Media Destruction of the Spiritual Values of Society
(Based on the Materials of the Experts' Round Table)

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Abstract

Researchers of St. Petersburg State University held an international expert roundtable to discuss the nature and expression of media destructions of the moral values of society in December 2020 within the research project "Aggressions and Phobias in the Media Behavior of Network Communities". Politics experts, psychologists, journalism researchers from Russia, China, Uzbekistan, Kazakhstan and Poland took part. The list was including V.A. Gutorov, O.S. Deineka, I.A. Bykov, N.S. Tsvetova, G.S. Melnik (St. Petersburg State University, Russia), I.F. Kefeli, G.V. Alekseev, V.P. Kirilenko (St. Petersburg State University, Russia), A. Fedorov (Rostov University of Economics, Russia), I.V. Erofeeva (Transbaikal State University, Russia), R.G. Ivanian (St. Petersburg State University of Industrial Technologies and Design, Russia), Liu Yan (Xi'an Jiaotong University, China), F.A. Muminov (Bukhara State University, Uzbekistan), S.H. Barlybaeva (Al Farabi National University, Kazakhstan), I. Massaka (Nicolaus Copernicus University, Poland), W. Nowiak (Adam Mickiewicz University, Poland), etc. participated in the roundtable.

This review includes some outcomes of related researches done by the panelists, as well as their conclusions concerning, first of all, destructions created by media towards value base of society. During the discussion, the need to touch upon important aspects of media education arose. It is understood as a comprehensive prerequisite of social life in its counteraction to the practices of destruction of the foundations of the moral sphere of society. The expert roundtable meeting was moderated by the project coordinator V.A. Sidorov (St. Petersburg State University, Russia).

Keywords: mass media, destruction, moral values, communicative aggressions, phobias, media education, professional culture, trust to information sources.

1. Introduction

The media environment of nowadays is so vast, so pervasive in human existence, that it is the right time to discuss its backbone significance for society, to consider it as one of the primary causes of humanity's gains and losses. By doing so, we are essentially beginning to revise our attitude toward life, because we can no longer deal without the essential definition of own identity in the digital world.

We do not know yet which ideals and values will begin to dominate tomorrow, but we see which ones are crumbling today and which ones we would like to preserve. We understand that the eternal value-based dichotomy of good and bad is unsolvable, but we also know that a human being have always wanted to comprehend the negative and destructive, to understand its algorithms,

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because he strived for the good and the light. It is no less today than it was yesterday. The digitalization of media itself has turned into a source of xenophobia in politics and culture, which in its own way strengthens the value base of extremism. Therefore, the perception of the "digital environment" as the primary cause of xenophobic epidemics in in the heart of agenda setting. At the same time, mediality marks the "digital alienation" of a human, equalizing the real and the imaginary, the beauty and the ugliness, the good and the bad. Thus, the media has the potential to destruct society's moral values. Destruction of moral values turns into the destruction of the culture of society, which is the very scourge that needs to be analyzed in depth.

2. Materials and methods

A number of methods and methodological practices were used in its conduct: content analysis, methods of induction, deduction, observation, classification, etc.

3. Discussion

I. Bikov: The year 2020 will be memorable not only for the coronavirus pandemic, but also for the rise of the "cancel culture", which has spread thanks to digital technology. The "cancel culture" is associated with the massive and public withdrawal/elimination of support for the people and organizations. For example, participants of "cancellation" activities withdraw their subscriptions in social networks from the pages and websites of specific celebrities, refuse to buy products of certain brands publicly, as well as encourage their friends to do the same. Trolling, cyberbullying, viral communications and "hating" have great impact on the practice of "cancel culture". A sad outcome of the campaign is the widespread rejection of the idea of the "public sphere" as a space for rational discussion in favor of the abstract idea of the public good. Social media, with their personalized targets for aggressive communication, has become a fertile ground for a "cancel culture". Public campaigning incites opinion leaders, who strengthen their popularity, to provoke. "Digital" media contribute to the structuring of closed communities of like-minded people, or "echo chambers," which establish communication barriers between citizens.

