of equality and tolerance, and helping them get rid of various stereotypes and prejudices (Kahne, Bowyer, 2019; Weninger, 2018; Joanou, 2017; Erba et al., 2019; Cubbage et al., 2017; Sekarasih et al., 2018).

Researcher M. Dezuanni has analyzed the media-educational potential of the popular game Minecraft, which is believed to foster children's digital media literacy across the following four nodes: digital materials, media production, conceptual understanding, and media analysis (Dezuanni, 2018).

Thus, in this context, media literacy can be defined quite broadly – for instance, as a collection of skills and abilities that enable one to analyze, evaluate, and create a media product using the skills of systems, critical, and analytical thinking. In the view of D. Buckingham, media literacy is not a static phenomenon but implies a sort of dynamic set of skills and abilities that is determined by the situation in the markets and the special nature of the development of social relations. According to the scholar, fostering media literacy may involve the following: developing skills in handling technology; raising awareness of new marketing practices and enabling one to resist commercial persuasion; encouraging active citizenship and participation in civil society; promoting creative and artistic self-expression through the use of new media; delivering the subject curriculum in more exciting and relevant ways for "twenty-first century learners"; encouraging the development of a globally competitive media content industry; developing human capital for the emerging media and technology industries of the knowledge economy (Buckingham, 2009: 14-15).

4. Results

Based on the Coursera Global Skills Index and the Hays Global Skills Index, a map has been created for a set of core skills and competencies required in the areas of technology, business, and data science, which includes cultivating media literacy and developing the skills of critical and systems thinking, which are central in media education and are among the top 10 soft skills to be fostered in general and professional education (GSI Coursera, 2019; GSI Hays, 2020).

In this context, it is worth noting that in large part this trend is linked with changes in the very nature of labor in today's world and the intervention of artificial intelligence and Big Data in the area of professional employment, when it is no longer enough to just possess the hard skills needed to do the job and there is a need to also develop a set of soft skills, with a particular focus on developing one's ability to work in a team, developing one's leadership qualities, being adaptable and flexible in learning, developing one's cognitive abilities and emotional intelligence, and enhancing one's level of media and information literacy (Pate, 2020).

Lately, the need to develop soft skills has been emphasized by participants in the World Economic Forum in Davos, which is a platform for shaping the future of the new economy and society. Of particular importance are a combination of "digital" and "human" factors in the new economy, the increased role of communicative, managerial, creative, and leadership skills, the ability to analyze and critically conceptualize information, and the capacity for systems-structural thinking (Jobs of Tomorrow Mapping, 2020).

In this context, the author recently conducted a study aimed at assessing student youth's level of media literacy and investigating how they perceive and assess the latest global trends in the media sphere. The study engaged first-to-fourth-year university students taking the integrated course 'Democracy: From Theory to Practice', which incorporated a special module on media education. It was conducted by way of surveys in Google Forms and group chats in the Telegram messaging application. The average age of the participants was 19 years. There were a total of 329 respondents.

The answers to the questions in the questionnaire confirmed the trend of a shift of attention from the area of the verbal to the area of the visual, based on the principles whereof models for

managing both mass and individual consciousness tend to be created. To the question about the amount of time they normally spend surfing the Internet, most of the survey participants responded by saying it was no less than three hours a day, with 52.6% of the respondents focused primarily on looking for and consuming entertainment-related content. At the same time, 63.2% of the respondents confessed to spending less than one hour of their time on educational content. It is obvious that there is a decline in youth's interest in educational content, compared with its entertainment-related counterpart.

Table 1. Respondents' Level of Online Activity

	1 hours, %	3 hours, %	5 hours, %	Over 5 hours, %
How much time a day do you spend looking for/consuming entertainment-related content on the Internet?	28.9	52.6	15.8	2.6
How much time a day do you spend looking for/consuming educational content on the Internet?	63.2	31.6	5.3	0

As for social networks, about 63 % of the respondents said they spent quite a lot of time (3–5 hours a day) communicating or consuming some kind of content over such networks. That said, just 29 % were found to be active users of social networks (i.e. those who produce content of their own), whereas 71 % were found to be passive consumers of someone else's media product.

Of particular interest are the study's findings on the degree to which the participants view themselves as media-educated. The question was answered in an affirmative by 63.2 %, with the rest, 36.8 %, not regarding themselves as such. That said, just 7.9 % of the respondents were found to have attended thematic workshops, special courses, and summer schools on media education; 28.9 % were found to have attended an activity of this kind just once, whereas 63.2 % confessed to having never attended one.

Table 2. Respondents' Participation in Thematic Activities on Media Education

	Yes – a number of times, %	Yes – just 1 or 2 times, %	No, %
Have you ever attended workshops or courses on media literacy?	7.9	28.9	63.2

As evident, the percentage of respondents found to approach the issue of their media education in a systematic fashion is critically low – and that is considering that the overwhelming majority of the participants were found to, actually, think of that level as high. This is explained by the findings from the survey proper, as well as the findings from an analysis of the students' solving of situational and other problems as part of the course 'Democracy: From Theory to Practice'. In particular, in terms of the question 'How would you define the concepts of critical and systems thinking?' the majority of the students were found to have a superficial idea of both concepts, with the definitions they provided being, for the most part, a tautology and lacking in being complete and well-reasoned. Nevertheless, 93 % were found to view fostering the skills of critical thinking as essential in media education, and 94.7 % said the same about fostering the skills of systems thinking.

Likewise equivocal were the findings from an analysis of the respondents' level of trust in the media. Just 19 % said they had absolutely no trust in the media, and 52% said they trusted the media unquestionably. These results indicate quite a low level of being critical in evaluating the job done by the media – and that is considering that the overwhelming majority of the participants were found to be inclined to, first, trust state-run media outlets and, second, trust major online ones. The level of trust in social media influencers and major bloggers was under 15 %, and that in social networks was just 25 %.

Thus, the study's results indicate, on one hand, a somewhat inflated self-assessment when it comes to the level of development of media competencies, and, on the other hand, a really low level of media education and media literacy, with most misunderstanding the basic principles and mechanisms of working with information, fact checking, and analytics.

Based on the latest approaches to media education, the development of media literacy tends to take place in the context of the development of so-called "scientific literacy" – through integrated inter-disciplinary teaching by way of practical cases and problems. In this regard, it is worth noting the systematic nature of media education, which implies the use of an integrated approach to working with information. Consequently, of no less importance is the development of the skills of systems thinking – as an essential component of basic and professional media education.

Definitely of note is the fact that the use of the systems approach and algorithms for fostering the skills of systems thinking, along with those for fostering the skills of analytical and critical thinking, is currently a global trend, with the above increasingly viewed as key managerial competencies.

Systems thinking is the antipode of reductionist thinking, and may be viewed as systematic thinking about thinking (Dominici, 2012; Meadows, 2008).

Researchers B. Richmond and P. Senge both have suggested that systems thinking is the essential ability to see the general in the diverse and to think about how something dynamically interacts with other entities. The two scholars are convinced that systems thinking is linked with cognitive tools for exploring complex dynamic systems and models and schemes for cause-and-effect linkages and relationships. It is connected to one's worldview in its structured integrity and diversity of relationships (Richmond, 1994; Senge, 1990).

J. O'Connor and I. McDermott construe systems thinking as a special ability that is associated with the art of abstract thinking and implies the capacity for generalizing the particular and detecting relationships and consistent patterns between entities (O'Connor, McDermott, 1997).

L. Sweeney and J. Sterman define systems thinking as the ability to assess the behavior of a system in its non-linear dynamic complexity taking into account the mechanisms of positive and negative feedback, with a focus on identifying the system's behavior patterns within the boundaries of mental and formal models (Sweeney, Sterman, 2000).

Thus, in systematizing a set of definitions of systems thinking, one can identify several aspects that characterize it as a system of cognitive abilities and methodological instrumentariums for employing them in media education, which are as follows: capacity for abstractive thinking and analysis of several points of view; ability to solve problems with a vague structure and multiple purposes; ability to find new ideas in problem situations, when there are no off-the-shelf algorithms available to use; ability to identify interrelationships and interdependencies between a system's components and between various systems; ability to comprehend a system's complex dynamic behavior; ability to forecast changes and their effect on the operation of a system and an environment.

What is clear in this context is that it is all about a combination of various cognitive abilities, including the skills of analytical, critical, and systems thinking, which together facilitate developing an integrated insight into specific problems to solve them. In a generalized form, this interrelationship can be expressed as a hierarchy of abilities, as systems thinking appears to be predicated upon the capacity for the analysis and critical conceptualization of information.

Thus, fostering the skills of systems thinking implies not only and not so much preparing a specialist with a certain amount of knowledge that the person will be able to use in work but cultivating in them the skills of strategic planning and multi-tasking and the ability to approach the identification of consistent patterns and interrelationships between sets of components in an integrated manner.

Fostering systems thinking is directly linked with solving practical problems. Therefore, a crucial aspect of the process of media education is its practice-oriented, applied nature. The skills of systems thinking can be developed by way of special educational-professional activity with a view to obtaining the more effective solutions to problem situations. For this purpose, the learning material should be not descriptive but problem-oriented, contain a specific problem, and feature cases solving which requires a command of relevant methodologies of integrated analysis of media texts and information.

Table 3. Indicators of Systems Thinking and Methods for Cultivating It

Indicators of systems thinking in media education	Methods for cultivating systems thinking in media education
– systems organization of information; – locating alternative sources of information and ways of searching for it; – systems analysis of media texts and sources of information; – combining linkages and dependencies in analyzing information; – assessing the process and outcomes; – dynamic modeling and forecasting	– systems approach; – theory of inventive problem solving; – algorithms for solving problem situations; – systems thinking tests; – morphological analysis of a system; – situational tests; – creation of simulation models

An effective tool for cultivating the skills of systems thinking in media education is the theory of inventive problem solving (TRIZ) (Altshuller, 1999). Based on research into the dynamics of the development of technical systems, scholar G. Altshuller undertook to create what would be termed the "general theory of powerful thinking", which laid down the principles of organization of creative activity and activity related to non-routine solving of problem situations throughout the diverse fields of human activity, including science, arts, and media.

The TRIZ–ARPS methodology is a set of exercises incorporating practical cases that contain problem situations and can be solved via the identification of contradictions. An option of this type of exercises are situational problems and simulation models, which can help cultivate and develop the skills of planning, systematization, communication, critical conceptualization of information, etc.

A situational problem in media education can be composed of the following three key elements: 1) a scenario – description of the situation; 2) various question formats – e.g., questions with the choice of selecting or providing the worst answer option, questions with the best and worst answer options, and questions with an assessment of the answers offered; 3) a set of possible answers on the scenario. Thus, problems of this kind are typically solved by way of an algorithm for solving problem situations.

For instance, in today's climate of proliferation of fake news and misinformation, especially in relation to the COVID-19 pandemic, of special importance is one's ability to perform a critical analysis of related messages and information and follow a set of rules designed to help prevent the dissemination of false information, which includes the following:

1) Stop and think.
2) Check your source.
3) Ask yourself: Could it be a fake?
4) If you are unsure whether it is true, do not share it.
5) Check each fact, individually.
6) Beware emotional posts.
7) Think about biases (Spring, Carmichael, 2020).

It may be possible to solve the problem case 'Disinformation and Fakes amid the COVID-19 Pandemic' using a systems analysis methodology such as TRIZ–ARPS. Based on the logic behind this approach, we, firstly, can isolate a certain pool of information on COVID-19 available in the media that potentially is viewed by us as untrue and manipulative. For instance, this may be messages aimed at sowing fear and panic in society indicating the extent of the virus in China, conspiracy theories branding the Covid-19 outbreak as a "big pharma plot" or a "bioweapon unleashed on the world", disinformation aimed at inflaming the divisions in European countries, etc. (Covid-19 disinformation, 2020). This pool serves as the problem description (scenario) of our case.

Secondly, based on analysis of information in the media, we can come up with a set of questions answers to which will help establish a number of facts, namely:
– Who could benefit from this kind of information?
– Who would rather this kind of information never came out?
– Is this information targeted to a specific target audience?
– Which source of information (media outlet) was the first to report this information?

– Who is the author of the material? What is his/her background?
– Who is the beneficiary of the resource?
– Who could possibly be commissioning the production of the material?
– How objective is the author in his/her judgments?
– Does the material contain any hidden modalities or estimations?

Thus, by modeling a situational problem case after a specific example, we can put together a matrix of weak and strong questions and answers that can help identify apparent or possible contradictions in media messages, which can help foster a systems vision of the problem.

In addition to situational problems, another suite of exercises on fostering the skills of systems thinking is the systems thinking test, which is comprised of a set of numerical, verbal, and logical problems. The test is aimed at assessing one's ability to work with various types of information and analyze various processes, which requires quite advanced skills of systematization and searching for consistent patterns in logical sequences and in structural and cyclical schemes. These tests can be employed for the integrated investigation and assessment of one's skills in working with conceptual and abstract problems as part of an analysis of media texts.

A significant tool for fostering the skills of systems thinking is systems mapping, a method for constructing both regular and digital models of a system that involves defining all its elements, subsystems, and linkages and determining all interrelationships and interdependencies between them. Systems mapping is an effective tool for forecasting the behavior and operation of systems. For instance, systems mapping can be employed in structuring and systematizing mass media across a set of characteristics, like the nature and subject matter of the material, its objectiveness, the amount of non-obvious paid-for advertising, the media technology employed, etc.

It is worth noting that in analyzing work done by the media the researcher does not always possess a pool of credible information that could be employed for the purpose. On the contrary, the problem with the availability of such information makes it relevant to draw upon some unknown sources of information, information filtered by way of the skills of critical reconceptualization of information. In this context, a key role is also played by systems thinking, which helps order information and identify general attributes in the pool. In essence, solving a problem is a subjectivized experience of establishing contradictions that does not comport with most known ways of solving problems.

The TRIZ–ARPS methodology has proven itself as an effective tool for developing the skills of systems thinking, especially when it comes to the systems analysis and evaluation of media content and media context.

