Valeriy Krasheninnikov, Maria Abramova
Novosibirsk State Pedagogical University, Russia and Institute of Philosophy and Law SB RAS, Russia

Media Reality as a Factor of Youth Socialization in the Modern World

Abstract

The paper deals with the phenomenon of designing media reality as space that forms the perception, consciousness and activity of a modern person. The authors' particular interest is in the role of media space in modern educational technologies.

Key words: media reality, perception, consciousness, activity, media space, education

The specificity of forming worldview in present day society

The formation of a person's semantic space is nowadays being investigated within the framework of many disciplines. If earlier in investigating forms of communication language as a means of a verbalized concept of reality was paid great attention to, in the 21st century it is no longer perceived as a means of communication sooner becoming an attribute of socio-cultural space and a factor in its formation. Y.M. Lotman wrote: 'one who speaks becomes convinced that the language *per se* represents «a second reality», the life reproduced in relative language signals' (Lotman 1994).

Changes that are sure to happen in the worldview of a young man first of all are fixed on the basis of changes in a description of the reality that is being verbalized. But the given transformations are stipulated both by the personal development of the individual and by the changes that take place in the socio-cultural space. Baudouin de Courtenay considered language as a social phenomenon reflecting any public changes (Barsanova 2008, No 3 (4)). If in the late 20th century those scholars most knowledgeable about new technologies in the field of informatization diligently assimilated such terms as 'distance education', 'case-study', 'electronic textbook', today these terms sound customary and quite common. The technologies of information delivery and broadcast change and so does the semantic space. In the late 20th century the issues of the intensification of information flow that came down like a flood upon the young generation were studied both in the field of science and education, and in the 21st century there have been discussed issues of media reality formation, where interactive methods of teaching condition

the coming into being of a media space. In fact, nowadays, media space is becoming as much a reality as the communication space that was earlier, formed by real interlocutors, books, distance and close acquaintance. As E.G. Nim notes: 'the modern society is not only penetrated by media communications, but it is also to a considerable extent being formed by them' [1].

The 'media reality' concept

The media reality concept is ambiguous and finds sparse representation in sociological discourse. E.N. Yudina writes that the mass media were practically not considered within social space discourse (Yudina 2008, p. 6).

However, the rich materials resulting from their independent studies have been accumulated within other socio-cultural paradigms. Russian sociologists and culturologists very often mean by media reality the media space formed by the system of mass media, including the Internet. Foreign researchers often associate media reality only with cyberspace and media digital means.

Means of mass communication as an important social institution are dealt with in many works by sociologists who study the effect of this institution on the course of social processes (Yudina 2008, p. 7). There are works by the Frankfurt School represented by authors such as T. Adorno and M. Horkheimer (Horkheimer, Adorno 1997) and J. Habermas (Habermas 2000), the author of the theory of communicative action and public sphere. The approach in question has been developed in the works of modern Russian academics such as K.V. Vetrov, I.M. Dzyaloshinsky, I.I. Zasursky, E.P. Tavokin, V.P. Terin, A.A. Sharapova, A.V. Sharikov, F.I. Sharkov (Sharkov 2002), E.N. Yudina, etc.

Another trend can be seen in the works of Z. Bauman, J. Baudrillard, G. Debord and G. Vattimo (Vattimo 2002), who consider mass media means as a particular autonomous sphere characterized by its self-sufficiency and absence of contacts with the phenomena of social life.

A.S. Panarin (Panarin 2004) writes that in the second half of the 20th century there appeared information communications capable of uniting countries and continents. The global media environment that emerged thereby includes numerous means of information transmission. It brought about serious social problems connected with the affect of this phenomenon on mankind (Yudina 2008, p. 8). D. Bell, H.M. McLuhan, P. Berger and T. Luckmann, M. Castells, N. Luhmann, D. Rushkoff, A. Toffler, R. Harris, and also Russian academics such as N.B. Kirillova, A.G. Kiselyov, I.S. Melukhin and others contemplated the matter and theorized.

In accordance with the interpretation of media space that exists in the Russian Federation one can state that media reality has always existed, i.e., media are a primary reality by their virtue – the media reality shows the world as it is. No reality can be given to us beyond the media so far as there is no reality beyond the media.

