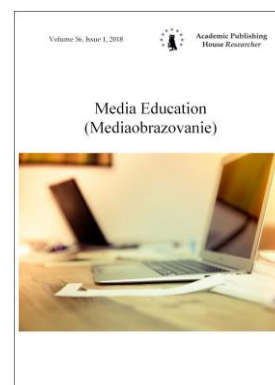




Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 2729-8132
2020, 60(4): 581-590

DOI: 10.13187/me.2020.4.581
www.ejournal53.com



A Model for Developing University Students' Interethnic Tolerance in the Context of Leading Modern Media Education Strategies in Russia and English-speaking Countries

Irina Chelysheva ^{a, *}, Galina Mikhaleva ^a

^a Rostov State University of Economics, Russian Federation

Abstract

The possibilities of media education for upbringing the younger generation are undeniable. Development of citizenship and interethnic tolerance to representatives of other ethnic groups and cultures is one of the important and urgent directions of Russian media education. In this process, the analysis of the best Russian and foreign media education practices is essential.

In this study we attempted to construct a model for fostering students' interethnic tolerance based on the main theoretical approaches and practical aspects in the context of leading Russian and foreign (in this case, English-speaking) approaches to media education in the system of higher education. This model is a set of the objective, methodological, organizational, reflective and evaluative components. The conceptual basis of the model includes the following methodological approaches: developing critical thinking, culturological, semiotic and socio-cultural and aesthetic approaches, which are increasingly being developed in the university practice of media education. One of the leading approaches in media education for fostering students' interethnic tolerance is analysing media texts of different types and genres. This process is traditionally based on the key media education concepts associated with defining the source, typology, perception, topics and representation of media texts. Reliance on the concepts of media agencies, media categories, media technologies, media languages, media audiences, media representations is also emphasised.

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

1. Introduction

In the present-day socio-cultural situation of the transition to digital education the issues of educational work with the younger generation are becoming more and more urgent.

In the Russian Federal Law dated July 31, 2020 №304-FL "On Amendments to the Federal Law "On Education in the Russian Federation" on the education of students" ([Federal..., 2020](#)) education is defined as "activities aimed at personal development, creating conditions for self-determination and socialization of students based on socio-cultural, spiritual and moral values and norms of behaviour adopted in Russian society in the interests of the individual, family, society and the state, fostering students' feelings of patriotism, civic consciousness, respect for the memory of the defenders of the Fatherland and the exploits of the Heroes of the Fatherland, the law, a person of labour and the older generation, mutual respect, respect for the cultural heritage and traditions of the multinational people of the Russian Federation, nature and the environment" ([Federal..., 2020](#)).

* Corresponding author

E-mail addresses: ivchelysheva@yandex.ru (I. Chelysheva)

One of the important aspects of upbringing children and youth nowadays is developing their interethnic tolerance, civic consciousness, benevolence and readiness for dialogue with representatives of other countries and cultures. Accordingly, in recent years this scientific problem has become widespread and is analysed in pedagogical, psychological, philosophical, sociological, cultural and political science research. In this research we made an attempt to construct a model for developing students' interethnic tolerance in the context of leading strategies in media education in Russia and English-speaking countries in the post-Soviet space. The construction of the model for teaching interethnic tolerance to university students was carried out in the context of conceptual approaches developed by E.V. Bondarevskaya ([Bondarevskaya, 1999](#)), B.S. Gershunsky ([Gershunsky, 1998](#)), E.N. Gusinsky ([Gusinsky, 1994](#)), A.M. Novikov and D.A. Novikov ([Novikov, Novikov, 2010](#)), G.K. Selevko ([Selevko, 1998](#)), V.I. Zagvyazinsky ([Zagvyazinsky, 2011](#)) and others. In particular, when defining the basic principles of building this model we referred to the concepts and fundamental requirements for building models identified by A.M. Novikov ([Novikov, Novikov, 2010](#)). Among them, the author highlights the requirements of "inherence, simplicity and adequacy as the relationship of models with the three other "participants" in modelling: with the environment (inherence), with the subject creating and/or using the model (simplicity), with the modelled object, that is, with the system being created (adequacy)" ([Novikov, Novikov, 2010](#)).