Table 4. Stages in Systems Analysis of a Media Text

Analytical stage	Operational stage	Synthetic stage
1) analysis of the information source and its reliability; 2) establishing the authorship of the information and the author's background; 3) availability of alternative sources of information; 4) identifying any factual inconsistencies	1) establishing the type, format, genre, and content of the media product; 2) establishing the conceptual accents in the media text and the language of the medium; 3) establishing the media technology employed and identifying the target audience	1) establishing who the beneficiaries and/or interested parties are; 2) interpreting and decoding the media text; 3) identifying any manipulative messages; 4) evaluating the media text from first- and third-person perspectives

Thus, systems analysis of information using TRIZ–ARPS is characterized by the following: the principle of interrelatedness and interdependence, which implies the non-linear processuality of thinking; the principle of dynamic combination of elements (facts) and subsystems (collections of facts); the principle of two-way communication (equilibration and reinforcement), as a reaction to the actions of the system as a whole or any of its component parts in particular; the principle of stochasticity, unpredictability, and accidentality in the development of systems.

5. Conclusion

Any education system should be regarded as efficient only as long as it meets the needs of the economy and reacts to global challenges in a timely manner. Processes related to the transition of our civilization to a new technological paradigm, the emergence of new science-driven sectors of the economy, and the rapid development of digitalization, informatization, and robotization throughout society have been altering many of the requirements for one's knowledge, abilities, and skills. In this climate, what is becoming particularly sought after is a set of skills related to communication, leadership, teamwork, flexible thinking, media literacy, and systems and critical thinking.

Extensive educational methodologies appear to have finally run their course, as increases in the amount of information are only extending the period of study and making it difficult to properly conceptualize information; knowledge is no longer acting as an impetus for thinking; the traditional focus on mechanical-reproductive learning and the way the current system of workforce training operates are no longer meeting the needs of the labor market, with the system no longer capable of nurturing the required number of proficient specialists involved in creative trades, polymaths with powerful non-linear, creative thinking skills.

In this regard, there is increasing relevance today, in terms of the educational process, in using individual-oriented methodologies and techniques that help develop a person's best, most powerful qualities. A methodology of this kind, in the author's view, is TRIZ–ARPS, which is aimed at cultivating the skills of systems thinking, as something that will be central to future pedagogical models, particularly a model of advanced pedagogy, with a focus on cultivating and developing the basic and professional competencies associated with media literacy and media education.

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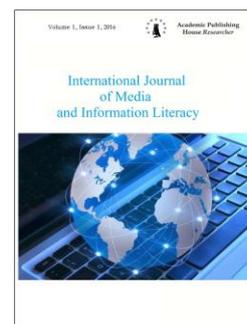
Typology and Mechanisms of Media Manipulation

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Abstract
The discussion around the problem of media manipulation has dramatically intensified in recent years, especially in connection with the spread of fake news via the Internet. For example, studies show that most people, unfortunately, do not distinguish between fake news and other types of news. However, the problem of fake news is not only related to fabricated media texts, but also reflects the audience's general dissatisfaction with traditional mass media, some influential politicians, parties and organizations. From the audience's point of view, the problem of fake news is not limited to false news – it also concerns low-quality journalism, political propaganda and misleading forms of advertising, (dis)trust in public institutions and media agencies.
The fact, that in the modern media world unambiguously true and explicitly false information is becoming increasingly rare, further complicates the situation. As a rule, rather sophisticated manipulation techniques that mix reliable and fake information are being used, so there can be no simple judgements regarding the development of mechanisms to ban or remove false media information. Countering disinformation can be based both on technological (computer) algorithms and on qualitative analytics. We also believe that mass media education of the audience can effectively contribute to the development of analytical thinking and media competence of an individual. In particular, the synthesized typology of mass-media manipulation techniques (based on an analysis of scientific research) by the authors of the article can contribute to the development of media competence.
Keywords: media manipulation, disinformation, fake news, media literacy, society, media, audience, analysis.

1. Introduction
It can be agreed that over the course of many decades, two global, sometimes conflicting trends have been observed in the media: the audience as the object of manipulation and the audience as the collaborator and partner of the information process. Historically, the second one is most productive and promising. Timeliness of the theoretical awareness of this process is a compulsory condition for the civilized development of both traditional and new media (Bakulev, 2005: 196).

Meanwhile, the first trend, alas, continues to dominate and, as we believe, will only intensify in the foreseeable future: "the mainstream media's predilection for sensationalism, need for constant novelty, and emphasis on profits over civic responsibility made them vulnerable to strategic manipulation" (Marwick, Lewis, 2017: 47).

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The reasons for media manipulations are quite diverse and are not susceptible to unambiguous interpretations; however, according to G.V. Gracheva and I.K. Melnik, they can be grouped into the following:

- the reasons due to the bias and subjectivity of people working in the field of mass media, caused by their individual psychological, personal characteristics, political preferences, sympathies, etc .;

- the reasons determined by the political, social, economic and organizational conditions of the media sphere (for example, economic and administrative dependence on specific social actors);

- the reasons depending on the very process of functioning of mass media: to attract attention and gain a mass audience, the media are guided by certain common technologies when creating and rotating certain messages (Grachev, Melnik, 1999).

Having conducted an extensive study of social networks in different countries of the world in 2017 and 2018, S. Bradshaw and P.N. Howard draws attention to new trends in organized media manipulation, as well as the growing opportunities, strategies and resources supporting this phenomenon:

- a significant growth of campaigns for manipulating social networks in 48 countries in 2018 compared with 28 countries in 2017, since each country has at least one political party or government agency that uses social networks to manipulate public opinion; whereas, much of this growth occurs where political parties spread misinformation during elections, or where government agencies feel threatened by unwanted news and foreign interference, and in response to this develop their own propaganda campaigns;

- in 20% of these 48 countries there was evidence of disinformation campaigns conducted through WhatsApp, Telegram and WeChat;

- manipulative propaganda uses the automation of accounts in social networks and online comments, but increasingly involves paid advertising and search engine optimization on an expanding array of Internet platforms;

- manipulation in social networks is a big business: since 2010, political parties and governments have spent more than half a billion dollars on research, development and implementation of psychological operations and manipulation of public opinion in social networks. In some countries, this includes efforts to combat extremism, but in most cases - to spread unwanted news and misinformation during elections, military crises and complex humanitarian disasters (Bradshaw, Howard, 2018: 3).

Of course, these trends do not contribute to strengthening public trust in various institutions, and the audience is increasingly facing uncertainty regarding the reliability of the available media information. For example, a survey shows that two-thirds of respondents regularly receive news via Facebook, and one-third of respondents encounter fake news, which they initially perceived to be true (Flintham et al., 2018).

Traditional media (print, press, television) from year to year lose their influence, and new media, on the contrary, win. For example, according to Mediascope, in 2019 the Internet in Russia for the first time surpassed television in daily coverage: about 75 % of residents of large cities went online daily and 70.4 % watched TV (Lebedeva, 2019).

Evidently, considering the statistics for the Russian Federation on the whole, and not just for the media consumption of big cities' residents, television does dominate. Television is still the main source of information for most Russians, although its audience is gradually declining. While ten years ago, 94 % of Russians received information on TV, in 2019, only 72 %. Younger people under 25 receive news on TV less often (the main source of information is social networks for them): 42 % versus 93 % of those 65 and older (Volkov, Goncharov, 2019).

Today, not only simple computers and smartphones, but also modern TVs connected to the Internet, give users (based on their personal preferences) the possibility of individual choice of media texts, and Internet sites and social networks engage the audience in a dialogue – both within social networks and with government agencies, business companies, professional journalists, etc.

It is worth emphasizing that media manipulators consciously use these interactive features. But while in the days of the "old media" these manipulations originated from state and business structures, today the previously manipulated audience has gradually transformed from readers/viewers/listeners into full-fledged creators and distributors of media texts, including manipulative ones. Back in the 1980s, newspapers (some with a staff of hundreds of employees)

were proud of circulations of 2-3 million copies, but today the popular blogger's audience of ten million followers is no longer surprising.

The Internet users' reasons to become authors and distributors of media texts, in addition to financial ones, include shaping of the identity, self esteem, self-worth, sense of belonging, following fashion trends, desire to attract attention, desire to maintain communication with peers (Kunshchikov, Stroganov, 2018). A.E. Marwick believes that people "share fake news stories that support their pre-existing beliefs and signal their identity to likeminded others" (Marwick, 2018: 507).

As we know, social networks were not originally conceived as a political or manipulation tool: they were supposed to become a free and democratic space for communication between friends and relatives, with participants could share their impressions of books, films, music, travel, food recipes, post photos and videos etc. However, as soon as social networks (with their wide possibilities of users' segmentation by interests) gained a multimillion audience, they immediately entered the sphere of business and politics interests. Today, social networks are increasingly being used as a swift and relatively inexpensive way to promote information, including false one. As a result, social networks are becoming sources of various kinds of political and advertising fakes.

In recent years, media manipulation issues have been often linked to fake news. Of course, fakes per se (false information) are not new: fake news has been spread by traditional media before, too. The matter is that the Internet has made it possible to distribute fakes both by bots (robots), and by real individual users. Meanwhile putting the issue of fakes on the agenda became advantageous for 1) oppositionists protesting against the ruling authorities and mainstream media; 2) authorities, for which the term "fake news" often becomes an excuse to strengthen censorship and regulation of the Internet; 3) traditional media (major newspapers, television channels), which are painfully experiencing the loss of the audience (which, in particular, caused a decrease in advertising revenue) and try to blame the new media for violating the rules for presenting information, lack of professionalism and irresponsibility (Tambini, 2017: 9).

Evidently, most users of social networks do not create, but disseminate, repost other people's information, including fake information, and here "fake news gullibility intensifies with accelerating exposures and prolongs over time. If recurrence magnifies perceptions of truthfulness even for strikingly problematic and opinionated content" (Fielden et al., 2018: 55).

The situation with fake news is socially and politically problematic in three areas: 1) "its production of wrongly informed citizens, that 2) are likely to stay wrongly informed in echo chambers and 3) be emotionally antagonized or outraged given the affective and provocative nature of much fake news" (Bakir, McStay, 2018).

Another issue related to fake news is that they devalue the opinions of experts, academic researchers, professional journalists, undermine confidence in democratic institutions and can cause moral panic (Sadiku et al., 2018: 188).

Unfortunately, today's audience progressively more trusts information from social networks. For example, 23 % of Americans use Facebook as the main one, and 27% as an additional source of news, and approximately 75 % of the adult population of the United States cannot recognize the degree of reliability of media texts (Silverman, Singer-Vine, 2016).

Many researchers argue that fake news, being exchanged on social networks, is transforming society significantly (Janze, Risius, 2017). However, according to Facebook management, this influence of social networks is greatly exaggerated, for instance, "that of all the "civic content" posted on the site in connection with the United States election, less than one-tenth of one percent resulted from "information operations" like the Russian campaign" (Shane, 2017).

2. Materials and methods

Materials of our research are academic books and articles on media manipulation, as well as Internet sites. Methodology is based on theoretical framework on the relationship, interdependence and integrity of the phenomena of reality, the unity of the historical and the logical in cognition, the theory of the dialogue of cultures. The research is based on a content analysis and comparative approaches.

The following methods are used: data collection (monographs, articles, reports) related to the project's theme, analysis of academic literature, theoretical analysis and synthesis; generalization and classification.

3. Discussion

The subject of media manipulation is rather popular in the academic and expert communities today, and researchers, in particular, pay much attention to the terminological field.

First of all, it is true about the differentiation of concepts such as "misinformation" and "false information" (fake).

H. Derakhshan and C. Wardle substantiate the following typology:

- "Dis-information. Information that is false and deliberately created to harm a person, social group, organization or country;

- Mis-information. Information that is false, but not created with the intention of causing harm;

- Mal-information. Information that is based on reality, used to inflict harm on a person, organization, or country" (Derakhshan, Wardle, 2017: 9).

G.G. Pocheptsov essentially agrees with them, too, he believes that misinformation is a conscious deception, as contrasted to deception by chance, ignorance, underestimation, and exaggeration. The latter does not correspond to reality, but this happens without malicious intent. There is no malice in literature and art; they do not have to match the reality. On the other hand, disinformation is embedded into the information stream, on the basis of which some serious decisions may be made. And it is aimed to direct the decision maker to an intellectual or physical act beneficial to the communicator (Pocheptsov, 2018a). Disinformation misleads the audience by a direct lie, a juggling of facts and false, but supposedly documentary evidence, with the goal of whitewashing, or, conversely, compromising.

Thus, the term "misinformation" is understood as "the process of manipulating information: misleading someone by providing incomplete information or complete, but now reduntant information, distorting the context, distorting information partially. The manipulation ... refers to the type of psychological impact in which the skill of the manipulator is used to covertly introduce into the psyche of the addressee' goals, desires, intentions, relationships or attitudes that do not coincide with those that the addressee currently has; psychological impact aimed at changing the direction of activity of another person, performed so skillfully that it goes unnoticed by him; psychological impact aimed at implicitly inducing another to commit certain actions by the manipulator; the skillful inducement of another to achieve (pursue) the goal indirectly nested by the manipulator" (Mikheev, Nestik, 2018).

As for the audience's attitude to disinformation, cognitive, emotional-evaluative, value-semantic, and behavioral components can be distinguished.

Cognitive components of the audience's stance towards disinformation encompass the assessment of its frequency in media; ideas about its sources, goals, implementation methods, expected and actual consequences, links with other risks, and ways to protect against its impact.

Emotionally-evaluative components of the audience's attitude towards disinformation include: the significance of its threat in comparison with other types of threats; assessment of sources and use of false media information.

Value-semantic components of the audience's attitude towards disinformation cover the degree to which it can be used; opposing values and values that justify its use.

Behavioral components of the audience's attitude towards disinformation are: preferred methods and responsiveness to its appearance; actual willingness to support public and state initiatives aimed at combating disinformation, discuss related problems with other people.

Personality components of the audience's attitude toward disinformation are associated with psychological mechanisms, values, social trust, anxiety level, and social identity (Mikheev, Nestik, 2018).

G.G. Pocheptsov rightly asserts that any processes of disinformation, as soon as launched industrially, that is, massively and consciously, are dangerous and difficult to resist. The complexity of this struggle is determined by the following:

• a disinformation campaign is based on the concepts already existing in the mass consciousness, it only changes their priority, emphasizing those having a conflict potential;

• a disinformation campaign is the first to introduce information into the mass consciousness, which challenges efforts of later refutations, since a certain point of view has already been introduced into the mass consciousness;

• a disinformation campaign works with specific social groups, leading them to confront each other, the rest of the population witnesses this struggle, but these activated groups are very difficult to persuade;

• narratives introduced from the outside begin to contribute to the emergence of counter-narratives, thereby intensifying the confrontation, which passes from information to virtual space;

• from the information and virtual spaces, the conflicting ones are ready to go into the material world, which often happens, but the "street", in principle, cannot solve information and virtual problems (Pocheptsov, 2019: 28).