I. Massaka: While exploring media disruption we tried to find out how often students face cyberbullying, whether they know how to distinguish types of cyberbullying – flaiming, slandering, exclusion. What they know about cyberbullying, to which extent those who were victims of cyberbullying started themselves to harass someone in the same way; whether students are aware of the opportunities to find justice in case someone was cyberbully victimized. We chose a group of 50 students for the study purposes: students from Mathematics and Computer Science faculty, Philosophy and Social Sciences faculty, Institute of Information and Communication, a group of students from Journalism major as well. Questionnaires, focus groups, and focused interviews were applied. According to the results of the survey, 46 out of 50 respondents had direct contact with cyber violence; and only 4 students had never encountered it. Where does the contact occur? Almost half of the cases are on social media – through someone's comments on posts of facts, opinions, etc., statements on "forums," online games. Hate speech online was about someone's opinion (36 responses), appearance and race (30), sexual orientation (12), religion (5). It was based on the practice of Internet games very often.

O. Deyneka: Influenced by the terms of "being" in electronic space gamer is not always aware that in real life, let us say, a murder has different consequences than in the game.

I. Erofeeva: Gamification is a media trend. Facts can be played with, reshuffled for the benefit of any participant of communication. The "alienated ground" of a game is freedom (Huizinga, 2018), and on this "alienated ground" "life plays out different free form of its existence" (Bahtin, 1979). However, the vitality of a society is measured by its ability to preserve and convey fundamental values. In media discourse, the linguistic personality demonstrates not only its national status, but also its social and role. It is the latter aspect that provokes the destruction of values within the market ranking. The experience economy is the basis of modern media, when the emotional mode of the communicator is important and influenced by it audience prefers "content of impressions". Through the cult of emotionally endowed pictures, an associated system of values is formed. In this aspect, the problem lies in the development of a full-fledged axiological culture of the mass media.

G. Melnik: Modern psychological science shows an exponential increase of the amount of negative information. The media are increasingly manipulating people's feelings, not only inflating panic moods, but also deliberately replicating biased opinions on events. Influenced by aggressive

media attacks, consumers of information may experience panic fears and agoraphobia, which includes fear of physical or mental disaster. It is important to understand that phobias contribute to depression, its prevalence in Europe, according to researchers, increases by 6.9 % annually. Phobias are becoming a huge socio-economic burden.

G. Alekseev: The utopian nature of "digital democracy" is that the manipulative effects of the media are explicit. In the process of digitalization and easier access to information political manipulation and deception become more and more evident to the public at large. Within the context of multiculturalism, audience trust to traditional information systems and resources is undermined, the legitimacy of all professional participants of the political process is being reduced. Politicians, journalists, ideological and bureaucratic structures systematically and not without justification accuse members of the political class of incompetence and betrayal of national interests, which generates political protest against the injustice of the life.

G. Melnik: Positive media content replaces shock content, which inevitably generates fear and disgust. The media create a provocative discourse, generating socially dangerous phobias. Certain programs and movies on Russian television (TNT, STS, Sarafan, and other.) actively demonstrate various forms of destructive and criminal behavior. The coronavirus pandemic became the main phobia of Russians in 2020, with a 22 % increase in anxiety levels worldwide, according to the "National Anxiety Index," produced by the Public Relations Development Company (PRDC). The study for the first quarter of 2020 highlights three phobias related to the pandemic: Russians fear being infected with the virus, the economical consequences of the pandemic, and changes in lifestyle due to quarantine measures. The media embeds frames of despair, hopelessness and confusion in the minds of the audience. Consumers of online information get involved both in charity, volunteering, fundraising, and in the same time in dubious communities, sectarian and extremist organizations, and destructive cults. The testing with fear, the aggravation of horror, and the excitation of panic moods lead the audience to desolation, aggression, cruelty, loss of meaning in life, and skepticism. Aggressions of information structures lead to the destruction of identity.

W. Nowiak: On the other hand, the question how different spheres of social life affect the media, which have now become means of destroying society's value base, is very important. Let us pay attention to those spheres whose features serve as indicators of the outcome of media destruction. Let us begin with the social dimension: almost all areas of individual and collective life are connected to some form of media functioning, especially new media. Further on, the economic dimension of aggressive media practices, because the intensive development of new media has created enormous economic potential. It has become a matter of competition both in technology and equipment development, as well as in the organization of information flows. This market is dominated by large international corporations. In terms of information amount and audience reach, the US media companies dominate (80 % of the global economic potential of new media). Moreover, the economic potential produces certain political interest, which is of great concern all over the world. Therefore, let us come to political dimension. Social networks – Facebook, Instagram, Twitter – have become the only platforms for many people to get information. New media are an important tool in the hands of politicians. Politicians, similar to the business world, accept aggressive language and use it in their public discourse, because they think about their political interests, regardless of what their voters think, it is important that media aggressions are directed against political opponents/enemies.