Of particular importance for our study was a comparative analysis of media education models in Russia ([Fedorov, Chelysheva, 2004](#)) and abroad ([Fedorov, 2003](#)), and in this case, in English-speaking countries ([Fedorov, 2010](#); [Fedorov, Novikova, 2004](#); [Kolesnichenko, 2006](#); [Mikhaleva, 2015](#)), as well as the main structural components of the mass media education model developed by A.V. Fedorov and A.A. Levitskaya ([Fedorov, Levitskaya, 2018](#)).

2. Materials and methods

The material analysed in this research was modern Russian and foreign scientific publications on the issues of interethnic tolerance and media education of student youth.

The methodological principles that formed the basis of this study included: the unity of theory and practice in the study of interethnic tolerance; a creative, historical approach to the problem under study based on the objectivity and comprehensiveness of analysing socio-pedagogical processes and phenomena; an integrated and systematic approach to the study of the problem; an interdisciplinary approach.

Also, the following research methods were used: analysis and synthesis of modern publications on the research problem, generalization and classification, content analysis, abstraction, modelling.

3. Discussion

The analysis of modern publications on the research topic has shown that the issues of interethnic tolerance in the media educational context are presented by a number of Russian authors and foreign authors. For example. T.I. Chechet, Yu.V. Borisova and E.Yu. Ionkina ([Chechet et al., 2014](#)) devoted their research to applying an integrated approach to personal problems of developing critical thinking skills and tolerance in teaching foreign languages on the materials of mass media. Researches carried out by L.A. Ivanova ([Ivanova, 2013](#)), E.I. Murtazina ([Murtazina, 2018](#)), O.V. Pechinkina ([Pechinkina, 2015](#)), N.Yu. Khlyzova ([Khlyzova, 2012](#)) touch upon the multicultural aspects of media education in the context of learning foreign languages, M.N. Cherkasova ([Cherkasova, 2010](#)) examines the media-linguistic and media-critical aspects of media events representation and media images using examples of hate speech. The research carried out by Canadian media experts A.H. Caron and B. Chair ([Caron, Chair, 2007](#)) analyzes how the new communication technologies transform the social and cultural lives of the younger generation, on the one hand, and how young people create culture in their daily mediated communication, on the other hand. Some American scholars analyze the ways of applying social media into means of promoting cultural and tolerant communication in the classroom ([Jackson, 2011](#)). Some Canadian experts consider media education as a tool for cultural adaptation and meaningful engagement of young refugees in the governance ([Ebadi, 2019](#)). American media experts also depend on media education for protecting human rights and social inclusion of youth ([Goodman, 2018](#)).

A comprehensive analysis of the problem under study has allowed us to identify the dominant approaches that set the key vectors in the leading strategies of modern Russian media

education. Taking into account the context in which this concept is considered, cultural and pedagogical approaches were chosen as basic ones for our study. In recent years, models for teaching interethnic tolerance have been presented in a number of studies by Russian authors. For example, N.V. Omelayenko (Omelayenko, 2013) presented models of youth behaviour in a multicultural society; O.I. Yudina (Yudina, 2013) constructed a model for teaching ethnic tolerance to adolescents; socio-psychological strategies for intercultural interaction in polyethnic societies were proposed by A.V. Tatarko (Tatarko, 2004).

Modelling interethnic tolerance on media culture is considered in a number of Russian publications (Cherkasova, 2010; Khilko, 2013; Osin, 2015; Pavlova, 2007; Rubtsova, 2012; Vinichenko, 2011, 2017; Yakimova, 2014; Zhmyrova, Monastyrsky, 2012).

For example, V.A. Vinichenko (Vinichenko, 2011; 2017) presents a model for promoting interethnic tolerance among future public relations specialists; educational model of teaching tolerance based on the material of cinematography is considered in the studies by E.Yu. Zhmyrova (Zhmyrova, Monastyrsky, 2012); the model for developing the information culture of the younger generation by media education was developed by E.D. Pavlova (Pavlova, 2007); O.V. Rubtsova proposed a model for fostering tolerance among older adolescents by means of social advertising media texts (Rugtsova, 2012); N.F. Khilko (Khilko, 2013) proposed a model for developing ethnocultural identity by integrating mass media education into a multicultural society.