Thus, the model for designing a disinformation campaign involves determining the target audience, identifying destabilizing messages for this particular audience, determining the vulnerability of the audience and its resistance level, testing the content and language of the message in focus groups, and selecting media channels to deliver the message (Pocheptsov, 2019: 28).

Regrettably, the power of disinformation influences is enhanced by the audience's indifference to deactivate fakes, as any refutations are aimed at significant changes in beliefs formed under the influence of false information. In addition, the duration of the influence of disinformation on an individual can be quite noticeable, since the "forgotten" false information remains in memory, and when it pops up again, it is "perceived as reliable and is not in any doubt" (Mikheev, Nestik, 2018).

Network misinformation, using personalization and conspiracy techniques (often with the help of so-called trolls and bots), often becomes more convincing for users than even candid media texts coming from official media, especially if fake news is actively supported by users of any network groups by (political) interests, and the individual himself has no incentive to look into the problem using the method of checking facts by comparing several authoritative sources of information.

In this context, fake news is often seen as a form of deliberate misinformation (Sadiku et al., 2018: 187). However, in reality this is far from always the case, since fake information can be either completely false or partially true. This information may also be missing the context necessary for revealing its full content (and if it is disclosed accurately and completely, in all details, then the meaning of this kind of information can sometimes be reversed). The information may be true for some exceptional case, but, being generalized, also becomes fake. In addition, the ambivalence of media terminology is manifested in the fact that the very phrase "fake news" can be used in the political struggle with opponents, regardless of whether they are false or not. For example, in order to discredit their adversary, some politicians indiscriminately and cynically put labels on the true arguments of their opponents (Dentith, 2017: 66; Tambini, 2017: 1).

In addition, unlike professional misinformation, network news can be unintentionally misleading, since the world of fakes is a simplification of the complex world in which we live. Hence the craving not only for fakes, but also for conspiracy theory at one level, and magicians with fortune-tellers at another one (Pocheptsov, 2018b).

There is a viewpoint arguing "fake news to be fabricated information that mimics news media content ... Fake-news outlets, in turn, lack the news media's editorial norms and processes for ensuring the accuracy and credibility of information. Fake news overlaps with other information disorders, such as misinformation (false or misleading information) and disinformation (false information that is purposely spread to deceive people). Fake news has primarily drawn recent attention in a political context but it also has been documented in information promulgated about topics such as vaccination, nutrition, and stock values. It is particularly pernicious in that it is parasitic on standard news outlets, simultaneously benefiting from and undermining their credibility" (Lazer et al., 2018: 1094).

Other scholars come to similar conclusions about the nature of fake news: "Fake news is the presentation of false claims that purport to be about the world in a format and with a content that resembles the format and content of legitimate media organizations" (Levy 2017: 20). "Fake news is the deliberate presentation of (typically) false or misleading claims as news, where the claims are misleading by design" (Gelfert, 2018: 108).

The European Association for Viewers Interests (EAVI) identifies ten types of fake news: propaganda, clickbait, sponsored content, satire and hoax, error, partisan content, conspiracy theory, pseudoscience, misinformation and bogus content and the different types of motivation:

money, politics/power, humor/fun, passion and [the aim to] (mis) inform (EAVI, 2017; McGonagle, 2017: 204-205).

It can also be added that fakes often use inadequate generalizations, representing, for example, the opinion of one person (often marginalized) as the position of a party or country and despise the standards of traditional journalism and (like poisonous mushrooms trying to pass themselves off as edible) imitate the facade of "branded" news channels.

Clearly, false information may use the so-called simulacra (from Latin – simulacrum), that is, references with no referents or copies substituting originals and Internet memes – short media texts, usually bright (audio) visual images, often filed in an ironic or sarcastic (often political) context, spread by people or bots in social networks, are gaining immense popularity.

Douglas Rushkoff authors the development of the theory of media viruses, which can also be associated with the spread of fake news or misinformation. However, he believes that media viruses can be viewed in a positive context, as "a media virus can be developed with the goal of fighting against a political party, religion, social institution, economy, business, or even a worldview. In the same way that scientists use viruses to defeat a certain bodily disease or cause the destruction of dangerous cells with antibodies, media activists use viruses to fight those whom they consider enemies of our culture. Media viruses, whether they are engineered, introduced from outside or spontaneous, cause social mutations and are the key to a certain kind of evolution" (Rushkoff, 2003).

J. Farkas and J. Schou add more positive effects of fake news, considering fake news as a critique of digital capitalism, critique of right-wing politics and liberal and mainstream media (Farkas, Schou, 2018: 303-306).

K. Born identifies several factors that triggered the spread of fake media information:

- democratization of the creation and distribution of media texts, so that any person or group can influence a large number of people online;

- information socialization, leading to the information consumption from any sources, and not only from traditional media agencies that observe journalism standards;

- atomization as a departure of individual news from brand sources;

- anonymity of the creation and distribution of media texts: for a network user today, it is more important *who* (for example, his friend) shared a piece of information than its *source*;

- personalization of the information environment, which distinguishes it from the "old media", allowing to use the micro-target audience;

- sovereignty: unlike television, the press, and radio, social networks are self-regulating (Born, 2017).

Herewith, often the speed of distribution of fake news is several times higher than the speed of ingenuous messages. This is linked to the fact that fakes better correspond to the expectations of a person, his/her ideas about the real world, and not about its version, which is skillfully written about in newspapers. Indeed, quite often fakes emphasize the negative, while regular messages – the positive. And the negativity causes more interest. Fake comes to this world as a result of a sharp transformation of the model of the information flow's generation and broadcast. The first model can be described as "one speaks and listens, the other one listens and speaks," the second as "one speaks – many listen," and the current one as "many speak, many listen" (Pocheptsov, 2018b).

The concept of "manipulation" is closely related to the concepts of misinformation and false information. According to G.V.Gracheva and I.K. Miller, manipulation in political activity refers to the following: fraud; a system of psychological impact, aimed at the introduction of illusory representations (Grachev, Melnik, 1999).

In social terms, manipulation is defined as illegal dominance, confirming social inequality. Manipulation as a control of human consciousness presumes interference in the processes of ideology, the formation of models of knowledge, understanding in the interests of certain states, organizations or groups (Van Dijk, 2006: 359).

However, in the media sphere, the term "manipulation" is considered more ambiguously. Of course, a biased media agency or a specific blogger may intentionally mislead the audience, but one may also inadvertently use false information for dissemination, erroneously considering it to be true. Moreover, the media agencies themselves can become the victims of manipulation by individuals and organizations: the generated media texts can become viral very quickly, and journalists, craving to get ahead of their rivals and neglecting the verification of the accuracy of the

information received, immediately publish it on seemingly solid media platforms (Fitzpatrick, 2018: 45).

The problem of manipulation is also related to the fact that the network nature of the Internet and the ability to replicate and remix images, text and video often makes it impossible to determine where an idea, image or memory originates from, especially in case of ironic game of meanings. All this makes the process of exposing media manipulations very difficult (Marwick, 2018: 478).

Ideally, when presenting media news, it is necessary to strive for balanced information, however, today we often deal with the so-called false balance, since some of the media texts can be the products of a "polite society" or political correctness. As M. Dentith argues, "in a polite society there are certain things which are not talked about. Some truths which might be considered toxic should they be discussed openly are politely ignored or glossed over. For example, we might have all been aware that, in the 1970s, the police routinely planted evidence in order to secure convictions, but as those criminals were thought to be obviously guilty of something, we politely ignored the specific cases of evidence tampering. It would be impolite to talk about the matter, or think of raising it because the intentions of the police - keeping the streets safe - was a public good. Politeness is one reason why the claim "That's just your opinion!" Ends up having what appears to be apparent epistemic weight; we are often polite in the face of dissent, in order to not cause further dissent, or embarrassment" (Dentith, 2017: 76).

4. Results

Hence, based on an analysis of various studies (Bakir, McStay, 2018; Born, 2017; Bradshaw, Howard, 2018; Dentith, 2017; Derakhshan, Wardle, 2017; Farkas, Schou, 2018; Fitzpatrick, 2018; Flintham et al., 2018 ; Gelfert, 2018; Grachev, Melnik, 1999; Janze, Risius, 2017; Kara-Murza, Smirnov, 2009; Lazer et al., 2018; Levy, 2017; Marwick, 2018; Nielsen, Graves, 2017; Pocheptsov, 2015; Pocheptsov, 2019; Rushkoff, 2003; Sadiku et al., 2018; Tambini, 2017; Tandoc et al., 2018; Van Dijk, 2006 and others), we can discern a number of basic manipulation techniques used by modern media:

- *appeal to authority, to opinion leaders, testimonial*: the use (including the help of the so-called "respected mediators") of real or fictitious statements of personalities with high authority, or vice versa, causing a negative reaction in people to whom the targeted manipulative effect is directed.

- *bandwagon*: selection of judgments, statements, phrases that require uniformity in behavior, creating the impression that everyone or "positive" nations, parties or groups do this. With the help of this "community", the audience is convinced that most people share the "correct" political, religious, etc. proposed by the media agency. point of view.

- *conceptual parasiticism*: parasitism on popular concepts, terms (using "patriotic", "folk", youth, slang words), (co) feelings, reflexes, (latent) desires, actions, etc .; in terms that hide/change the essence of the phenomenon;

- *disabling, blocking critical and rational perception*: appealing to the simplest emotions, subconsciousness in the atmosphere of a show, scandal, emphasizing shock, traumatic and paranormal phenomena; in particular, the manipulative effect can be enhanced by the introduction of political evaluations in entertainment shows;

- *exploitation of slogans, myths and stereotypes*;

- *false alternative*: an imaginary choice, while the audience is presented with several points of view on a given topic, but in a way that latently features an opinion that is beneficial to the communicator in the best light; the pseudo-alternative can also be manifested in the so-called non-alternative choice ("there is no other way");

- *misrepresentation*: distorting the opponents' opinions, attributing to them something they did not say and did not commit;

- *mockery, trollization, deepening the subject*: ironic, sarcastic, playful attitude to a particular phenomenon, theme, organization, country, nation, person, idea, symbol, etc .; used to defame something / someone, to show insignificant and frivolous, not worthy of attention;

- *multiplication, crushing, chaos*: redundancy, high pace of information flow which allows, on the one hand, even important (political) events to be integrated into the general "machine-gun" news mode, and on the other hand, it creates the need for interpretations, explanations, because a

person does not want to live in a world that he cannot make sense. Mosaicism and randomness deprive the audience of a sense of orderliness and predictability of being;

- name calling: labeling: 1) negative labeling, demonization: "sticking negative labels", insulting epithets, metaphors, names related to a particular phenomenon, organization, country, nation, person, idea, etc. are used to defame something / someone. Negative concepts such as "authoritarianism", "aggression", "enemy", "imperialism", "militarism", "Nazism", "nationalism", "occupation", "racism", "totalitarianism", "junta" are exploited etc.; 2) glittering generality: "halo effect", "radiant generalizations": uplifting epithets, metaphors, names related to a particular phenomenon, organization, country, nation, person, idea, etc., are used to make something / put someone on a pedestal, advertise. It exploits such positive concepts as "brotherhood", "democracy", "friendship", "health", "quality", "love", "peace", "patriotism", "victory", "superiority", "prosperity", "Equality", "freedom", "commonwealth", "happiness", "success", etc.

- *opponent isolation*: depriving the opponent of the opportunity to speak;

- *plain folks, maximum simplicity, rubbing into trust*: betting on trusting relationships with a wide audience, its support under the pretext that the ideas are maximally simplified, the communicator's proposals have a positive meaning, since they are supposedly close to ordinary people ("I'm the same as you are");

- *preemptive impact*: the fastest possible (significantly outperforming competitors) news message presented in the way necessary for the communicator; a message about possible negative or positive phenomena with their immediate refutation in favor of the communicator;

- *promotion and self-promotion*: advertising and self-promotion of an individual, group, party, organization, company, etc .;

- *reiteration*: constant, intrusive repetition (including the reception of the initial and secondary information waves) of certain statements, regardless of the truth;

- *rumour creation and exploitation*;

- *sacrificed cow*: exposure of a certain "lesser evil" as a "sacrifice" in order to conceal the "greater evil";

- *selection, card stacking, concept change*: substitution of concepts, biased selection of information, unbalanced emphasis only on positive or only negative facts and arguments while ignoring the opposite; using assumptions as arguments; replacing the positive (or negative) qualities of a phenomenon with other (sometimes opposite), necessary for the manipulator at the moment. Thus, the attractiveness is justified, or vice versa, the unacceptability of any point of view, program, idea, etc.

- *straightforward lie*: direct lie, falsification, forgery in media texts;

- *transfer, projection, associated chain*: transfer of meanings, positive (or negative) qualities associated with established positive or negative concepts in society to certain phenomena, organizations, countries that are necessary for the manipulator at the moment, nations, ideas, personalities, etc .; avoiding discussion of topics undesirable for the communicator;

- *Trojan horse*: fragmentation and gradual integration of the disinformation between neutral/unbiased information;

5. Conclusion

Thus, the discussion around the problem of media manipulation in recent years has dramatically intensified, especially in connection with the spread of fake news on the Internet. For example, as studies prove (Nielsen and Graves, 2017: 6-7), most people, unfortunately, do not distinguish between fake news and other types of news. However, the problem of fake news is not only related to fabricated media texts, but also reflects the audience's discontent with traditional mass sources of information, specific influential politicians, parties and organizations. From the audience's point of view, the problem of fake news is not limited to false news - it also applies to poor-quality journalism, political propaganda, and misleading forms of advertising; distrust in public institutions and media agencies.

In addition, in the modern media world, unambiguously true and explicitly false information is becoming increasingly rare. In fact, rather sophisticated manipulation techniques that mix reliable and fake information are being used, so there can be no simple judgements regarding the development of mechanisms to ban or remove false media information. One of the promising ways

of counteracting fakes is to develop methods for identifying communities on the Internet which are most likely to spread false and misleading information (Mikheev, Nestik, 2018).