There is another concept according to which the media reality is a new reality, a reality of an increasingly accelerating world, a reality that is created by the

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[1] E.G. Nim, *Sociological Analysis of Media Reality*, http://sisp.nkras.ru/issues/2011/4/nim.pdf

new technologies of media communications (television, the Internet). The necessity of Internet acceleration leads to globalization. The technical basis of media reality is made up of universal information, computerization and the appearance of new means of communication.

Irrespective of the above presented trends in the interpretation of the 'media reality' concept, it is necessary to mention that within the framework of the socio-logical approach it is possible to point out its integral quality enabling one to consider the given emerging social phenomenon within the context of social space studies. The media space can be positioned as a special reality representing one of the forms of social space realization within whose framework of one's own understanding of the world is being constructed and reconstructed, stipulating thereby the formation of the specific social practices and ideas of individuals who are made a part of the communication process.

Characteristics of media reality and factors of its formation

In her investigations Yudina uses the term 'architectonics' with regard to media reality. She considers media space as a certain system consisting of such elements as the Internet, television, radio, the press. Today one of the main characteristics of the given system is that it is being organized on a network model. The given model conditions the adaptation qualities of the system that are revealed owing to the very fast meeting of market demands. The media space organization into a single network becomes possible due to the Internet that actually represents the whole media space. Nowadays the architectonics of the media space has found a rather sophisticated composition that complies with the modern consumers of information and meets their demands. In as far as the media space is a social system, all its structural elements such as radio space, press space, the Internet, etc., are subject to the general regularities of the development of the single entity. Elements of this space are distinguished by the affect degree and the number of persons who use this information, but all these elements are considerably interlaced. Changes in one element of the system influence all the rest (Yudina 2008, p. 30–31).

High adaptation potential is also stipulated by realization of the openness principle as a main characteristic of media reality. But to be more precise, it is this very principle and its following that complicate a description of the mechanisms that arrange the information flows and functions that are carried out by the media space. According to G. Bateson (Bateson 1951, p. 179–181) in any information transferring there arise 'transferring' and 'control' aspects. A transferring aspect of communication is synonymous to content. A control aspect provides instruction on how to treat the information. Thus communication delivers not only information but at the same time it imposes mutual obligations on the behaviour of the sender and receiver of the represented information (Watzlawick, Beavin & Jackson 1967). Yet, within the framework of the media, space communicators are not always represented, the information is directed to the outside but not always to a concrete addressee, therefore it becomes rather difficult to fix the form of the message *per se*

and its control aspect. In this connection it is good to remember what M. McLuhan[2] said: 'the medium is the message', which takes on an abstract character in the 21st century because of the absence of a concrete addressee for the message and even of the most general idea of its probable characteristics. Certainly, we can note that one of the major functions carried out by media reality is the formation of public opinion and the institutionalization of stereotypes, but it is possible to predict the probable impact of coming information upon a mass media only realizing and understanding the mechanisms of its distribution and the actors of the communication process in full. In the case of complete openness as a main characteristic feature of the media reality this becomes rather difficult to do. The given feature conditions problems with control over the development and functioning of the media space.

On the other hand, it is concrete individuals that participate in the assimilation of mass media resources. This is a certain group; let us call it a 'social elite' that possesses the resource of mass information production. Its place within the social space is defined by the kind and volume of available capitals which stipulate the use of various social practices (Bourdieu 1993). Consequently, the media broadcast their own version of the social space. On applying G. Ritzer's approach to media space analysis E.N. Yudina showed that the mass media create and recreate social space in micro-macro and objective-subjective continuums by broadcasting texts (Yudina 2008, p. 20–21). At the subjective level the media space transforms itself into the hypertext that reconstructs the social space at the micro-level. Thereupon we come to a conclusion that the perception of the media space by an individual is represented by some semantic construction that is partially the reflection of the world view of a certain social elite that possesses the resource of mass information production. In fact 'the world view' designed by the 'social elite' and placed between an individual and the reality impels them to think within the framework of certain categories by actualizing only those aspects of the reality that the information producer recognizes as significant. There from the media reality at the subjective level is a vision of the social space that is being formed by producers of mass information within the framework of their philosophy specificity. In this connection it would be appropriate to recall Z. Bauman's words (Bauman 2004) when he said that the rich and the poor had practically no chance to meet in a single physical space except at clearance sales of second-hand cars where they would act as salesmen and buyers respectively.