O. Deyneka: How strong is the Russophobia in Poland today?

W. Nowiak: Russophobia is observed in the media, especially within the reflection about the Smolensk catastrophe. The ruling elite is against Russia, claiming that it was an act of terrorism. This is the dominant view among young people who have no contacts with Russia. For them Putin is an aggressive politician, Russian politics is aggressive. When I was in Moscow, St. Petersburg, and then talking to students, they asked me about Russia as a very remote country. When I tell them, and my colleagues as well, that I feel quite comfortable in Russia, my words are perceived with surprise.

S. Barlibaeva: Media practices form negative information background. For example, let us turn to the content of the newscasts of the popular commercial TV company "KTK" in Kazakhstan. A simple analysis of its programs at least for two days is enough to note 80 % of negative information in the evening news broadcasts (02.12.2020) and 70 % – on the next day. So TV broadcasting does not "sow the wise, kind, eternal" any more, but in chase of news dramatization

falls down to negatively influential messages. While setting the agenda journalists, editors forget about the power of positive examples. The overabundance of negative messages has opened the way to the use of resources of psychological influence on the audience. This leads to a "clip-like" perception of information and superficial communication. Meanwhile, the solution of global problems of modern society is associated with the growth of intellectual capabilities of society, the revaluation of values, moral guidelines and social attitudes. The main challenges of the XXI century will find their solution not so much in the political and economic spheres as in the sphere of culture. The Chilean philosopher Dario Salas, highlighting the most important task of civilization, stressed that "from questions of ecology, technology, political science we must inevitably move to a discussion of the problems of the evolution of the internal world of a human beings. It is necessary to find ways to influence so that the inner spiritual world of a human beings will become its main value (Salas, 2018).

F. Muminov: Internet has expanded the opportunities for people to express their opinions and stand for the values in alternative online media. Uzbekistan's residents now receive a wide range of information, but the process is accompanied by overcriticism of the authorities and provocation of protest trends, which endangers the stability of the state. There is an ambiguous reaction to blogging in Uzbekistan. In order to achieve quick popularity, blogging uses offensive language, elements of trolling, and is seen, especially by the older generation, as an attack to the moral basis of state life with its traditional way of life and a special mindset. Probably, it is important not just to assess this phenomenon in scientific discourse, but to raise the question of the shaping of the culture and education of workers in the information sphere.

R. Ivanian: I will address the most severe facts of media destruction of spirituality. My analysis is based on the information processes in online communities during the military conflict over Nagorno-Karabakh (2020). The target audience and consumers of information of online communities are divided into groups – "supporters", "representatives of the enemy side and their supporters" and "neutral". The content of the messages conveyed through posts, comments and other formats differed, but they were characterized by common features: simplification, limitation and repetition of the message, emotional intensity, distribution of fakes. The use of social networks as a battlefield was accompanied by a rise of communicative aggression of various kinds – from categorical "hate speech" to milder forms of humiliation of the dignity of the other side. Simple, repetitive, single-type aggressions with one or two emotionally colored messages as arguments prevailed. Social media is a participant in military operations, and the thorough preparation and launching of relevant content has become a strategic and tactical tool of war.

G. Melnik: Can we say that the press "fires" first?

R. Ivanian: In my opinion, no. Following the work of "Armenia Sputnik" and "Azerbaijan Sputnik", I can note that the traditional media still tried to stick to information from oficial sources. It does not mean there was truthful information, but at least there was a named source. And so I would not say that the press "shoots" first, there are some parties that exist in a different information world, work under different rules.

Liu Yan: The purpose of my media research is to understand the expression of synophobia. It is based on cases that were covered in Kazakhstani media, due to the amendments to the Land Code of Kazakhstan. The amendments allow foreigners to lease land for up to 25 years. People living in Kazakhstan saw the amendments as a danger for the takeover of rural areas by Chinese entrepreneurs. In larger cities there was a burst of anti-Chinese attitudes, which transformed into protests. Thus, the visit of the President of Kazakhstan Kassym-Jomart Tokayev to China (11-12.09.2020) was preceded by a rise of synophobia. It began with anonymous messenger messages, which said that China intends to move 55 old and environmentally destructive factories to Kazakhstan. The reason for the mass reaction was an unrelated incident.