Resistance to disinformation can be based on both machine (computer) algorithms (Janze, Risius, 2017) and qualitative analytics (Van Dijk, 2006). We also believe that mass media education of the audience can effectively contribute to the development of analytical thinking and media competence of the individual (inter alia, the given typology of mass-media manipulation techniques that have been synthesized based on analysis of scientific research).

6. Acknowledgements

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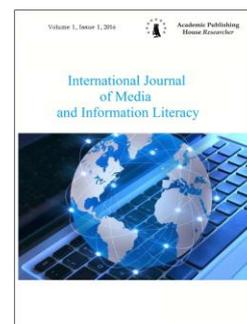
Media Education Trends in Georgia

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Abstract
The study offers an analysis of the development of media education in the Republic of Georgia from 1992 to the present days. In the course of the study, a comparative analysis of individual scientific research in this area is carried out, the main stages of the historical development of media education in Georgia (1992–2019), goals and objectives, structure and content, as well as the basic concepts and development prospects in the near future, are identified. Notably, the most significant projects are initiated and funded by foreign foundations and/or directly by embassies of foreign states, thus acting as a "soft power" tool. The content analysis of such media literacy programs shows that quite a lot of them use propaganda techniques such as labeling and framing aimed at shaping prejudiced attitude towards Russian media, thus narrowing the wide scope of media literacy objectives and competencies to be developed. The authors come to conclusion that the role of authentic media education resources and curricular, produced by Georgian teachers, should be strengthened as an effective tool for ensuring lifelong education of citizens and sustainable development of the independent democratic State of Georgia.
Keywords: media education, media literacy, media competency, Georgia, journalism, critical thinking, soft power tool.

1. Introduction
Having gained independence in 1991, Georgia strongly pursued a pro-Western direction in terms of foreign and national policy, including policies and practices of the European Union countries in the field of education. Today it builds its educational system in accordance with the Bologna doctrines, recommendations of the European Parliament and the Council of Europe and the principle of lifelong learning. In accordance with this approach, the development of media competence at all educational levels is of particular relevance.

Media education worldwide is connected with the development of information technologies and, above all, the global Internet. It is the ubiquitous distribution, universal accessibility and absolute freedom in posting any information in the Internet space that is making specialists – teachers, journalists, church representatives, etc. reflect on the development of knowledge and skills that contribute to the selection, use, critical analysis, assessment, creation and distribution of media texts, analysis of media functioning processes in society (Fedorov, 2017), i.e. the media literacy. The purpose of this paper is to analyze the peculiarities of the development of media education in Georgia from 1992 to the present.

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2. Materials and methods

As a material of this study, the theoretical, methodological and practical aspects of media education in Georgia in the post-Soviet period are considered. In the course of the study, a comparative analysis of individual scientific research in this area was carried out, the main stages of the historical development of media education in Georgia (1992-2019), goals and objectives, structure and content, as well as the basic concepts and development prospects in the near future, were identified. In the course of the study, historiographic, comparative and descriptive-analytical methods were used along with theoretical analysis and synthesis.

3. Discussion

The development trends of media education in the countries of the former republics of the Soviet Union have been of research interest for many researchers (Fedorov, 2014: 14; 2020; Chelysheva, 2013). Some issues of media education in Georgia – formal, informal, within the national curriculum, supplementary, self-education throughout a person's life, have been covered in the 2010s (Chelysheva, 2013; Santeladze, 2012; Natelauri, 2018 and others).

In 2006, professor A. Fedorov conducted an expert survey among Russian and foreign educators on media education development trends in 9 countries. One of the respondents was a Georgian teacher, director of the College of Media, Advertising and Television Arts, and a documentary film director Zurab Oshkhneli, who pointed out the absence of any achievements in media education in Georgia "because of the lack of a concept as such". Oshkhneli complained about the lack of literature on media education, in the Georgian language in particular. The few books available in English or Russian cannot satisfy the needs of either students or teachers, since the students do not learn Russian any more, and teachers have not mastered English yet (Fedorov, 2007).

Apparently, the issues of media education, aimed at the development of media literacy of the Georgian citizens, were not relevant up till the beginning of the 21st century because it is difficult to talk about media literacy in the absence of media diversity. In European countries, the problems of critical thinking, the ability to make sense of the huge flow of information from different sources make it necessary to prepare the population for interaction with the media. In Georgia, the level of development of the media sphere in large cities and rural areas is drastically diverse. In the latter, the number of TV channels is limited to one to three, only Tbilisi news are broadcast, the number of newsagents' is minimal, for example, there are only four in Akhaltsikhe, there is one weekly newspaper for the whole Samtskhe-Javakheti district, there is no local radio station but there are some providers of the Internet (Mchedlidze, 2010).

In spite of the fact that there was no formal concept of "media education" in the discourse of Georgian teachers, media education activities did take place. As early as in 1989, the Youth Television was created on the state channel, later renamed the Media Education Center of the Ministry of Education and Science in accordance with the Israeli model, then taken as a model. Soon, due to financial difficulties, the Center was abolished and renamed as the College of Media, Advertising and Television Arts, which, nevertheless, did not solve the funding problem. The 1990s turned out to be a difficult period for Georgia as a whole, including the education system. The result of the economic crisis in which the country descended into, was the decline in the quality of the education. As N. Natelauri notes, schools had problems with elementary teaching aids, textbooks, etc., the payment to teachers went down, as a result they simply quit their jobs, schools closed down, which resulted in less students overall, but at the same time, more students in each class (Natelauri, Saghirishvili, 2018).

Fundamental changes in the education system occurred in 2005, when Georgia joined the European Bologna Process and signed the Lisbon Convention, which necessitated bringing the entire education system in the country into line with European standards of education. The European education system, according to the "Resolution on media education and new technologies" of 1989, suggests that media education should start as early as possible and continue throughout school years as a compulsory subject for study (Council of Europe, 1989).

The 2002 UNESCO recommendations emphasize that "Media Education is part of the basic entitlement of every citizen, in every country in the world, to freedom of expression and the right to information and is instrumental in building and sustaining democracy. ..., it should be introduced

wherever possible within national curricula as well as in tertiary, non-formal and lifelong education" (Recommendations..., 2002).

In this regard, Z. Oshkhneli recognized the development of media education in Georgia as an inevitable natural process: "We are joining the Bologna and Copenhagen agreement. Therefore, if Europe needs the media education system, it will be necessary for all countries that are going to integrate their education system into the European one. First, we need to accumulate information about European media education, practice, programs, including educational television broadcasting and its effectiveness". The author also considers it important to introduce mandatory integrated or specialized media education courses in the curricula of secondary schools (Fedorov, 2007).

The need for the development and implementation of integrated and special media education courses in the programs of Georgian secondary schools was also pointed out by I.V. Chelysheva in 2014, who singled out a practical approach as the leading theoretical platform for media education. The researcher also noted an active interest in the practical use of media technologies in the educational process of schools and universities, Georgia's participation in large-scale projects on the introduction of media technologies in education, the main purpose of which is the development and use of media in various spheres of life including educational process. I.Chelysheva draws attention to the active participation of Georgia in various international educational projects of the European Community (Horizon 2020, Cooperation in Science and Technology (COST) actions, Joint Research Center), which opens up significant prospects for Georgian media education (Fedorov, 2014). Z. Oshkhneli also hopes for a positive impact of foreign experience on the Georgian government (Fedorov, 2007).

Among other issues of media education in Georgia, experts highlight the problems associated with the development of the information society, the organization of media centers, the development of methodological and technological platforms for media education models, and the further development of media educational tools (Chelysheva, 2017).

Despite the importance of media education, its place in the education system of Georgia has so far remained uncertain and in most cases is almost exclusively supported by the international community of sponsors. Today there have been significant changes in this issue, which determines the significance of theoretical studies of various aspects of media education and media competence in the post-Soviet space.

4. Results

Despite the fact that the educational systems of the EU countries and former Soviet republics differ significantly, the common European space of higher education, ensured by the ideas and mechanisms of the Bologna process, has become a definite guideline and perspective for the development of education systems for post-Soviet countries, including Georgia. The need to reform the higher education system has led to fundamental changes at all levels of the educational system: preschool, general secondary (primary 1-6 grades, middle 7-9 grades and secondary 10-12 grades), secondary vocational, higher and the post-graduate level.

According to the data provided by GlavExpertcenter, published on the website of the National Information Center, the Ministry of Education and Science of Georgia developed the so-called Restructuring Program introduced by the Education Act of June 27, 1997 (Education..., 1997). The Program emphasizes improving the quality and effectiveness of primary and general secondary education, strengthening institutional capacity and mobilizing public and private resources. The implementation of this program and the strengthening of the education system began in 2001. The priority areas include the professional development of teachers and the development of educational standards.

As one of the main strategic documents on school education, the "National goals of general education" should be mentioned, approved by the Decree of the Government of Georgia of October 18, 2004 No. 84. On the basis of this document, educational standards or so-called National Curricula (hereinafter referred to as NC) were developed for different levels of education (Natelauri, Saghirishvili, 2018).

Over the past 10 years, the substantive aspect of NC in terms of media literacy, as one of the key competencies in the schoolchildren training program, has undergone significant changes. Whereas the first-generation NC 2006-2009 (National Curricula, 2019) there was no reference to

media literacy at all, in the modern NC, media literacy ranks with digital literacy among the top target competencies within the framework of the general educational program.

Society of the 21 century is unthinkable in isolation from information technology, and in this connection, Georgia, as some other post-Soviet countries, is developing media education on the basis of digital technological education. NC for secondary schools 2008-2009 provided for the integration of information and communication technologies (hereinafter referred to as ICT) in all academic disciplines in order to develop students of the following skills:

- use ICT tools, information and software in compliance with ethics and existing legislation;

- show a positive attitude towards ICT tools as an important tool for cooperation, deepening one's knowledge, realization of one's interests and aspirations, fruitful work;

- use ICT in publishing and other creative activities, for publishing various messages, posts to communicate with peers, teachers, and for sharing the information with the wider community;

- use ICT tools to obtain information from various sources, its further evaluation and analysis, as well as information storage, data processing and analysis, and sharing with other users.

The goal of an integrated ICT course in NC 2008-2009 was to educate "a person who can independently find information, manage it, evaluate, analyze and, relying on it, make decisions independently… in order to realize their responsibility to the interests and traditions and the values of their country; create values yourself and contribute to the development of society" (National Curriculum, 2019). It can be correlated with the goal of modern media education, aimed at the development of creative, communication skills, critical thinking, perception, interpretation, analysis and evaluation of media texts, teaching various forms of expression with the help of media technology (Fedorov, 2001: 38).

In the 2011-2016 NUP media literacy competencies are emerging along with digital information competencies. ICT stands out as a separate mandatory subject within the subject group of technologies. According to Article 43 of Order No. 36/N. dated March 11, 2011 "On approval of the National Curriculum 2011-2016", the goal of this group of disciplines is to help students increase the level of media and digital competence; mastering specific technologies in various fields and developing the skills necessary to apply these technologies both in integrated training with another subject and through autonomous training (Order…, 2011). In this context, the formation of media competence comes down to elementary computer literacy. The Article 48 of the same document deals with the nine so-called cross-disciplinary priority competences, the development of which is defined as critical for self-realization and integration in the modern world. The second place is taken by "media erudition" – the ability, on the one hand, to perceive, interpret, apply and create multimedia texts of different types and forms, and on the other hand, the ability to orient in the media space, select and critically evaluate the information received contributes to the development of critical thinking. The development of priority competences is provided along with specific ones within the framework of various subjects. Meanwhile the NC 2011-2016 emphasizes the importance of media in the modern world as the most powerful cultural weapon that encompasses all spheres of human life (National Curriculum, 2019).

Continuing the process of reforming the education system, in May 2018, the Ministry of Education and Science of Georgia presented a new National Curriculum 2018-2024, which provides for the introduction of NC at the elementary level in the 2018-2019 academic year, and in the 2019–2020 academic year – at the middle level of school education. Among the target competencies within the educational program, digital literacy and media literacy are identified. The latter is regarded as a combination of knowledge and skills necessary for media analysis, methods of their production, as well as critically evaluating their impact on the recipient of information. This knowledge and skills will provide the ability to create media products of all genres and forms in the media space (National Curricula, 2019).

Along with media literacy, the new NC involves the development of digital literacy – knowledge of social, ethical and safety standards in the use of information technology. According to the plan, by the end of Grade 2, students should know that the texts they have created – verbal texts, drawings, music pieces, photo and video materials - are their intellectual property. By the end of grade 4, students should learn to respect texts created by other people and use them with the permission of the author, for example, their classmate, and publish their own texts in a protected media environment. At the final stage of primary general education, by the end of grade 6, students should realize that when using any materials, it is necessary to refer to their author and to avoid plagiarism.

It should be noted that Article 76 of the NC 2018-24 in the ICT standard specifies free educational electronic resources recommended for use in teaching and learning. Among them, there is *Scratch* (Scratch, 2019), an educational non-commercial project of the *Lifelong Kindergarten* research group aimed at educating children, providing resources for learning and self-expression using information technologies in 150 countries around the world in 40 languages . With *Scratch*, you can create your own interactive stories, games, and animations, and then share your creations with other people in the online community. To date, the project has about 36 million registered users.

Since 2013, another international project, *Code* (Code, 2019) has been successfully developing, recommended for Georgian schoolchildren and teachers. In collaboration with the ministries of education of many countries, with international organizations such as the Organization for Economic Cooperation and Development, the United Nations Educational, Scientific and Cultural Organization, the project's developers and partners are trying to make IT the part and parcel of the international educational discourse so that schoolchildren could be taught to do intellectually complex things communicated to them in an entertaining way.

The purposeful search for teaching methods in the context of globalization and technical progress of the modern level is fully justified. However, moral education should be an integral part of the learning process. In his interview to *Sputnik Georgia* magazine, Paata Amonashvili, an outstanding Georgian teacher, doctor of psychological sciences, a writer and developer of school programs, rightly notes that any technique is a tool for achieving certain goals, and any tool requires some skills to use it. The introduction of additional technologies in schools is, of course, the right direction, it cannot be otherwise. But it would make me happy if students were taught how to properly manage these tools. For they also have the power to destroy a person, a soul. It is necessary not only to equip children with technology, but also to empower them how to use this technology in a humanist, constructive way (Amonashvili, 2019).