They can also meet in soap operas and seasonal hits. In reality those in power in this world are imperceptible and invisible for ordinary mortals, they are always separated from them by the material border, the strongholds of walls and video observation systems controlled by security personnel.

E.G. Nim in her works used the space approach in her analysis of the media reality formation. She said that the mass media broadcast their version of the social space where the private life of the owners of mansions and castles is slightly revealed to the eyes of passers-by. There is no doubt that it is open in definite foreshortenings and permitted limits. At the same time the vital surrounding and

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[2] M. McLuhan, *Understanding Media: The Extensions of Man*, http://gtmarket.ru/laboratory/basis/3528/3530

daily routes of an ordinary resident are not so very interesting to speak and to write about, as neither they are for the ordinary resident[3.]

Media design their 'classes on paper' (Bourdieu 1993), moreover this is said almost in the literal meaning of the word – on the pages of glossy magazines and mass circulation newspapers, on TV screens and computer monitors.

Thus, on the one hand the present-day conditions of media reality design enable an individual to obtain a wide choice of organizing communication processes as well as the sources of information collection which are actually restrained by the social niche where the individual is. On the other hand, with the possibilities of restraining control of mass information production, meeting the paternalistic demands of individuals is also complicated. To all intents and purposes the individual becomes the only person responsible for the information he receives and for the design of his own world view. In this connection it is necessary to be reminded that the development of technologies does not reduce the responsibility of those who applied them. H.M. McLuhan quotes the words of General David Sarnoff who, upon being conferred with an honorary doctorate from Notre-Dame University, said: 'We are too much predisposed to make technological tools to be scapegoats for sins of those who handle them. The products of modern science are neither good nor bad; their value is determined by how they are used'[4.]

Transformation of the ways of information processing and perception

Change in the technologies of information collecting and the forms of its representation have resulted in changes in the ways they are perceived and processed by the individual. If in the 20th century the verbal context prevailed in arranging the information flow which mainly invoked the logical thinking of the recipient and which in turn and accordingly brought the left cerebral hemisphere to a greater degree into action in the process of information perception, in the 21st century the extension of the ways of transferring visual information feeds and the elaboration of 3D technology has made it possible to invoke both cerebral hemispheres. At the same time it is possible to note that, firstly, in elaborating various ways of information representation their more illuminate accessible image is paid the most attention to; secondly, the increase in the volume of perceived information according to the saying 'All the quicker – all the more'. In this connection the development of the individual's reflex thinking seems to suffer so far as there is less possibility for him to stop, think and analyze the received message. The Red Queen from the fantasy novella *Through the Looking-Glass* by Lewis Carroll says: 'A slow sort of country! Now, here, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!'[5],

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[3] E.G. Nim, *Sociological Analysis of Media Reality*, http://sisp.nkras.ru/issues/2011/4/nim.pdf

[4] M. McLuhan, *Understanding Media: The Extensions of Man,* http://gtmarket.ru/laboratory/basis/3528/3530

[5] L. Carroll, *Through the Looking-Glass and What Alice Found There*, Electronic Text Center, University of Virginia Library, http://etext.lib.virginia.edu/etcbin/toc-

hence, instead of a detailed analysis of the received message the individual in the 21st century passes onto a mythologizing of the social world. A neo-mythological consciousness, as one of the stable types of cultural mentality, is being formed. On the one hand, the present-day person possesses large possibilities to cognize but on the other hand an expansion of irrational ways of world cognition takes place. E.I. Kuznetsova says: 'New cognition practices bring about a fear of an <<other>>, <<alien>> world which invokes forms of the collective unconscious in the structure of the commonplace conscious, with the former reconstructing ancient models of bringing home the world view which is one of the reasons of the remythologization of the mass consciousness and the strengthening of the position of myth communicative forms in the mass communication'[6].