I. Massaka: This is why I believe that network communities and the rules which are followed by their members are not identical. It was very important for me and my colleagues at the university to understand to what extent our students were aware of this fact. It turned out not quite: students are mistaking the "digital" world for the real world. We were telling them that cyber-society is not the same as the real world; there is not one "digital" reality in cyber-society, but many realities existing in parallel; mutual trust is reduced to zero there. The loss of social confidence leads to the fact that, on the one hand, people come to individualization, like they do not need anyone else, and, on the other hand, are in great need to define their identity in any group. But the worst thing is that such groups are formed on the background of some sort of

nonsense, or even "blackness". So we tell students, yes, there are groups in the "digital world," but they are not real communities. We want them to develop a kind of distancing in their minds from what is going on online. But so far it is very difficult, and I think it will be even more difficult.

N. Cvetova: It has long been known that the media do not inform or even misinform; they "open up to the reader a special world of characters, things, and events that is not directly related to the world in which the average person lives" (Silant'ev, 2008). The "peculiarity" of the new world manifests itself in the rethinking of a number value pillars of Russian society. So we need to talk not only about the positive aspects of the phenomenon, but also about the destructiveness of spiritual life. For our analysis we selected controversially evaluated concepts (family, patriotism, etc.), which are "communicatively relevant". They are characterized by high frequency, which is identified even without the use of statistical methods, introspection is sufficient. These concepts are subject to pragmatically organized mediatization. Their conceptual structure is in a state of reconsideration, deformation, which is carried out in the periphery zone, due to the generation of conflicting connotations associated with the evaluative component in the stylistic meaning of the representative words. Let it not seem strange, the concept of family demonstrated the greatest number of surprises, although it was thought that its place in the national consciousness is unshakable. The content of the peripheral zone of the semantic structure of the concept demonstrated the oddity. Firstly, the traditional family hierarchy according to the descending gradation of man – mother – wife – child is being deconstructed. Secondly, the associative field uses negative speech stereotypes (family scandal, divorce, adultery, surrogate mother, the richest wives). Thirdly, whatever and wherever it is said about the traditionalism of Russian society, on TV talk shows not the destruction of the family, but relations in abnormal married couples became the topic of debate. Thus, many media are focused on modernizing the national axiological system.

O. Deyneka: Yes, the question of the media's destruction of society's value base is troubling. But I will also touch on the positive dynamics. Since I have been involved in commercials for many years, I sometimes compare what was in this sphere in the 1990s and what is now. And I see a positive dynamic: today advertising is not as destructive as it was a quarter of a century ago. Traditional values of friendship, love and family are reinforced in its texts. And this is a good message. If we apply the "destructiveness-constructiveness" measurement scale to the media as a whole, we will find an increase in the share of constructiveness here as well.

V. Sidorov: So the level of media destructiveness is decreasing?

O. Deyneka: It is unlikely that worries about the mismatch between moral attitudes and those media facts, which are almost by J. Overton's windows, are still relevant today in culture. All of this is happening in the cognitive sphere. The misuse of images continues. The hyperbolization of simple operations of thinking is popular: when to start a confrontation, when to create difficulties in interaction with authorities, institutions of the state or any other communities. In this case, the starting point of the discussion is not what is now, but what it was, and arguments from the past are used as destructive ones. For example, before the national vote on the amendments to the Russian Constitution, stereotypes emerged in the media and blogs, such as "they poison us with palm oil" and "how many people Putin has decimated. The application of propaganda practices from the 1990s is obvious: emotions of fear are predominant, dysfunctions are provoked by fears and panic, depressive moods are heated, and emotions are intensified by scandals and outrage.

All of this is preserved in media practices because it works. I will therefore focus on political values, which have not been mentioned yet. According to our analysis, the value of the stability of the law is decreasing in the understanding of young people. The imbalance of goals and means is increasing, the contrapositions of "citizen and state" and "business and state" are intensifying. In social networks, even during the pandemic, a persistent mistrust to all activities of the state is cultivated. Based on this we conclude about the high importance of the emotional-willed feeling of the young generation, its optimism, which is diametrically opposed to disappointment. The more disappointment in the perspectives of the country is brought to society, the less is optimism that ensures our capacity for work, fighting neuroneurosis and meta-neurosis.