In 2019, according to the current Minister of Education of Georgia, Mikhail Batiashvili, the *Model of New School* was tested in 50 schools - an educational environment that will give every student the opportunity to realize their personal potential and provide the knowledge and skills needed in the 21st century. "The new education reform is aimed at ensuring the development of integrated thinking among schoolchildren. It is important not only to provide students with knowledge, but also to develop their analytical and critical thinking. The development of creative abilities is just as important" (Ministry..., 2019). At the first stage computer classes have been updated in these schools, equipped with Internet and Wi-Fi. Further on it is planned to introduce electronic educational resources with the support of Microsoft and Tallinn University (Estonia) and thereby ensure that children from an early age can get involved in the field of programming and technology.

Thus, since 2019, in schools participating in the pilot project, primary school students have begun to learn IT using the Finnish textbook *Hello, Ruby*, translated into Georgian. In addition to the textbook, a board game and a special online application designed to inform students about threats in the media space and the rules for safe use of the Internet will be created.

Hello, Ruby is just one of five planned for the 2019-2020 school year media education projects. At the end of 2018 in Georgia, the Department of Media Literacy headed by H. Ivanishvili was established. The Department's priority task is to develop a national online platform on media education. With the support of the British expert Martina Chapman, a media literacy strategy has been developed, aimed at developing skills such as "the basics of computer science; evaluation and analysis of the information received (online content); recognition of false information (misinformation, propaganda, harmful information); critical assessment of the source of information and determination of the possible motivation of the author; effective and safe participation in activities based on electronic resources" (Which..., 2019).

By 2023, 2 thousand schools in the country should be transferred to the new model of school education. The obvious fact is that any reform involves appropriate financial funding. In 2019, it is planned to allocate a significant part of the country's budget (about 10 % of GDP) to education: 750.5 million lari (more than $281 million) for school and pre-school education, 167 million lari (more than $62.5 million) for higher education (Which..., 2019). By comparison, in 2017, the budget of the Ministry of Education and Science of Georgia amounted to 3.1 % of GDP (Georgien..., 2017). Significant financial support is also provided by foreign partners. Thus, in the framework of

the US *Millennium Challenge Account* program (http://www.mcageorgia.ge), in 2014 alone, 140 million dollars were invested in the Georgian education system, of which 76.5 million in schools, 16 million in secondary vocational education and 30 million in higher education programs, namely, cooperation programs between American and Georgian universities, including three Tiflis (Tbilisi) state universities (Georgien..., 2017).

The reform process in Georgia has also involved preschool education. The reform is aimed at personal development of preschoolers, the introduction of new curricula, retraining of teachers and the creation of electronic resources for parents. The main purpose of early and preschool education has become the preparation for school.

In response to challenges in the field of higher education in the General Strategy for Education and Science for 2017-2024, three strategic objectives are identified: modernization and quality of higher education, lifelong learning and universal access to quality education (Unified..., 2017: 32). It seems to be impossible to ensure the quality of higher education in modern conditions outside of media literacy education. Speaking of professional media education, American experts state that "media educators in Georgia lack resources, in-depth knowledge of emerging multimedia platforms, the latest tools, and subject-matter expertise to provide quality training in journalism. This lack of capability and skills, coupled with scarce resources mainly in the field of new technologies, impede the creation and utilization of comprehensive, cross-disciplinary, and relevant curricula based on fundamental journalistic competencies" (Georgian Media..., 2020). In this regard, on the website of the US Embassy in Georgia in July 2018, the program "Strengthening journalism education in Georgia" (Media educational..., 2019) was announced. $250,000 has been allocated for the implementation of this program to support the professional development of Georgian media educators in state and non-state universities.

Despite the fact that Georgia lacks the latest technologies, traditional ones are being implemented, namely, future journalists are actively involved in professional activities from their student hood. So, on the basis of the Georgian Institute of Public Affairs (GIPA), the radio station employs graduate students of the university.

In addition to traditional media, new digital media are rapidly developing in Georgia today. This process is directly related to providing access to the global network in the country. Today, there are more than 755 thousand Internet subscribers and about 160 Internet providers in Georgia.

Since 2013, the International Research & Exchanges Board (IREX) has helped Georgian professional journalists and youth, interested in mass media, to explore new media technologies based on the capabilities of the global network as part of the *G-Media* program, funded by the USAID – US Agency for International Development. According to the head of one of the directions of the *G-Media* IREX program, Dachi Grdzelishvili, you do not need an expensive computer and a sophisticated software to work on the Internet, the main thing is the ability to use the appropriate tool. In the framework of the New Media Initiative (INM) program, employees of 13 regional media were trained to work with the latest Internet technologies. IREX also financed the educational courses of journalism for schoolchildren, which, on the one hand, allowed the regional media to act in a new capacity – as a media education organization, and on the other hand, the students were able to get an idea of the real work of the media (Keshelashvili, 2013).

Last year, the Georgian National Communications Commission (GNCC) launched the Media Literacy project. To begin with, in May 2018, an American media expert, professor at the University of Long Island, Mitch Semel, held a two-day workshop for journalists. On the eve of this event, the chairman of the National Commission, Kakha Bekauri announced the creation of Media Academy in Georgia to increase media literacy in the country. The commission plans to develop media literacy in four directions: 1. A 3-6-month course for media managers, producers and journalists. The goal of the course is to assist media representatives to increase the knowledge and qualification of multimedia content. 2. The development of media criticism that will help journalists and producers in their work and to function as a guide for consumers to choose which media products to use. 3. Raising awareness of consumers in order to help them distinguish real and fake news and good and poor quality products. 4. Creation of Media Lab, which will support and fund start-ups in digital media. Start-uppers who develop interesting projects in the direction of digital media will be given a chance to receive funding from Media lab (Morrison, 2010).

It should be noted the close cooperation in the field of media education of the National Cinema Center of Georgia with the Ministries of Education and Justice. Since 2013, the project "Cinema at School" has been implemented with the purpose of enlightenment through films and the development of creative abilities of schoolchildren, in which 211 schools, including rural ones, schools in borderline and remote regions of Georgia, have demonstrated films for children with further discussion and analysis with experts' participation. In 2015, in addition to schools, the Crime Prevention Center joined the project. Film expert Nino Mkheidze ran film screenings for troubled teenagers (Project…, 2015). On the website of another project of the Georgian National Film Center "Cinema at School" reports on its work from 2014 to 2018 are published (Project…, 2015). The goal of the project was to teach young people to analyze audiovisual texts. The project involved hundreds of Georgian schools (altogether about 4,5 thousand film screenings were attended by over 46 thousand students), students not only watched and discussed films, got acquainted with famous cinematographers, but also filmed short videos, drew posters, took photographs, etc. The project also promoted the creation of school film clubs.

Some regional initiatives also produce interesting projects. The Discussion Club Gori funded by the municipal authorities, set up the two day festival of documentary films "Art for Human Rights". As the title suggests, topics ranged from human rights and political regimes to racism, migration, etc. After each film, the discussion of specific social problems in Georgia with guest speakers, experts and public activists, school students, took place (Aptsiauri, 2013).

Georgian media education activists encourage schoolchildren not only to discuss films, but to produce them as well. At the art school in Nikozi, children create animated films. In this frontier village, on the initiative of Metropolitan of Nikozsk and Tskhinvali Isaiah, an annual festival of animated films is held. During the period of his secular life, Metropolitan Isaiah studied animation at the University of Theater and Cinema named after Shota Rustaveli (Svanidze, 2014).

As part of the ongoing educational reform, it is planned to create new and develop existing electronic educational resources. For example, upon the initiative of the Ministry of Education, Science, Culture and Sport of Georgia and with the support of LEPL – Educational Management Information System, a web portal EL (EF Portal, 2018) was created, which provides educational and cognitive resources created and provided by its partners aimed at simplifying the teaching process, fundamental study of the issues, development of creative thinking, raising motivation. The portal contains such educational and edutainment resources as e-books, video and photo materials, etc. In addition to receiving information, users can participate in discussion, ask questions, leave comments, and suggest new topics for discussion. The Caucasus Network for Children (CNC), founded in 2013 by the Education Support Program of the Open Society Foundations initiated the "Introduction in Media literacy" and "Media literacy for teachers" courses. "Introduction in Media Literacy" is an open, free access course intended for high school pupils, students, and everyone interested, aimed at learning the theories of media literacy, how the media affects human opinion, attitudes and behaviour. According to their data, more than 90 people have accomplished this course. The distance learning blended course of "Media Literacy" is intended for teachers and equips them with methodical material and use practice (The Caucasus…, 2018).

The educational foundation portal *Educare Georgia* (Educare Georgia, 2018) as the main goal defines the activities to ensure the availability of world-class education through the Internet and modern technologies for everyone. The project is aimed at creating electronic educational resources, translating them into Georgian and popularizing in Georgia, teaching schoolchildren, students and teachers to use modern technologies, expanding access to the Internet. The authors of the project are convinced that it is education that is the main means of reducing poverty and developing the country; that everyone can get a quality education regardless of gender, age, nationality, place of residence, financial and physical capabilities, and make all possible efforts to acquaint Georgian students and teachers with international resources and online platforms that allow them to listen to lectures by specialists from leading universities in the world.

On the way to its goals, *Educare Georgia* initiates various projects. For example, under the leadership of Georgy Dzhibladze, the social platform Charte.ge (Charte.ge, 2018) has been operating since August 2017, where anyone can donate some money to pay for the Internet connection in rural areas or buy a computer for students who cannot afford it. According to the authors of this project, in

Georgia today there are about 78 thousand children in need of such support. The project started in the Tsilkan settlement and Tserovani and today has about 470 participants.

One of the most popular trends in media education in Georgia is teaching to identify fake news. For example, Georgian, Moldovan and Ukrainian students participated in media literacy camps, as part of the Strengthening Independent Media project in 2016. While declaring their mission as "to increase citizens' access to reliable information about local, regional, and international issues of public importance", in fact, the thread that runs though this course is "defense" against "Russian propaganda", – "all 3 countries are affected by propaganda and fake news, especially from the Russian government," Angela Sirbu, Project Director of the Strengthening Independent Media in Georgia, Moldova and Ukraine project says (Gugunishvili, 2018). "We expected students to learn how to recognize quality media content as well as manipulative and fake news, and how to react if the press misinforms the public". The project director's words are very symptomatic for current political situation when Russian media are being labeled as "biased", and "manipulative", while labeling is, in fact, one of the media manipulation techniques, and according to Cultivation media theory (Gerbner, 1998), repetition of the same message, does lead to imposing certain attitudes and beliefs in the audience's minds. Thus, cultivating just one issue of media literacy (such as critical evaluation of information) using just one case study ("Russian soft power", "Kremlin propaganda") the authors of such courses deliberately limit media competence development of their students, using the manipulative technique of mainstreaming the audience's thinking into one direction, and misguiding them to believe that media propaganda is only inherent to Russian media. The organizers of the camp proudly declare that by the end of the course "students were better able to identify the functions of different web tools and how to use them; demonstrated a better knowledge of how Russia uses the information space; and proved that they learned some practical information on internet security" (Gugunishvili, 2018). The legitimate question arises, why Russia becomes the one and only target of their research? Why are other countries' media not analyzed? Does it mean all of them are unbiased and do not produce politically engaged media messages? Significantly, media education theory reminds us that one of the most important questions when analyzing a message is "What is omitted from the message? Why? How does this selection affect the message's impact?" The above selection is obviously biased against a single country's media.

5. Conclusion

As a result of the analysis of the development and main perspective directions of media education in Georgia (1992–2019), the following conclusions can be drawn.

Georgia seeks to adapt the country's education system to the global community and to fully integrate into the European educational space. At the state level in Georgia today we can witness the awareness of the stipulation of providing media education as an integral constituent of quality education at all levels.

However, it is not enough to realize the need for the media education skills among the population, it is necessary to create conditions for this. According to the General Strategy for Education and Science for 2017-2024, there is a significant difference and lag between the various socio-economic strata within the country, as well as between urban and rural, Georgian and non-Georgian schools. Most teachers use information technologies only for simple communication and conduct lessons in traditional way, which only confirms the unsatisfactory level of competence in the field of media education and ICT (United Strategy..., 2017).

The process of the development of media education in Georgia as a whole proceeds according to the same scenario as in other countries - former republics of the Soviet Union. At the first stage, the need for IT-technologies is formed, which becomes an integral part of all spheres of social activity. Then comes the understanding that the introduction of technology alone is not enough, it is necessary to prepare the population for its use. Thus, the need for technologically competent users is shaped. Then, naturally, a need for obtaining the next level of competence - media competence arises, which is formed in the process of media education. It can be argued that at the moment in Georgia, with the support of the state and the international community of sponsors, media education is developing in all major directions, as distinguished by A. Fedorov (Fedorov, 2014).

1) media education of future professionals - journalists, cinematographers, editors, producers, etc., for example, the 2018 *Strengthening Journalism Education in Georgia* program, the G-Media 2013 International Research and Exchanges Program (IREX), GIPA radio on the basis of the Georgian Institute of Public Development;

2) media education of future teachers in universities, pedagogical institutes, in the process of advanced training of teachers of universities and schools in media culture courses – mandatory advanced training programs for teachers of all levels of education according to the General Education Strategy 2017-2024, National Curricula, etc.;

3) media education as part of the secondary and higher education, which, in turn, can be integrated with traditional disciplines or autonomous (special, elective, club, etc.) – ICT, integrated across the disciplines in the NC 2008, and the standard of mandatory self-discipline ICT in the NC 2011 and 2018, the project of the National Cinema Center of Georgia *Cinema at School* 2014-2018;

4) media education in institutions of additional education and leisure centers (community and youth centers, art clubs, drama and music centers, etc. – Festival of animated films in Nikozi 2014;

5) distant media education of schoolchildren, students and adults through television, radio, mass online courses - projects of the Georgian public television and radio broadcasting (GPB); the Georgian National Communications Commission (GNCC) Media Literacy 2018;

6) independent / continuous media education (lifelong learning) - projects of the Educational Foundation *Georgia Education*, the festival of documentary films *Art for Human Rights* in Gori, 2013.