Actualization of mythological consciousnesses of mass media responses simplifies the problem of semantic space formation in as far as in perceiving a simple, harmonious image of the world individuals aim at maintaining stability values and belonging to the group. The mechanism of intragroup integration, 'those who belong to our group are good, others are bad' works in this model. Making the semantic space more complicated results in the formation of an inconsistent, ambivalent image of the world in which the individual is to think and analyze lots of things, for him to elaborate his behaviour pattern, yet for all this the individual has neither enough time nor strength left.

Such a situation proves quite favorable for the 'social elite' that possesses the resources of mass information production. The simpler the schemes of transferring code information to the recipients are, the easier it is to control the media space and the quicker it is to receive the desired result in the form of an established public opinion, increased sales, etc. As a consequence of the realization of the tendency to simplify the media space there develops a situation wherein political information is incorporated into symbolical codes. Power institutions use myth as a socio-cultural phenomenon for the control of the behaviour of individuals and social groups.

But those recipients who still possess the gift of developed critical thinking and who are not able to perceive information without reflection make the activity schemes of the 'social elite' more confused and complicated. The epoch of remote communications designs a new context for media reality comprehension by invoking one to meditate and contemplate the principal characteristics in the language-text system. Does the language correlate with the transcendental referent in terms of its attitudes to its components or only to it itself? And if we assume this *a priori* existence of what is opposite to the language then there arises the question of how the language structures correspond to the reality structures and how changes in the real world determine changes in the language structures. This is only one of the fragments of the widely spread discourse of 'what-and-why'– people who happen to be unable to perceive the messages provided by the mass media in their ready-made format. As a result certain groups and social niches are being formed within the framework of the media space, while inside such groups their own social

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cer-new2?id=CarGlas.sgm&images=images/modeng&data=/texts/english/modeng/parsed&tag=public&part=2&division=div1

[6] E.I. Kuznetsova, *Media Reality as Communicative Medium*, http://www.intelros.ru/pdf/mediafilosofia_2/10.pdf

practices are being established. Hierarchies of the vital values individuals adhere to are being revised and a design in mosaic becomes one of the characteristic features of the media space according to Yu. Lotman (Lotman 2001).

Thus, the media reality provides society with a mosaic mythological model of the world while choosing a culture of the specific-sensual perception that actualizes the occurrences of the unconscious as the priority of information policy but not forms of rational discourse. As to the responsibility for the choice of subjects, groups and social niches in the media space, the onus, nevertheless, remains with the recipient.

Impact of media environment – media space on the young generation in the making

With the development of media reality the issue of responsibility is being actualized, but it is the idea of the development of a person's potential that directly depends on the use of the media space resources that energetically increasingly penetrates the public consciousness. There are such outdated ideas like: 'He who owns information – rules the world', 'Opportunity knocks only once…' that find their new airing in the conditions of the expansion of media resources that results in the decrease in the individual's needs to be aware of his responsibility both of the content of the given information and of the probable consequences of its dissemination.

Tendencies of forming Media-System Dependency were described by De Fleur and Ball-Rokeach in 1976[7]. They elaborated a theory that describes relations between the information system and the social system (infor-sphere and society).

With regard to functions the use of media space resources is stipulated by the demands of the individual in the following cases:
1) receiving information on current events, informing the social surrounding;
2) arranging communications, revealing social standards and patterns acceptable for communication resolutions;
3) bringing a fantasy-escape from the social reality into action (e.g. by means of entertainments).

The dependence increases in proportion to the increase in an individual's demands. S.J. Ball-Rokeach and M.L. De Fleur say: 'in great social crises, such as a war a need in the fantasy escape sharply increases which enlarges the dependence on Media-System as a source of entertainments' (Ball-Rokeach, De Fleur 1976). In the given context the realization of the model of Media-System dependency envisages a realization of affective behaviour by the individual. Meeting the first two types of individuals' needs is connected with the realization of cognitive behaviour.

Further work at the theory of Media-System Dependency allowed De Fleur and Ball-Rokeach to suppose that in fact there should be three factors to impact the dependence on media resources:

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[7] http://ru.wikipedia.org, entry: Медиазависимость — различия между версиями

1) an information need,
2) individual qualities of the person,
3) age (development stages)[8].