I. Massaka: I believe the growth of pessimism in society is a result of the Internet. But are there direct political aspects of social pessimism? What if the authorities are deliberately sowing pessimism, confusion, and vague ideas about the future?

O. Deyneka: I don't think so. The official authorities are trying to sow optimism. We see achievements in TV programs – about airplanes and engines, magnificent shipbuilding. And like

everyone else I get this portion of optimism, I find it, but if you "sit" only in the Internet, it is very difficult to hear a positive note. The results of a questionnaire survey on pandemic (956 respondents) confirm: the most distrust, pessimism and facts of covid dissidence are precisely among those who mostly "sit" in the Internet.

G. Alekseev: The experts of the round table all agree on the distinction between "digital" and real worlds, between "digital" and real extremism. Thanks to our Polish colleagues, who confirm with their research that "digital" reality is substantially different from the actual one. Our research shows that trust towards traditional media is declining, attention to, and trust in, "digital" media is growing, especially among young people. This is proven by the indicators of the advertising budget: today, 60 percent of it is accounted for "digital" media. It turns out that users trust is shifting toward "digital".Yet in a large part of the Internet community, many of the important things we are talking about cause the highest degree of distrust − indifference. In this sense, trust and distrust are not the worst of what can be. We will all have to fight together indifference, including towards cultural values, the values of journalism, and above all current political discourse.

R. Ivanian: Is trust a trendy topic? When this concept ceases to be fashionable in a year or two, what will happen then? Some other idea will emerge? And will we also play with it?

G. Alekseev: Trust is the conceptual antagonism of computation. The trinity of computation-trust, distrust, and indifference-will never be in the background.

G. Melnik: How do trust and social responsibility relate?

G. Alekseev: In my opinion, social responsibility excludes indifference, but social responsibility can be built both on trust and on accountability. After all, trust is always associated with a bet, with rational considerations, because trust itself is irrational and is a form of behavior of the mass audience, which takes for granted the content of news, without checking it. In the journalistic community, computation as a form of social responsibility must prevail.

O. Deyneka: Do you think that legal responsibility, legal literacy should be elaborated taking into account the fact that there is a real world and a "digital" world?

G. Alekseev: It is believed today that behavior in the "digital" environment should be regulated in the same way as behavior in the real environment, and this should bring Internet users back into the space of legal reality. Yet behavior on the Web is fundamentally different from behavior in real life.

V. Sidorov: Returning to the main topic of the roundtable, let's look at the media destruction fed by certain distortions in the practices, scary to say, of scientific research, and political ideologies.

A. Fedorov: Yes, and let's start with media manipulation in the pseudoscientific sphere. In this context, the anti-manipulative critical assessment algorithm proposed by the British Open University is of interest. It includes six keys – presentation, relevance, objectivity, method, source, and timeliness – for which it is recommended to evaluate media texts. There have been attempts to apply this technology to questionable cases in science, s for example, for the evaluation of a well-known text, "10 Strategies of manipulation through the Media". The text appeared on the Internet in 2010 and was attributed to Noam Chomsky. In fact – a banal manipulation – a reference to the authority.

Now let's take a closer look at the text. A scientific text, as we know, is created in an impassioned rational manner, nothing subjective – no expressive vocabulary, no special metaphors, no exaggerations. And in the text of pseudo-Chomsky there is a lot of emotion, no references to scientific methods of data collection and reputable sources. There is an authentic interview with Chomsky (2012) on the Internet, from which it is clear that the widely circulated text of pseudo-Chomsky caused outrage of the real Chomsky. Even today, however, in response to the search phrase "10 Strategies of Manipulation" Google gives up 14,500 links in the major languages of the world (Fedorov, Levitskaya, 2020).

I analyzed in which dissertations, books, research papers the text of pseudo-Chomsky is quoted. And I found out – the fake text is cited in research papers and books about 100 times – both by domestic scientists and foreign ones. Among the victims of manipulation are serious doctors of science who research information wars, mass manipulation. And if a student opens a book written by a professor at his university, where he sees a reference to the work of a pseudo-Chomsky, he is sure that, yes, it is, it is the text of the real Chomsky (Fedorov, Levitskaya, 2020).