More and more structures are becoming interested in raising the level of media literacy of all segments of the population of Georgia. Notably, the most significant projects are initiated and funded by foreign agents, such as the U.S.Embassy (Media Literacy project, Georgian Media Partnership program, Emerging Filmmakers Training, English Language Training for Media in Georgia, Media Educational program, etc. (U.S.Embassy..., 2018), Open Society Foundation (The Caucasus Network for Children), Stiftung für Internationale Rechtliche Zusammenarbeit e.V.Ubierring (Media Societies – Georgia 2018), Embassy of the Netherlands in Tbilisi (Program Promoting Media Literacy and Critical Thinking in Schools (The Media Development..., 2018), Deutsche Welle Akademie (Myth Detector Lab for Media Literacy), The German Marshall Fund of the United States (Kremlin Influence Index, 2017). Against this background, we just have to hope that new Georgian media educators are aware that educational initiatives funded by foreign foundations act as a "soft power" tool. The role of authentic media education resources and curricular should be strengthened as an effective tool for ensuring effective lifelong education of citizens and sustainable development of the independent democratic State of Georgia.

6. Acknowledgements

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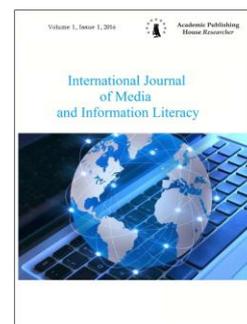
Cultural Imperialism through Hollywood Cinematic Media on Pakistani Youth

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Abstract

Cinematic media is a very powerful tool, used by developed countries in the modern world, with a deliberate purpose to transmit their cultural legacy by projecting a variety of attractive features to influence the minds of youth. This study aims to scrutinize the impact of Hollywood cinematic media on Pakistani youth. The theoretical framework applied in this study is based on the Theory of Cultural Imperialism, propounded by Her Herbert Schiller in 1973. The theory postulates that the Western media has a strong effect on the Third World countries by imposing on them Western cultural standards and hence are destroying their own cultures. The study is quantitative based on a mixed survey, which consists of close-ended questions along with the opinions of the respondents. SPSS is used to compute the obtained data. The findings demonstrate that the Hollywood movies leave a significant impact on Pakistani youth, since they are prominently engrossed to the lifestyle of American culture. The study suggests that it is responsibility of Pakistani people and media authorities to pay serious heed to control such movies, which prove to be serious threat to their own cultural values.

Keywords: cinematic media, cultural imperialism, Pakistani youth.

1. Introduction

Cinematic media is one of the most popular visual rhetoric used in the modern world to persuade people for different purposes. The Hollywood movies, people, especially our youth watches on silver screens, implant their effects on their unsophisticated minds. The knowledge of the inherent inclination of these people to adopt American aesthetics enables the Americans to use cinematic rhetoric, making their movies more appealing in order to play with the psyche of the target audience. The purported glimpses of civilization represented on the silver screen add salt to injury to the feelings of the deprived world of the people of the developing countries such as Pakistan. It is observed that our Youth gets refuge in the world of movies from tormenting realities in their life.

2. Discussion

This study aims to scrutinize the impact of Hollywood cinematic media on Pakistani Youth under the Theory of Cultural Imperialism, propounded by Herbert Schiller in 1973. The Theory

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postulates that the Western media has a strong effect on the Third World countries by imposing on them western cultural standards and hence destroying their own cultures. In the 1970s, this Theory became prominent. According to Roach (Roach, 1997: 47), the Theory produced "a host of supporters including Antonio Psquali (Psquali, 1963), Luis Ramro Beltran (Ramro Beltran, 1976), Fernandez Reyes Matta (Fernandez Reyes Matta , 1977) and Mario Laplun (Laplun, 1973)".

The Theory further provided one of the significant theoretical drives behind the association for a New World Information and Communication Order, encompassing international administrations such as the United Nations Educational, Scientific, and Cultural Organization (UNESCO), and hence, concerning the stream of information among different countries of the world. At that time, many intellectuals anticipated assemblage the several fluxes of critical research on transnational communication under the caption "media imperialism." Among them a worth mentioning name is British scholar J. Oliver Boyd-Barrett who described media imperialism as "the practice whereby the proprietorship, configuration, dissemination, or content of the media in any country are individually or together focus to considerable peripheral pressures from the media benefits of any other country or countries, without proportional correspondence of effect by the country so affected"(Boyd-Barrett, 1977: 117). However, many critics manipulated that Boyd-Barrett's definition was much too constricted to account for the multiplicity of forms taken by power relations among different cultures in the world.

Taylor (Taylor, 2004) described culture as that multifaceted whole which comprises knowledge, faith, conviction, art, ethical standards, and law, etc., which is assimilated, shared and practiced by man as a member of that society. In other words, culture is learned, transmitted and transferred to the upcoming generations through several ways. One of the most powerful tools spreading cultural values from one set of people to other communities is mass media and this is where cinematic media play their role in cultural transitions. According to Shaibu and Puke (Shaibu, Puke, 2001), "culture is the complete body of knowledge, which includes morality, norms, values, habits and many other capabilities acquired by an individual as a member of a social group. The acquired capabilities refer to all the behavior adjustments of an individual to its social group" (Shaibu, Puke, 2001: 147). Along similar lines, Mkpa states that culture is the totality of people's ways of life (Shaibu, Puke, 2001: 112). The cinematic media influences the minds of the Youth of the developing countries in such a manner that they tend to discard their own beliefs and cultural norms (Aneto et al., 2008). Along similar lines R. Acholonu (Acholonu, 2011) presented the Dependency theory, which claimed that people depend upon media to satisfy a variety of needs such as to upgrade their lifestyle, to get social acceptance and to dominate others around them in different ways. R. Rabaka (Rabaka, 2014) quotes Amilcar Cabral, who outlines Cultural Imperialism as a "situation where foreign culture dominates a local one in such a manner that the natives find their own cultural values inferior to the foreign one" (1976).

Best and Kombol (Best, Kombol, 2009) regard Cultural Imperialism as a progression that brings developing societies into modern systems". He further explains that in this mechanism, a dominant culture exerts pressure and force on other cultures, which are considered to be of less significance even by the members of the native culture.

The personality building of children has been the subject of serious concern for many decades. Media develops the perception of children in many aspects. The early adulthood has more chances of being formed into a precise frame of insight. Hollywood movies have strong implications in the incorporation of their cultural values and standards into the viewers own culture. According to Brent Bozel (Brent Bozel et al, 2006), the movies which prove to be serious threat to the viewers native culture are as, 'wolves in sheep's clothing'. Toni Morrison (1931–2019) once commented, 'Whoever controls the media controls the mind' (1988). The Pakistani Youth is getting away from their religious, cultural and traditional values day by day. Among several other factors, the role of media cannot be ignored.

Pakistan was established as an independent state on the basis of Two Nation Theory proposed by Allama Iqbal (Wynbrandt, 2009). The Theory propounded that the sub-continent consisted of two different leading religious groups, mainly Hindus and Muslims (Louis et al., 2001). Later, the religious ideology became the agenda behind the freedom movement in 1940s ultimately resulting in the creation of India and Pakistan on the map of the world. Tudor (Tudor, 2013) puts forward that the creation of Pakistan on the basis of religion proves that religion is a

bigger entity as compared to culture. The creation of Pakistan on the basis of religion proves that it can be a unifying factor as well (Louis et al., 2001). The newly formed country had cultural and linguistic diversity. Soon after establishment, Pakistan started to face internal and external crisis as one part of Pakistan named as East Pakistan was 1100 miles away from West Pakistan (Talbot, Sing, 2009). Both East and West Pakistan shared the same religious identity but had severe linguistic and cultural differences. In 1971, both parts became independent countries termed as Pakistan and Bangladesh when East Pakistan was deprived of its linguistic rights. This situation leads to the formation of new constitution of Pakistan in 1973. Urdu and English languages both declared as official whereas English language serves as the language of military, judiciary and higher education (Khaliq, Garcia, 2019). Ali (Ali, 1993) puts forward that English language entered in subcontinent through British colonial powers and the English language sustained the status of official language in both India and Pakistan. This whole situation made English language a superior and prestigious language in Pakistan (Mansoor, 2005). With language comes the culture. Language is the most important tool to connect people and to spread culture.

Hollywood movies reflect the culture, norms and values of the relevant country where they are originally produced but when they are imported in countries like Pakistan, where these values are not compatible with the local culture it becomes cultural invasion as well as a serious threat to their own standards of living. The frustrated feelings of Pakistani Youth get ignited by the cinematic rhetoric used through Hollywood films which not only promote American culture but also manipulate it over the deprived communities. People of the developing countries like Pakistan take pleasure in watching the civilized world of the Americans and get fascinated as well as depressed.

This cultural attack which is being challenged by Pakistan is not a new example. The same exercise has been witnessed in numerous European countries such as France. There has been confrontation against the adoption of English words in French language through Hollywood movies. French Culture Minister, Jack Lang prophesied the dangers of the "Coca Colonisation of the minds." The tradition of exclusion French language is deep-rooted, as an official authority, in 1635, The French Academy, started refinement of French language. The French linguists have given task, instead of using English terms, to coin French words for smooth communication. To make their efforts successful, the French government has limited the use of English on French electronic media. In the same manner, in Germany, Spain and Russia, some non-government organizations launched movements to purify their respective national languages from the impact of English words.

Hollywood has been successful in promoting American culture worldwide. Hollywood is a district in Los Angeles, situated in an American state California. It has been producing American films since a very long time. To the people of underdeveloped countries, America seems to be a land that is devoid of any error. Many scholars observed the effects of glamorous projection of American values and culture. According to Maisuwong (Maisuwong, 2012), the audience of Hollywood movies become consumers of American brands, products and various commodities of everyday life. For instance, KFC, Macdonald's, Pizza Hutt, Ritz, SUBWAY and Energy drinks, etc. have become favourite of almost all our Pakistani Youth. Under the impact of the movies they watch, they change their dressing, eating habits and taste, hairstyles in such a manner that our Youth is getting away from their own cultural norms day by day. According to (Weinberg, 2006), there is economic exploitation at international level in Americans' efforts to promote their entertainment products by presenting a glamorous picture through their cinematic media. In an article, *How the Global Box Office is Changing Hollywood*, Tom Brook (Brook, 2014) compared Hollywood with an octopus, which with its tentacles extends across the globe. On the grounds of the popularity of Hollywood cinematic media, Burrows (Burrows, 2011) acclaimed the rhetorical approach of Hollywood that these moviemakers are not only good at movie-making but more significantly, they are really good at selling them.

This research is going to highlight the problem of cultural imperialism on Pakistani Youth through Hollywood cinematic media due to which they are discarding their own cultural standards day by day. Furthermore, the study will help people understanding behavior issues of the Youth and maladjustments by providing a background on the basis of deviation from their own culture.

2. Materials and methods

Research objectives:

• To explore how watching Hollywood cinema affects cultural values of Pakistani Youth.

• To examine how Pakistani Youth is adopting consciously as well as unconsciously the cultural values of the dominant culture.

• To examine that how Pakistani Youth is attracted to the lifestyle, they watch in Hollywood movies.

Hypotheses:

• H1. Hollywood cinematic media has strong cultural impact on Pakistani Youth.

• H2. Pakistani Youth is attracted to Hollywood movies.

• H3. Pakistani Youth consciously or unconsciously tries to adopt American cultural standards as they are reflected in Hollywood movies.

• H4. Pakistani Youth takes pride and delight in eating American branded food, adopting Hollywood actors' hairstyles, wearing American branded garments, and living according to their lifestyle.

Theoretical Framework

The Theory of Cultural Imperialism serves the framework of this study. The Theory signifies that the dimensions of the process go far beyond economic exploitations and even military attack. Third world countries carry cultural values of the stronger nations such as America and England, since there is an underline message that America and the Western counties are superior to the Third world countries. By applying this Theory, this study traces effects of Hollywood cinematic media on Pakistani Youth. The questionnaire was designed in consideration with the Cultural Imperialism Theory, presented by Sciller in 1973. Some key constructs of the Theory, which were used in framing of the questions included different cultural values such as attraction of Pakistani students towards dominant culture as is shown in Hollywood movies, their attraction to American food, their attraction to American living style, American architecture and interior decoration and celebration of marriage ceremonies following American trends, etc.
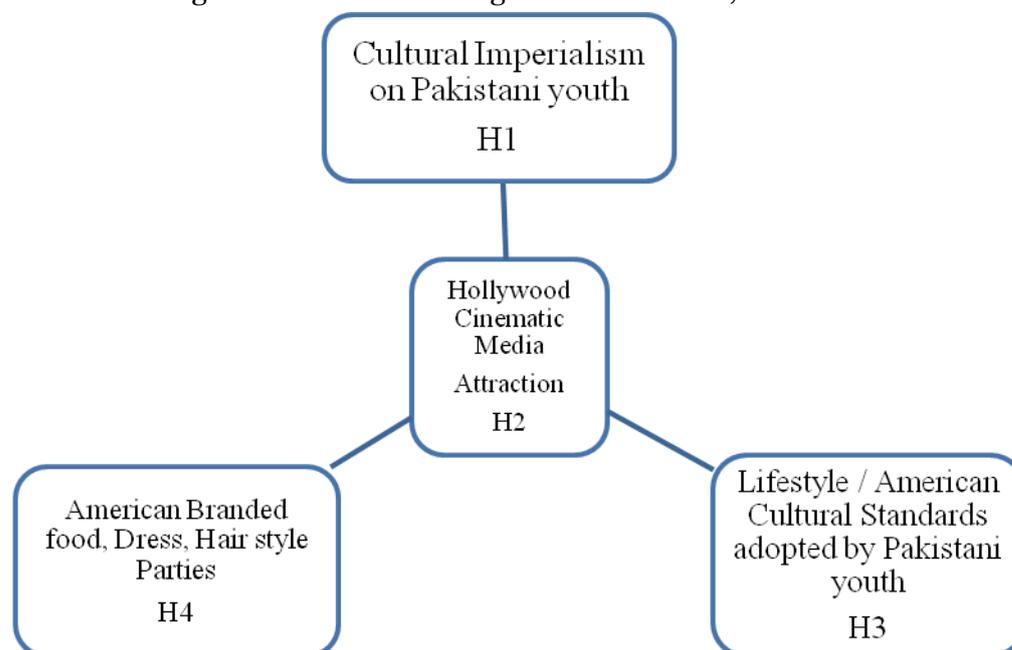
Fig. 1. Theoretical Framework of the study

Materials and methods

This study is quantitative in which; the researchers used a survey method by using a questionnaire, which comprised both close-ended and open-ended questions. The purpose of this survey research was to identify the impact of Hollywood movies on Pakistani Youth that how these movies are converting their cultural norms. A quantitative data collection method was used to

explore the problem through numerical data. Data were collected through a survey to get quantifiable information from the members of the population. To collect responses against the set of questions, a questionnaire was formed, which was given to the target population of this study, consisting of 101 male and female students of the University of Management and Technology, Lahore. These students were selected through a random sampling technique. As for as the marital status of these selected students is concerned, few of them were married, some were single and some of them were engaged. The close ended section of the questionnaire carried 22 questions with three options of agreeing to neutral, and the open ended section was elicitation of the selected students to express their opinions to justify their responses. The selected students filled the questionnaire individually and responsively.