K. Miller states that these factors stimulate the realization of media of 'selective influence' on any concrete member of the audience. A song, for instance, can be not significant for a little child, but it can be the hit-of-the-season embodiment of popularity and relevance for a teenage student and at the same time it is socially unacceptable for older people: parents and grandparents (Miller 2005).

What is Russian youth interested in if we take into account the factors described by the Media-System Dependency developers? How does it differ from young people of the same age living abroad? Their information need being met is characteristic of all groups irrespective of their age and the continent they live on. If we compare the given need with some ideal whipped up in the present day mass media stating that one of the main attributes of the modern global elite is mobility, i.e. the possibility of an unlimited displacement right in the physical space[9] then there arises the question about the mass media supply to meet the given demand. The first thing to remember right at the start is the possibility for the realisation of virtual travelling.

For Russia, where citizens of not only a young age but even older ones were deprived of the possibility of their displacement in the world, the appearance of the mass media made it possible for them to visit other countries, to become acquainted with the culture of other peoples has resulted in huge demand in the late 1990s and at the beginning of the 21st century. And the first problem the Russians faced was communication complexities because of foreign language knowledge. The first resources that allowed for the collection of information on a country selected to be visited were, alas, in English. So it was rather difficult to provide mobility both real and virtual at that period because of the lack of knowledge of a foreign language, with English being the most often required. To meet this need there were introduced various teaching language programmes which served as a good catalyst for the process. All sorts of training courses, summer schools, intensive courses, language tourism, virtual grounds for communication and a foreign language skill training practices all of a sudden became highly demanded resources.

Within the framework of the sociological research that we conducted from 2006 to 2010 in the Republic of Sakha (Yakutia, Russia), the main tasks of which were to study the conditions of youth adaptation and their choice of acculturation strategies, we also paid attention to the relationship between the degree of command of a foreign language and youth self-identification. We were interested in the issue of how much the improvement of language skills impact on changes within ethnic and Russian self-identification. In total 3843 persons took part in the survey, including 2235 aged 14–18 years, 1251 aged 19–29 years, 191 – over 29, 166 did not give their age. Of which: 1208 were Russians, 1943 were Yakutsk, 319 were indigenous of a small people of the North, 335 – 'other peoples', 38 – did not give their ethnicity. All in all, people from 34 regions of the Sakha Republic took part in

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[8] http://ru.wikipedia.org, entry: Медиазависимость — различия между версиями

[9] E.G. Nim, *Sociological Analysis of Media Reality*…

the survey. Yakutsk is the Republic capital, its cultural and political centre. Mirnyi and Neryungri are centres of the main industrial areas, young towns. The surveys were carried out in 26 secondary comprehensive institutions, in 16 primary and secondary vocational schools as well as in 13 higher educational institutions and their subsidiaries[10].

According to the evidence of our research ethnic self-identification is no longer significant for 47% of the Sakha and 41% of the Russian respondents who know English partially. A similar situation is with ethnic self-identification of the youth who know German partially (48% and 39% respectively).

Tab. 1. Comparison of the Russian self-identification value[11] for youth in education and their command of English (%)

Level of English language command	Ethnic groups											
	Sakha			Russian			Indigenous Northern peoples			Other peoples		
	Russian self-identification value											
	1	2	3	1	2	3	1	2	3	1	2	3
Have a command of	46	45	9	78	18	4	53	47	0	52	40	8
Have a partial command of	47	46	7	72	23	5	53	39	8	53	36	11
Have no command of	46	46	8	65	31	4	46	54	0	42	46	12

Source: own research

The command level of a foreign language did not affect the attitude towards Russian identification very much. The survey has shown that the Russian identification is higher in the group of the Russian respondents irrespective of their command of English.

So, we can draw the conclusion that if the knowledge of a foreign language conditions a decrease in ethnic self-identification significance then the citizenship value does not depend on that knowledge. But it might be connected with the fact that the area where we conducted the survey is remote and the young people in education still have no possibilities of real mobility. Or do they have them after all?

Let's consider another resource to meet the information needs of the young people and those of personal development while receiving an education and conducting a professional career. What is especially significant is a vocation that can readily provide for the realization of mobility needs.