V. Sidorov: We don't quote because we firmly believe something, but because someone else's words work for our idea, do we?

A. Fedorov: You are right, when a scientist comes across an article that corresponds to his scientific concept, he willingly quotes it, sometimes not thinking about how sound the concept is. "Cobbler without boots" – a man has spent his whole life teaching students and can tell them step by step how to fight manipulation, how to look for primary sources, how to address different points of view, but when he himself sets about writing an article or book, he forgets about it and does what is easier and faster.

V. Gutorov: Nowdays there has been a sharp increase of interest among researchers in relation to the problems of political linguistics, political textology, political psychology, rhetoric, political philosophy, public policy, and ideological issues. This trend was a reflection of the materialization of discourses, in which rhetoric assumes a dominant position in politics. This strengthens the position of the modern mass media, renewing the basis for the pretentious political myth of the "fourth power". The specific forms of media-acratic claims that emerged at the peak of the "velvet" revolutions in Eastern Europe should also be considered in the light of this trend. Some political scientists are convinced that the time has come for the power of the intelligentsia as a mediocracy. Numerous studies suggest that this theory should be seen as an imaginary democratic utopia of the 1990s that continues to influence the imagination of intellectuals. It is based on the illusion that a new political discourse and a new political language have emerged for intellectuals and journalists with the change in the free media system. However, the specifics of the time are such that intellectuals are the class of people who traditionally embody the highest values, but as soon as they get the opportunities and resources to preach their thoughts, as soon as their position becomes legitimate, when there is an audience, the powerful persons of the world are ready to listen to them, the claims for domination appear. Drama of intellectuals!

V. Sidorov: A drama behind which, in one way or another, the hidden springs of the destruction of moral values are revealed. "Mediacratic" claims are replicated in the media, receive, just as in P. Bourdieu (Bourdieu, 1993), legitimacy in the eyes of society in order to then find their place in the "value fracture". In this way, as N.S. Tsvetova rightly pointed out, a "sophisticated modernization" of value meanings takes place.

I. Kefeli: In this respect I am interested in the conversation started by I. Massaka about Generation Z, whose birth coincided with the grand transition to the era of big data, when an immense "digital platform" is created for media constructions and, consequently, the destruction of the spiritual values of society. Once "small data" (analog data) is moving to the state of " big data"; its owners wish to describe in "digital" all spheres of human action and its management. The main thing is not even the growth of "big data," although its rapid growth holds enormous potential in the growth of knowledge that is radically changing science and education, health care and people's lives, public governance and business. It is time to recognize the ideal as a generic concept in both reflection and modern cognitive research in the version that, in its time, was beautifully presented by E. V. Il'yenkov (Il'yenkov, 2019). Quantity is moving to a new quality of opportunities for the development of the life of society under the influence of the era of "big data".

V. Mayer-Schönberger and K. Cukier proposed three directions for analyzing information about society, its organization and the world of the spiritual - justice, heroism, truth, faith and other spiritual values: 1) analyzing and processing all data on the subject of research, rather than relying on samples, inherent to information collection in the "analog era," when details could elude observation and recording: 2) the leap from the realm of "small data" to big data reduces the requirements for accuracy; in the world of big data strict accuracy is impossible and sometimes undesirable, so nuances of spiritual order take second place; 3) in the world of big data it is not always necessary to know the cause-and-effect relationship between processes and phenomena, because data in all its diversity can "speak" for itself (Mayer-Schönberger, Cukier, 2014).

I. Erofeeva: Is it likely that moral values will be preserved? What would happen if even a fraction of a human's spiritual potential were to be neutralized? What will happen with us, our history, our future?

I. Kefeli: There is a possibility, but a probability. The desired outcome depends on the degree of effectiveness of work in this direction, including the education and raising of our students. The probability is determined by the will of the country's political leadership and the goals of social and public administration. If we do not preserve our moral values, the meaning of human existence will be reduced to zero.

W. Nowiak: It is difficult to decide in which direction the development of new media will go, but the consequences of this development will be felt by states and societies. Without

understanding of the participants in the communication process, without organization of media education, the expansion of communicative aggressions and vulgarization of public communication will continue. Therefore, we must try to break whomever's information monopoly and direct our efforts at media education. And it must begin in kindergartens and schools, and continue at universities. I would like to say that despite my critical view of the actors in politics, I nevertheless believe that we can think about this as scholars, we need to correct the situation together with politicians and their opponents.