Publications of contemporary British authors on promoting interethnic tolerance among young people associated with media education concern various aspects of this problem. So, for example, the relationship between cultural and linguistic youth communities in media creativity, project work and exchange of media information are considered in the works by C. Bazalgette: "Education for media literacy can easily be seen as a vehicle to develop understanding of different world cultures. Learners can use the internet to publish and exchange accounts of lifestyles and experiences in different countries and cultures. Audio-visual texts can transcend linguistic boundaries. People in different places around the world can participate in games or use conferencing software to experience cross-cultural collaboration and dialogue. The experience of collective production work by a multicultural group of learners can in itself promote understanding" (Bazalgette, 2009: 4).

By the way, relying on the key concepts of media education offered by C. Bazalgette, specialists of the largest British media education centre – the British Film Institute, organize educational activities for school graduates who are preparing for their exams in film and media studies, for university students, young teachers and researchers: they conduct workshops, seminars, on combating racial and ethnic discrimination. The basic tendencies of these classes are teaching young people the technologies of critical thinking. For example, applying a critical analysis of film texts about gender, racial and ethnic relationships. This critical approach involves the analysis of genre stereotypes in media texts, as well as the analysis of historical, social, political and cultural contexts.

In recent years, specialists from the educational department of the British Film Institute have been actively involved in joint activities with representatives of some ethnic communities, such as the African Odyssey program developed in collaboration with the Afro-Caribbean cultural community. This innovative initiative has been aimed at broadening the target audience and the range of educational opportunities for members of various ethnic communities. The British Film Institute is also planning to cooperate with the film communities of the Middle East, East Asia and South Asia soon. In general, youth media projects have always been very popular in the UK since they enable young people to communicate and interact with international peers: "These projects are often uncritically celebrated as opportunities for young people to learn something about a cultural "Other" and, in so doing, enhance their tolerance of difference, their consciousness of global issues, and their appreciation of diversity. Projects conceptualised in this way, however, risk reinforcing problematic notions of multiculturalism" (Miller, 2010).

Similar positions, but with an emphasis on practical aspects of exploring the media space by the younger generation in order to solve social problems, are presented in researches by D. Gauntlette (Gauntlette, 2011), W. Merrin (Merrin, 2014), N. Couldry, S. Livingstone, T. Markham (Couldry et al., 2010).

The critical tradition is also very strong in media education in the USA: "Media Literacy provides strategies for the systematic analysis of content conveyed through the channels of mass communications. But in addition, Media Literacy promotes critical thinking across a broad range of

disciplines, providing individuals with the skills so necessary to the survival of democracy” (Silverblatt, 2018: 66).

American media experts have made a significant contribution to addressing the problem of promoting interethnic tolerance. For example, C. Arbona and C. Jimenez (Arbona, Jimenez, 2014), S. Hurtado and L. Ponjuan (Hurtado, Ponjuan, 2005) analyze media education strategies for preventing violent extremism, including various aspects of building intercultural dialogue among young people. American authors present various forms and methods of countering extremism and xenophobia among young people, sometimes with the help of media education. So, for example, media education possibilities as a tool for fostering civic consciousness of young people in a democratic society are analysed by P. Mikhailidis and B. Thevenin (Mihailidis, Thevenin, 2013). The issues of tolerance and social inclusion are widely discussed within media studies or critical literacy courses through analysing and interpreting pro-tolerance media content in US schools and universities (Mares, Acosta, 2010).

Media education strategies for combating violent extremism are also considered by G. Berger (Berger, 2017), a practice-oriented approach to teaching the younger generation how to live in a multicultural society is described by S. Goodman (Goodman, 2003; 2018). These are both social initiatives for working with ethnic groups on student campuses, and consideration for the ethnic component in university curricula, and joint actions of students’ representatives of various nationalities (work in student organizations, intergroup discussions), etc.

A special emphasis in English-speaking countries is made on media education of future teachers who are taught how to use media in democratic discourse for social participation and production in order “to develop a critical understanding of how media and information can enhance the ability of teachers, students and citizens in general to engage with media and use libraries, archives and other information providers as tools for freedom of expression, pluralism, intercultural dialogue and tolerance, and as contributors to democratic debate and good governance” (Wilson et al., 2011: 25). The cultural context of media literacy is also taken into consideration: “Information Literacy can serve as a text that reflects, reinforces, and shapes cultural attitudes, values, behaviors, preoccupations, and myths” (Silverblatt, 2016: 63).