The collected data were analyzed through descriptive statistics by using SPSS software. The data for this study was collected in October, 2019. The size of sample population was 101 students studying at University of Management and Technology, Lahore. These students were selected randomly from different departments such as Health Sciences, Mass Communications, Linguistics and Communications, Computer Science, Architecture, Education, Electrical Engineering and Business Studies, etc. All of the selected students filled the questionnaire and replied to the questions asked in the interview process. The following table presents Statistical frequency of the participants.

Data Analysis

The statistical analysis were examined with the help of computer operating Statistical Package Social Sciences (SPSS) version 21.0. The very first step regarding analysis of the responses from the target population was to convert the data numerical form. The second step was to try precise inclination and statistical techniques are minimum, maximum, mean and standard deviation descriptive statistics. When nominal data are analyzed the suitable mode of tendency is Mean. The Mean is the most commonly used measurement of central tendency, and it is the arithmetic average of the scores. The formula of the mean is the sum of all scores divided by the total number of scores. Firstly the mean score of the questionnaire is calculated, and then the mean score is accumulated. The data were analyzed by applying descriptive statistics formula from Data Analysis tool to calculate the Mean, standard deviation, and alpha (Confidence interval).

3. Results

Table 1. No. of the Participants

Statistics			
		No of Respondents	Status
N	Valid	101	101
	Missing	0	0

Frequency Table 1: This table shows that there were 101 males and females University students who had filled the questionnaire.

In this research 42 female students and 59 male students presented their views in filling up of the questionnaire and in the interview process. It is observed that females are less in number than the males in number in watching and supporting Hollywood movies. Females are actually supporting Hollywood movies in greater number. 52 % of students agree upon watching Hollywood movies, 22 % disagree with watching Hollywood movies and 27 % are neutral.

Table 2. Gender Description

Gender		Frequency	Percent	Valid Percent	Cumulative Percent
	Female	42	41.6	41.6	41.6
Valid	Male	59	58.4	58.4	100.0
	Total	101	100.0	100.0	

Frequency Table 2: This table displays that 41.6 % of the selected students are females and 58.4 % of the selected students are males.

The age level of the sample population ranged between 18–42 years. The following graph presents age group 18-42 of the individuals who gave their views regarding Hollywood movies.

Table 3. Age Level of the Participants

Age level in years	Participant's Age
18–22	59
23–27	23
28–32	12
33–37	4
38–42	3
Total	101

Among the respondents, there were 80 single, 10 married and 11 engaged. The following table shows the marital status of the students. It also the percentage shows that 79.2 % of students are single, 9.9 % are married and 10.9 % students are engaged.

Table 4. Marital Status of the Participants

Marital Status		Frequency	Percent	Valid Percentage	Cumulative Percentage
	Single	80	79.2	79.2	79.2
Valid	Married	10	9.9	9.9	89.1
	Engaged	11	10.9	10.9	100.0
	Total	101	100.0	100.0	

Frequency Table 4**:** This table presents the marital status of the sample population.

The following table displays the statistical values based on the obtained data collected from the participants by using the questionnaire.

Table 5. Statistical Description of the obtained data

	Agree	Disagree	Neutral
Watch	72	15	14
Hollywood Cinematic Attraction	69	10	22
Hollywood Actors' Outfits Inspiration	71	22	8
Hair style	68	17	16
Inspiration	73	22	6
Food Items	68	16	17
Food Attraction	73	15	13
Food Items Interest	75	17	9

Food Recipes	70	13	28
Dining Environment	84	7	10
American Life Style Attraction	68	11	22
Adopting American Life style	71	20	10
Learning Moral Values	65	28	15
American Family System Inspiration	77	15	9
American Architecture Inspiration	69	19	12
American Styled Houses	74	14	13
American Styled Interior	70	15	16
American Furniture Fascination	69	22	10
American Marriage Style	55	30	16
Cutting cake Adoption	78	10	13
Dance Music	67	25	9
American Marriage ceremonial Inspiration	57	28	16
	Agree	Disagree	Neutral
Mean	70.13636364	17.77272727	13.81818182
Standard Error	1.32947839	1.337005471	1.119748665
Median	70	16.5	13
Mode	69	15	16
Standard Deviation	6.235806394	6.27111153	5.252086784
Sample Variance	38.88528139	39.32683983	27.58441558
Kurtosis	1.846014987	-0.538411368	1.248197763
Skewness	-0.4823993865	0.3887525705	1.026136833
Range	29	23	22
Minimum	55	7	6
Maximum	84	30	28
Sum	1543	391	304
Count	22	22	22
(Alpha) Confidence Level (95.0 %)	2.7648017	2.7804551	2.3286448

Graphical Representation of the Data Hollywood

The following figure represents quantitative analysis of the data collected on Hollywood cinematic attraction of the selected students, who get inspired by the Hollywood actors and actresses and adopt their hair style and other features.

	Watch	Movie Attraction	Hollywood Actors' Outfits Inspration	Hair style	Inspiration
Agree	72	69	71	68	73
Disagree	15	10	22	17	22
Neutral	14	22	8	16	6
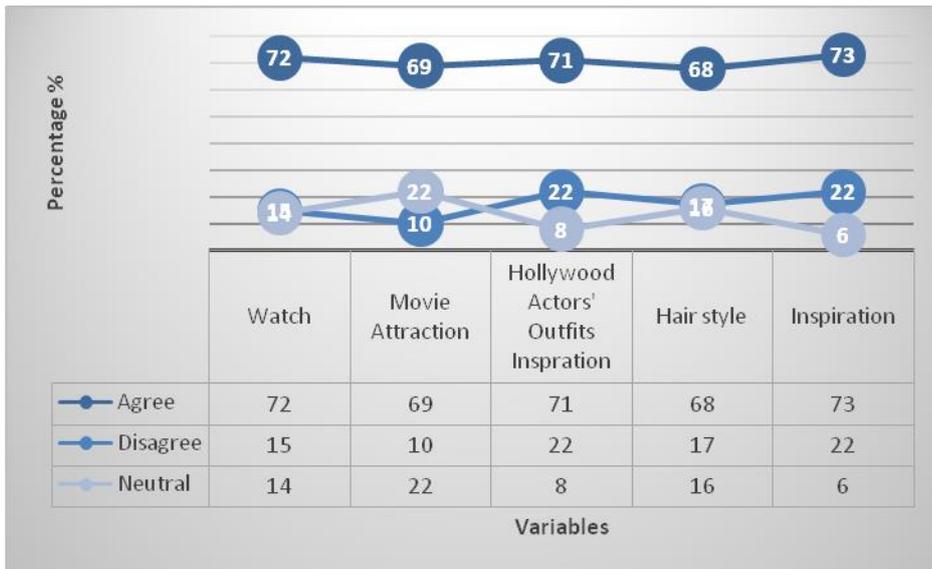
Fig. 1. The Quantitative analysis of Hollywood cinematic Attraction

The quantitative description of the data is given below:

72 % of the selected students agreed that they are fond of watching Hollywood movies and they frequently watch these movies, 15 % disagreed upon it, and 14 % students did not give their opinion.

69 % of the selected students agreed that Hollywood movies attract them, 10 % disagreed upon the attraction towards Hollywood movies and 25 % students remained neutral.

71 % of the selected students agreed upon wearing outfits like famous Hollywood actors and actresses wear, 22 % disagree with this and 8 % student stayed neutral.

68 % of the selected students agreed on making their hairstyles like Hollywood film actors and actresses while 17 % disagreed upon that and 16 % were neutral.

73 % of the sample population got inspired by the manners of Hollywood film actors, 22 % have disagreed and 6 % are neutral.
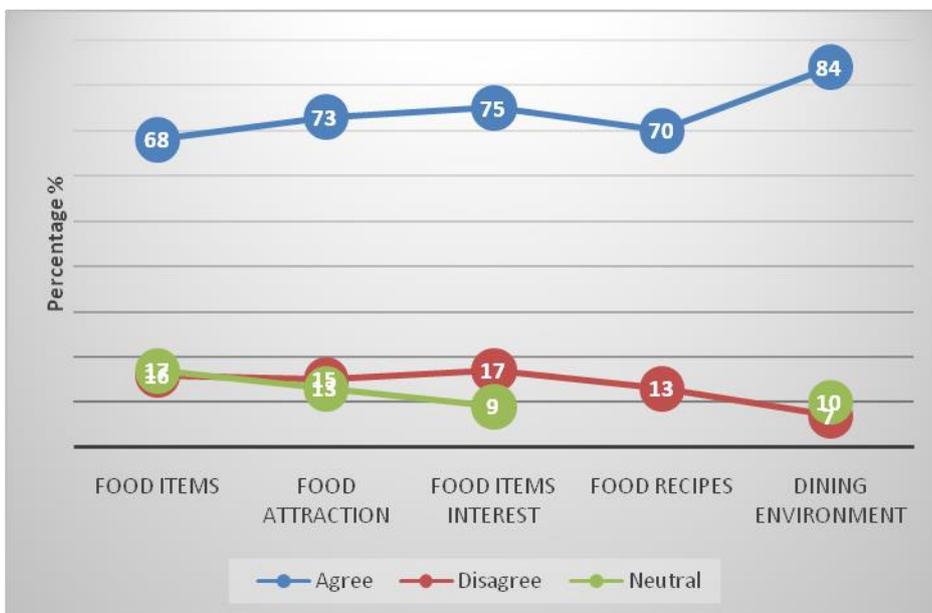

Fig. 2. The Quantitative Analysis: American Food Attraction

68 % of the selected students got interested in the food items and eating style of Hollywood movie actors and actresses while 16 % students disagree about their food stuff and their eating style and 17 % stayed neutral regarding eating style of them.

73 % of the selected students agreed that they are crazy after American food items, 15% are disagreed upon having any attraction towards food items and 13 % students showed no interest and remained neutral.

75 % of students agreed that they like to go to Macdonald's, KFC and Pizza Hutt with their friends for recreation and enjoyment, 17 % of students disagreed upon that and 9 % of them remained neutral.

70 % of students, especially the girls got interested in looking for recipe of American food, 13 % especially male students in this regard disagreed and 28 % of students stayed neutral.

84 % of students like an environment just like American dining and prefer to go such restaurants, which copy American styles, 7 % of students disagreed and 10 % of students showed no interest in having to an environment just like American dining.

68 % of the participants agreed that they are attracted towards the living style of Americans as it is reflected in their Hollywood movies, 11 % of students did not like it, since they find no attraction towards their living style and 22 % students showed no interest in this aspect.

71 % of students showed their craziness for the living style of Americans as they find it in their Hollywood movies, 20% refused to have any inclination towards their culture and life style, and 10 % students remained neutral.

65 % of the sample population agreed upon that Hollywood movies are inculcating the moral values in Pakistani Youth, 28 % students of the students disagreed upon following the moral values projected in Hollywood movies and 15 % students remained neutral.

77 % of the selected agreed that they are impressed by The American family system and style, 15 % were not agreed upon that and 9% students remained neutral upon this.


	American Life Style Attraction	Adoting American Life style	Learning Moral Values	American Family System Inspiration
Neutral	22	10	21	9
Disagree	11	20	28	15
Agree	68	71	65	77

Название оси

Agree — Disagree — Neutral
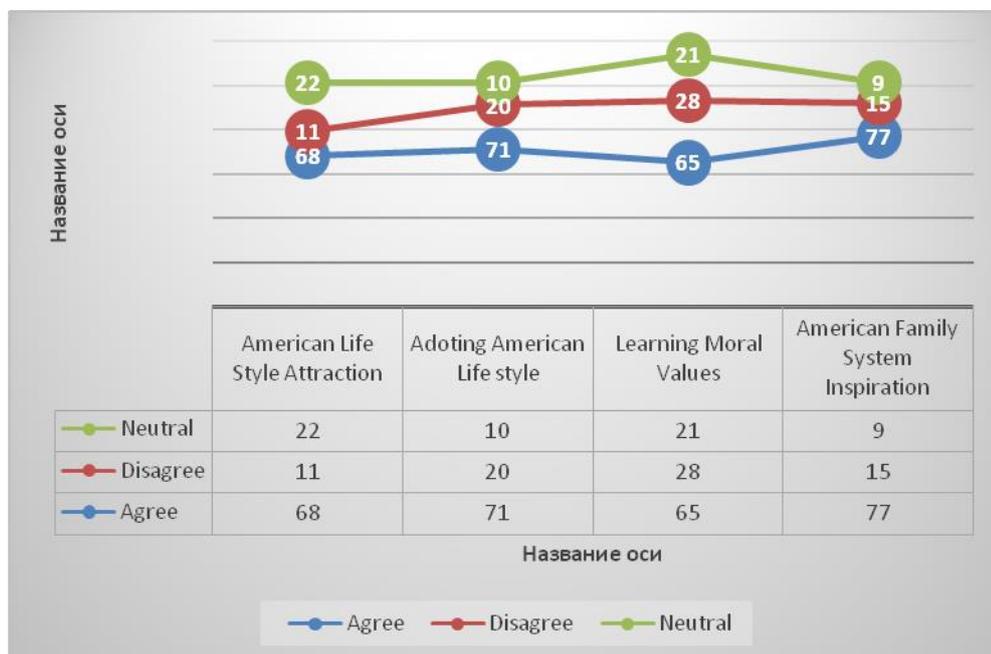
Fig. 3. The quantitative Analysis: Attraction for American Living Style

69 % of the selected students agreed that they are much inspired by American architecture, 19 % of the students disagreed on this point, and 12 % showed could not decide and remained neutral.

74 % of the sample population agreed upon that they like American styled houses, 14 % disagreed upon that and 13 % remained neutral.

70 % of the selected students agreed upon copying American homestead interior, 15 % of students disagreed upon feeling any kind of desirability towards American homestead interior and 16 % students stayed neutral.