G. Melnik: What is the real level of media education today?

A. Fedorov: It is differentiated in different countries. In Canada or Australia there are obvious successes, we have obvious problems. One of our education ministers, V.B. Livanov, said: "I am in favor of media education, but as an extracurricular activities. Extracurricular activities, non-formal education course, clubs, you are welcome to do whatever you want. But the school is overloaded". This thesis – school is overloaded – is still repeated by ministerial officials. Though the Canadian experience shows the benefit of integrated media literacy education: it has been incorporated into the most appropriate school disciplines – the native language, history, social studies – the subjects that can be easily adapted to the tasks of media education. Our ministry is not going for it, it's just so rigid. It still lives in the 20th century, not realizing that this is the 21st century.

4. Results

In order to make what the round table participants said more concrete and formal, the transcript of the meeting was subjected to content analysis. As a result, a lengthy list of attributes characterizing the forms and methods of media destruction was produced. In order to find the optimal data for further research, a secondary analysis of the findings was conducted with simultaneous generalization according to the main, most frequently encountered features (Table 1).

Table 1 Types of media destruction as viewed by roundtable experts

Destructive media practices	Destructive social attitudes	Methods of destroying of moral values	Outcomes of deformation of value meanings
1.Aggressions against the individual/social group: cyberbullying, cyberviolence, incitement to hatred, "cancel culture"; 2. The coverage of immorality and social deviations: stirring up interest to dangerous phobias, extremist organizations, destructive cults, scandals - in general the criminalization of information; 3. Psychological pressure on the audience: creating frames of despair, hopelessness; 4. Parasitizing the reputation of science: replication of pseudoscientific texts, in particular, utopian theories of the mediocracy; 5. Communicative means: the use of fakes, the organization of	1. Manifestations of social pessimism: anxiety, irrational fears, devastation, aggression, cruelty, loss of meaning in life, despair, confusion, hopelessness, depression, distrust, indifference; 2. The formation of new and the strengthening of previous destructions: agoraphobia, russophobia, sinophobia.	1. The search for the powers of "evil" and negative means of achieving the goal: forming an image of the enemy, using hate speech, stirring up interest to destructive cults and criminal behavior, humiliating the enemy, inciting fears; 2. Propaganda of social deviations: redundancy of negative content and aggressive language, shock content, incitement of phobias of the past, propaganda of dangerous phobias and "bright" goals of extremism,	1. Destruction of the identity of the individual: imbalance in the understanding of the goals and means of its achievement; loss of the meaning of life; 2. Loss of social optimism: state of indifference, distortion of family connotations and patriotism; 3. The decline of the cultural level of the media audience: the growth of interest to the shadow sides of

media attacks, the participation of social networks in military actions - in general, an aggressive modernization of values.		informational epatage.	society, the "clip" perception of media texts.

5. Conclusion

The discussion lasted about five hours. For our review, we have selected only those parts of the experts' presentations that correspond to the objectives of the round table to the maximum extent possible. Thus, the main goal of the meeting of scientists was achieved – to characterize the types and forms of media destruction of the spiritual life of society, to identify the outcomes of the impact of media destruction on the mindset of the media audience, to identify methods to protect individuals and society from them, the main of which is total media training.

The nominations listed in Table 1 are the outcomes of a summary of experts' remarks on the problem, i.e., they are competent in nature. Therefore, it is important to note that the debate spot has expanded. The list of media destructive practices includes media parasitism on the reputation of science. Pseudoscientific texts in the media - from those created by charlatans to frivolous political utopias – not only profane scientific knowledge, but also destroy the associated with it moral values of society. This approach to the issue makes the question of universal media education more urgent. This is why, in our opinion, the problem needs to be solved together. It is the need to achieve a full-fledged information ecosystem, to develop communicative strategies to resist media destruction, which should include:

– the accumulation of humanitarian knowledge, value formations, the search for the meaning of life, the confirmation of labor as a value;

– Improving the diagnostics of social epidemics;

– raising public awareness of the problem of social epidemics;

– monitoring of media with destructive content that provokes the audience and creates a stressful environment;

– creation of mechanisms of adaptive response to social epidemics;

– expertise in anticipating the effects of these epidemics on society;

– the inclusion of media education in the educational standards of schools and universities.

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