The problem of interethnic dialogue and fostering tolerance towards representatives of other ethnic groups are also reflected in contemporary researches by Canadian authors. For example, A.H. Caron and L. Caronia (Caron, Caronia, 2003; 2010; 2011) consider the issues of cultural identity of young people as a result of family media education; J. Pungente, M. O’Malley, Martin (Pungente, O’Malley, 1999) emphasize the role and impact of modern mass media on young people’s values, attitudes and beliefs, including attitudes towards representatives of other cultures and nationalities. A great emphasis is laid on civil media education: students explore the role of citizenship and how understanding media messages can help them become successful and useful citizens in present-day multicultural and multi-ethnic world. Besides, a socio-cultural approach to media education based on considering issues of Canadian identity seems to dominate the modern system of media education in Canada, and is designed to help students better understand who they are and how they fit into their local and global community.

4. Results

Based on a comparative analysis of synthesizing key media education models representing the most promising areas for promoting students’ interethnic tolerance, we have developed a model for teaching interethnic tolerance to university students in the context of the leading strategies of modern media education in Russia and English-speaking countries.

Having studied the content components in various approaches to promoting interethnic tolerance, which in Russian and foreign (English-speaking) scientific literature has many definitions and characteristics, we can attribute mutual understanding, constructive dialogue, mutual respect and cooperation of representatives of different nationalities and ethnic groups, mutual acceptance of traditions and cultural values in the context of cultural diversity to the main content components of interethnic tolerance. This model combines the objective, methodological, organizational, reflective, evaluative and productive components.

The objective component includes defining the goals of developing students’ interethnic tolerance. Thus, this goal in the context of the leading strategies of modern media education in Russia and English-speaking countries is to teach attitudes of interethnic tolerance to the student audience by means of media education. A complex of interrelated tasks is involved in achieving this

goal. Among them are developing the audience's analytical, creative, practical skills when dealing with media texts; acquainting students with the main methods, technologies and techniques of media education in the context of promoting interethnic tolerance on the material of media texts of different types and genres.

The methodological component of the model is based on a set of systemic, socio-cultural and active approaches, integrity principle of the pedagogical process, an interdisciplinary approach to studying interethnic tolerance.

The conceptual basis of the model includes methodological approaches to developing critical thinking, culturological, semiotic and socio-cultural, aesthetic approaches, which are increasingly being developed in the practice of media education at the university.

The organizational component of the model includes forms, methods and means of realizing the model: lectures, practical classes, creative production, media projects, panel discussions, strategic sessions, role-play and simulations, disputes, case studies, debates, etc.

The methods for fostering students' interethnic tolerance by means of media education include the use of verbal, visual, problematic, research, project-based, heuristic, practice-oriented techniques, etc.

The means of developing interethnic tolerance are mass media texts of various types and genres.

These forms, methods and means are applied in the process of studying the content of the media education program:

- the essence and characteristics of basic concepts (ethnos, nation, interethnic tolerance, intercultural dialogue, national identity, extremism, racism, discrimination, interethnic intolerance, "hate speech", etc.);

- methodological foundations for fostering interethnic tolerance (issues related to tolerance in the philosophical views of Russian and foreign researchers, cultural aspects of interethnic tolerance in scientific approaches, the essence and main directions of psychological and pedagogical approaches to teaching interethnic tolerance, sociological and political science foundations of interethnic tolerance);

- principles of studying the issues of interethnic tolerance: the unity of theory and practice in the study of interethnic tolerance; a creative, historical approach to the problem under study based on the objectivity and comprehensiveness of analysing socio-pedagogical processes and phenomena, an integrated approach to studying the problem (including the interrelationships of the processes under study, external influences, etc.); a systematic approach to the studied objects including personal, activity-based, axiological, ethnopedagogical, polysubjective, prognostic, reflexive and other aspects;

- the legal framework for promoting interethnic tolerance presented in the documents of the world community and the laws and resolutions of the Russian legislation;

- the history of promoting interethnic tolerance among student youth in Russia and abroad (on the example of English-speaking countries);

- the potential of using media education for fostering interethnic tolerance of the younger generation reflected in major theoretical media education concepts, the main approaches to media education in Russian and abroad, its trends and prospects;

- methods, forms, technologies and approaches of integrated media education aimed at teaching interethnic tolerance to young people in Russian and foreign media education.

The evaluation component includes control activities, assessment, self-assessment and self-evaluation.

