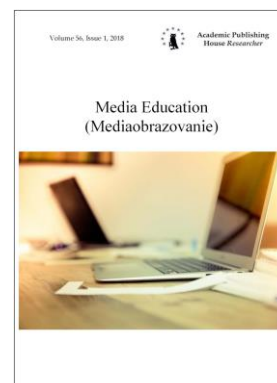


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Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2019, 59(3): 381-392

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



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

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Abstract

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

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

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

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

1. Introduction

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

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

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

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

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

2. Materials and methods

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

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

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

3. Discussion

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4. Results

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

5. Conclusion

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

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

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

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

6. Acknowledgements

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

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