69 % of the students agreed upon bringing a modification in their furniture style imitating it from Hollywood movies, 22 % of students disagreed towards this interest and 10 % of students stayed neutral regarding American home enterprises.
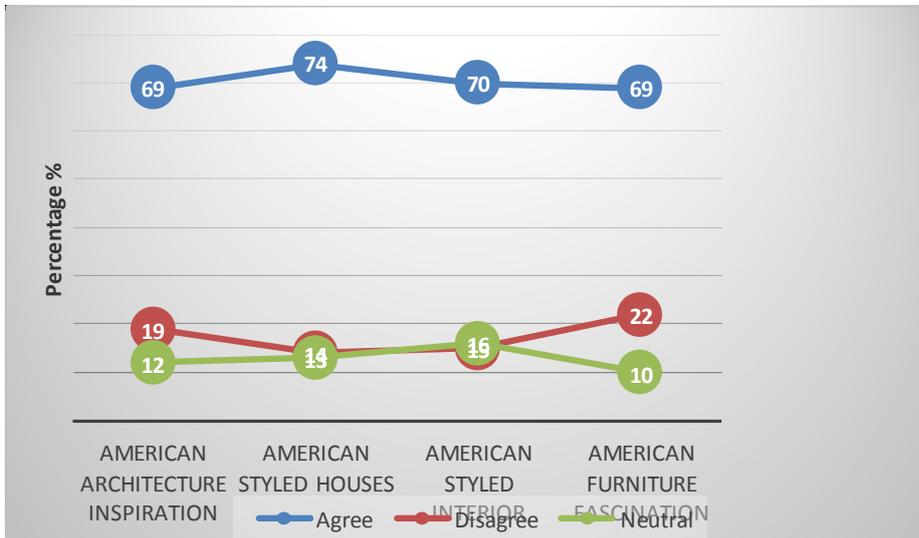

**Fig. 4.** The Quantitative Analysis: Inspiration for American Architecture and Interior
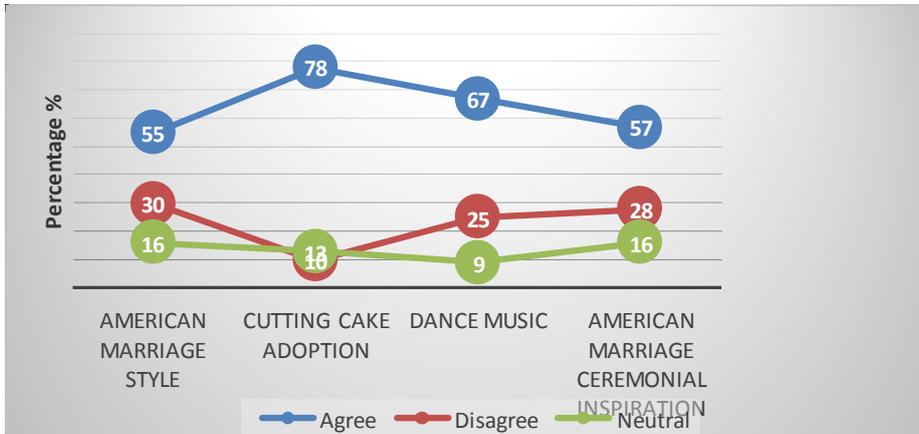
Fig. 5. The Quantitative analysis: American Marriage Ceremonies, Dance Music and Cake cutting Adoption

55 % of the participants agreed that American marriages are affecting the University students, 30 % of students disagreed regarding the influence of American marriages over University students and 16 % students remained neutral.

78 % of the participants agreed that University students have adopted innumerable American traditions, cultural norms and values such as cutting of cake on different occasions, 10 % students did not agree upon embracing American culture and 13 % students remained neutral.

67 % of the selected students agreed that most of the University students like to listen to American songs and like to dance in functions after getting inspired by Hollywood movies, 25 % of the students disagreed upon adopting American singing and dancing culture and 9 % students remained neutral.

57 % of the selected students like Pakistani marriages to be held like American marriages, especially in case of dress and wedding costumes, 28 % preferred Pakistani marriages traditions upon American and 16 % remained neutral.

4. Conclusion

The findings of the study reflect that the level of emotive immersion of Pakistani Youth with Hollywood films affect different aspects of their psychosocial transformations of perceiving different realities around them. In Pakistan the situation appears to be quite alarming, when these film considerably influence attitudes and moral values of them to a considerable level, since there is promotion of American and Western cultural ideals in Pakistani society. Most of the selected students agreed to the fact that they are attracted to Hollywood films and are inspired by the culture shown in them. They mentioned the names of actors such as Keanu Reeves, Samara Weaving, Emma Watson, Tom Hady and Gal Gadot, etc. The boys try to copy different styles of Tom Cruise, Tom Holland and Keanu Reeves, on the other hand the girls mentioned Angelina Jolie, Julia Roberts and Alicia Vikander, etc. They are inspired by their life style, their manners, their actions, their hair style and the brands of clothing they use.

The students commented that they like to eat food at McDonald's, KFC and Pizza Hutt. Some told to the researchers that it has become a norm that they go to these places with their friends whenever they find opportunity. They further added that they feel proud when they use American products and eat American branded food items. The girl students in order to address a statement in the questionnaire told that they try to learn recipes of American fried chicken and burger to make it at homes. Some of them told that they are more inclined towards using Pakistani food because they believe that it contains rich nutritious values and is tasty. Some students get inspiration of using American branded food, when they find Hollywood movie stars using these brands in movies. Along these lines, John Tomlinson commented that the dominant countries try to make money by spreading different cultural elements in the Third world countries (2001).

In response to a question regarding American lifestyle, the students commented that our rich people are following blindly American life style because it has become a status symbol to wear American branded outfits, use American branded shirts and wear jeans. Some student, who disagreed in adoption of American lifestyle commented that American culture promotes free mixing of boys and girls, wearing unsophisticated attires for girls, dating, etc., which cannot be tolerated by our cultural values. They said that as for as American interior and Architecture are concerned they can be adopted, since there is no objection to adopt modern styled buildings, but a blind following of such manners, which are considered to be a serious moral threat to our values, such things should be prohibited. There are students, who are forgetting their own cultural values in a blind pursuit of being modern like Americans. They also highlighted that parents should take serious action to control their children from watching Hollywood movies, since most of them exhibit violence, sex, drinking alcohol and different crimes.

In response to the questions related with celebration of marriage ceremonies, cake cutting adoption and use of wedding costumes following American style. The students, who agreed commented that such practices have become a mark of superiority. People around them consider them up-to-date, cultured, sophisticated, and advanced, etc. These student like to listen to Hollywood music in their automobiles, since Hollywood movies they watch influence their mind. They mentioned a few Hollywood singers, who are very popular among these students. These are Charlie Puth, Lady Gaga, Selena Gomez, Drake, Katty Perry, Tyga and Justin Biber, etc. on the other hand the students, who disagreed listening to Hollywood songs told that they like Pakistani singers.

It can be concluded that cultural imperialism establishes connections between super powers and developing countries and tries to influence the developing countries by projecting a very attractive self-image on silver screen. It has both positive and negative effects on Pakistani Youth. If Hollywood movies promote good social and moral values among our students such as promotion of equal rights, liberalism, and values of morality then there is no threat to our culture, since there will be promotion of a homogeneous universal culture, which is demand of the hour. On the other hand if Hollywood movie makers have an agenda in their minds that they have to expand their economic market and deprive the viewers of their own cultural values, then it should be noticed by PEMRA (Pakistan Electronic Media Regulatory Authority). PEMRA should take a serious action against such Hollywood movies, which can prove to be a serious threat to cultural and moral values

of Pakistani Youth. Furthermore, Pakistani society, itself should feel its responsibility that its Youth should not follow the foreign values blindly in order to be considered modern.

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Appendix

Name (optional):____. Gender____. Age:___. Marital Status__

The Questionnaire

1. Do you see Hollywood movies recurrently?
    (Agree. Disagree. Neutral). Comment:
2. Do you feel that Hollywood movies attract you?
    (Agree. Disagree. Neutral). Comment:
3. Do you want to wear same outfits as the Hollywood movie stars wear?
    (Agree. Disagree. Neutral). Comment:
4. Do you like to have your hairstyle adoption from Hollywood stars?
    (Agree. Disagree. Neutral). Comment:
5. Do you get inspired by the manners of movie stars after watching Hollywood movies?
    (Agree. Disagree. Neutral). Comment:
6. Are you inclined towards liking American food stuff as you watch it in Hollywood movies?
    (Agree. Disagree. Neutral). Comment:
7. Do you feel craziness about American branded food items?
(Agree. Disagree. Neutral). Comment:
8. Do you like to enjoy with your friends by going to American food brands such as
    Macdonald's, KFC and Pizza Hutt, and Subway?
    (Agree. Disagree. Neutral). Comment:
9. Do you like to get recipe of American foods, which may help you to prepare such food at home?
    (Agree. Disagree. Neutral). Comment:
10. Do you like American dinning environment after being inspired by their movies?
    (Agree. Disagree. Neutral). Comment:
11. Are you attracted towards American lifestyle?
    (Agree. Disagree. Neutral). Comment:
12. Are you crazy for adopting American lifestyle?
    (Agree. Disagree. Neutral). Comment:
13. Are you inspired by the moral values of American as are shown in their films?
    Agree. Disagree. Neutral). Comment:
14. Do you like American family system?
    (Agree. Disagree. Neutral). Comment:
15. Are you impressed by American architecture?
    (Agree. Disagree. Neutral). Comment:
16. Do you like to decorate your home interior by imitating American home interior, reflected in their movies?
    (Agree. Disagree. Neutral). Comment:
17. Do you like American style furniture?
    (Agree. Disagree. Neutral). Comment:
18. Do you think that American marriages style is affecting our generation in such a manner that they plan to organize their marriage ceremonies by imitating them.
    (Agree. Disagree. Neutral). Comment:
19. Do you celebrate your happy occasions on grounds of American culture?
    (Agree. Disagree. Neutral). Comment:
20. Do you adopt cake cutting culture under inspiration of American culture?
    (Agree. Disagree. Neutral). Comment:
21. Do you like to enjoy listening to Hollywood songs?
    (Agree. Disagree. Neutral). Comment:
22. Do you like to design your wedding dresses to be designed copying American wedding costumes and outfits?
   (Agree. Disagree. Neutral). Comment:
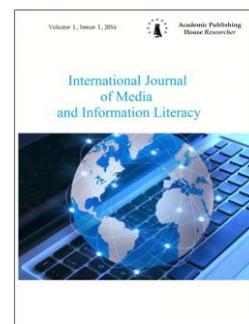
"Media Education is the Key to Understanding the Modern Information Society": Interview with Prof. Dr. Alexander Fedorov

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Abstract

On September 24, 2019 Professor Alexander Fedorov received the honorary international award "Global Media and Information Literacy - 2019" (UNESCO, 2019)/ He is the first person from Russia, who became the winner in this international nomination. This award, which was established with UNESCO's participation, rewards information and media professionals, media culture researchers, educators, artists, activists, associations and other groups that integrate media and information literacy in their work and related activities in an innovative manner. These awards are given annually, with UNESCO's support, to individuals and organizations for outstanding achievements and leadership in five sectors: education, research, policy, advocacy, media, communication/information. A. Fedorov told about many years of media literacy teaching at the universities, about research works in the field of media culture and media literacy education, which has been repeatedly supported by grants from Russian Science Foundation, Russian Foundation for Basic Research, Russian Humanities Research Foundation, the Presidential Funds, which finance leading scientific schools in Russia and projects of national importance in the field of culture and art, and grants from the Federal Targeted Program, Russian Ministry of Education and Science, a number of foreign funds. He is firmly convinced that media literacy education is the key to understanding the modern information society: today, a person is simply obliged to be media-competent, otherwise he or she will not only become an easy victim of numerous media manipulations, but will not be able to fully enter the differentiated world of media culture.

Keywords: Alexander Fedorov, award Global Media and Information Literacy 2019, media literacy, media education, media culture.

Interview

- Professor Fedorov, on September 24, 2019 in you received the honorary international award "Global Media and Information Literacy - 2019" (UNESCO, 2019), so you are the first person from Russia, who became the winner in this international nomination. Could you comment on this event?

- This award, which was established with UNESCO's participation, rewards information and media professionals, media culture researchers, educators, artists, activists, associations and other groups that integrate media and information literacy in their work and related activities in an innovative manner. These awards are given annually, with UNESCO's support, to individuals and

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organizations for outstanding achievements and leadership in five sectors: education, research, policy, advocacy, media, communication/information. And, of course, I am very pleased that I have been awarded this year.

- What do you think was the basis for this important award in the field of media?

- I believe that my colleagues from UNESCO and information and media organizations around the world have, first and foremost, appreciated my research and practical experience in the field of media literacy education, which I have been doing for over forty years. I talking not only about many years of teaching at the universities, but mainly about my research work in the field of media culture and media literacy education, which has been repeatedly supported by grants from Russian Science Foundation, Russian Foundation for Basic Research, Russian Humanities Research Foundation, the Presidential Funds, which finance leading scientific schools in Russia and projects of national importance in the field of culture and art, and grants from the Federal Targeted Program, Russian Ministry of Education and Science, a number of foreign funds (Fedorov, 2001-2020; Fedorov, Levitskaya, 2015-2020; Fedorov et al, 2012-2019).

In addition, for more than ten years I headed the Russian Association for Film and Media Education, and since 2005 I am the editor of the scientific journal *Media Education* (http://ejournal53.com/en/index.html), which is indexed in the Web of Science.

In addition, I have presented the Russian experience of media literacy education and development of my research school at major international scientific conferences in Paris (UNESCO), Madrid (UN Summit), Geneva, Toronto, Baltimore, Montreal, Sao Paulo, Ludwigsburg, Thessaloniki, Prague, Istanbul, Bratislava, Moscow, etc. Over the past ten years, I have led the creation of an electronic encyclopedia and dictionary on media culture and media literacy education. I have published over twenty monographs and hundreds of scientific articles on this research area. Almost all my works have been published not only on paper, but also on the portal "Information Literacy and Media Education for All" (http://www.mediagram.ru/).

- Still, why has the status of media education risen sharply in the 21st century?

- I am firmly convinced that media literacy education is the key to understanding the modern information society: today, a person is simply obliged to be media-competent, otherwise he or she will not only become an easy victim of numerous media manipulations, but will not be able to fully enter the differentiated world of media culture.

This interview was conducted by Prof. Dr. Marina Tselykh

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