The areas of applying the model for teaching students' interethnic tolerance in the context of the leading strategies of modern media education in Russia and English-speaking countries are secondary specialized educational organizations, universities, institutions of additional education and leisure centres for youth; distance media education; independent (life-long) media education.

Speaking about the possibilities of promoting interethnic tolerance among present-day university students, it is necessary to focus on solving the "tasks of teaching altruism, openness, respect for the other, solidarity and involvement in events that take place both within the walls of an educational institution and in the world as a whole. This task is of particular importance in the context of teaching future citizens who will have to be responsible for the state of affairs in the country and the world in the near future. Studying cultures of other peoples, traditions, customs, values has become a prerequisite for developing correct guidelines in complex issues of interethnic

relations, which is especially important in the period of interethnic conflicts and disagreements” (Chelysheva, 2020).

The study of the current state of fostering students’ interethnic tolerance in the education system in Russia and in English-speaking countries (Chelysheva, Mikhaleva, 2020) can serve as a basis for substantiating the main approaches to Russian and foreign media education, including its main trends and leading prospects. In English-speaking countries like the United Kingdom, the United States and Canada where media education is already firmly entrenched in the curricula of universities, it enables the audiences to expand the boundaries of intercultural and international communication, constructive communication, thus fostering respect for the native culture and at the same time – accepting the culture of other ethnic groups and peoples. This process may take place both within specialized media literacy university courses, and within other courses with the integrated media education component. Since media education is not included in the curriculum in many Russian universities, approaches to integrating media education into the curriculum of academic subjects are being most actively developed in the system of higher education in Russia.

When teaching interethnic tolerance to students, one of the leading approaches is analysing media texts of different types and genres. This process is traditionally based on the key concepts of media education associated with defining the source, typology, perception, topics, representation of media texts. Here we rely on the concepts of media agencies, media categories, media technologies, media languages, media audiences, media representations.

As such practical classes show, analysing media texts of various types and genres also makes it possible to activate students’ interest in the issues of tolerance, the need for a constructive dialogue based on mutual respect and understanding.

5. Conclusion

A comparative analysis and systematization of the main studies of the last years of the twentieth century on the problem under study (Chelysheva, Mikhaleva, 2020) have enabled us to identify and analyze the methods, forms, technologies and approaches of media education aimed at developing students’ interethnic tolerance in Russian and foreign media education which may become a promising basis for further successful development in the system of higher education in Russia.

Integrating media education into studying university subjects enables not only to contribute to promoting students’ interethnic tolerance, but also to develop media competence of the younger generation.

The comparative analysis of students’ interethnic tolerance at the present stage based on the key theoretical concepts of media education has shown that the most powerful positions in present-day media education are occupied by socio-cultural approaches, development of critical thinking, and semiotic conceptual approaches. As for Russian media education, the aesthetic theory of media education keeps developing quite actively, being often synthesized with other approaches.

As our research has shown, the main material for studying the issues of interethnic dialogue and the cultures of different peoples and ethnic groups are feature films and documentaries, websites, social networks, television programs, articles in newspapers and magazines. Developing analytical and critical skills, interpreting media texts of various types and genres, students’ media creation and media projects play a fundamental role in this process.

When studying and analyzing media texts on the topic of interethnic tolerance, the main goals of the educational process are to develop students’ civic responsibility including their legal culture. In view of this, university students in Russia analyze the regulatory framework for interethnic tolerance, i.e. the main official documents concerning the State National Policy of the Russian Federation, the role of interfaith and interethnic dialogue in ensuring cultural diversity. In particular, practical classes aimed at developing students’ media competence involve case study, social testing, discussions, debates, reflection, etc.

The main findings of the study were presented by us in a series of scientific and practical seminars for university teachers (Chelysheva, 2020) and workshops for university students and undergraduates (Mikhaleva, 2020). A university course syllabus for students entitled “Development of interethnic tolerance by means of media education” (Chelysheva, 2020) was developed as a result of our research.

The analysis of using media education potential aimed at fostering students’ interethnic tolerance, reducing media risks associated with extremism and racial intolerance may indicate the media education methods and technologies contributing to promoting students’ independent,

conscious respect, trust and a peaceful attitude towards other peoples based on constructive dialogue, non-violent interaction and opportunities for intercultural exchange.

6. Acknowledgements

This research is 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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