Within the framework of the survey in the Sakha Republic (Yakutia) under discussion we suggested that respondents should answer the question: 'Would you like to leave this city after graduating from the institute?'. In the table below we give the data by respondent taking into account their registration of place of abode ('U' – urban registration, 'R' – rural registration).

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[10] The materials of this investigation are given in detail in the work by M.A. Abramova, G.S. Goncharova, V.G. Kostyuk, *Socio-Cultural Adaptation of the Youth of the North to the Conditions of Modern Transformations* (materials of the survey conducted research in the Sakha Republic in Yakutia), Novosibirsk: Nonparell, 2011.

[11] 1 – important, 2 – less important, 3 – not important.

Tab. 2. Directions of potential youth migration in its dependence on abode registration type (% in the group)

Migration intentions	Yakutsk		Neryungri		Mirnyi		Countryside
	U	R	U	R	U	R	R
I will not leave this area	45	29	10	13	18	16	16
I'd remain here if it were possibile	10	25	8	16	9	27	18
I'd leave this place for Yakutia	5	17	7	23	9	40	42
I'd leave this place for Siberia	2	2	12	17	21	4	1
I'd leave this place for the Central Russia	17	8	42	16	24	5	8
I'd leave this place for abroad	6	6	13	5	9	3	1
I'd leave for a while and then return and live here	15	13	8	10	10	5	14

Source: own research

As we can see, the republic centre, Yakutsk, is quite attractive for young people: 45% of those with urban registration and 29% with rural registration do not intend to leave the area. 25% of those from the countryside would like to remain in Yakutsk if possible. Two thirds of the respondents have been living there since birth, they study there and have an opportunity to continue their education while enjoying the support of their parents and in-laws. A quarter of the respondents (irrespectively of urban or rural registration), would like to live in Central Russia. This situation testifies to both Yakutsk being rather attractive to live in and to the high-rate of start-up facilities the city has for young people to plan their move to the central part of Russia.

As for the other towns and settlements the majority of the young people are inclined to leave them. 42% of those with urban registration wish to leave Neryungri and live in the central part of Russia. In Mirnyi they make up 24% of the respondents. There is an evident tendency observed that the Sakha mainly prefer to live in Yakutia, as to Russians their preference is Central Russia or Siberia. The 'to live' concept does not imply obligatory migration for the rest of one's life, therefore the young perceive it as a place to stay for the period of their education. Those who do not want to leave towns were revealed to be migrants and the time of their urban life was of no importance. The latter accounts for the peculiarities in the formation of the displacement motivation. A person who has achieved his goal (his move from the countryside to the town, moreover to republic's capital) is hardly likely to embark upon another difficult task, a move to a town in Central Russia or farther on. There is also another age dependence observed: the older a person is, the more difficult it is for him to plan his future move.

Thus, the analysis under discussion has shown that the youth of Yakutia has enough resources for mobility. But their migration intentions are seldom realised in journeys, including those to study abroad. Therefore, the possibilities to study foreign languages are less actualized. But, nevertheless, the resources of the media space for making plans about further studies in Russia are used energetically.

Education as a social institution in the conditions of media reality

What role can media space play in the development of an educational system? As we have considered above, the young people in education are active in using information flows to obtain information on future locations for their education: both the educational institutions and the cities where they are. They use resources to study and to receive the relevant information on the Single State Examinations. Certainly, the introduction of electronic document turn-overs also makes for an increase in interest in the sphere of the Media-System of students and their parents. The appearance of electronic day-books and electronic notice boards for parents also considerably alters the mechanism of delivering the necessary information to parents.

The appearance of the given resources and new technologies for elaborating teaching materials brought about radical changes into the system of education. It was a great pity but for a long time in modern pedagogy and the social sciences the media was used only as a channel of information transmission, as a simple mechanism to deliver knowledge 'from point A to point B' where there was a recipient, i.e. the ultimate stage. And though many researchers believe that such an approach is correct and in order, yet when we speak about newspapers, radio, television and other traditional mass media we watch and use every day it is even earlier that the favourable conditions for the passive perception of information delivered by the mass media were never designed to demand a reflex thinking development and an ability for critical analysis. A strengthened attention to studying the process of perception and processing the information under the conditions of totalitarian information flow was sooner provoked by lowering the level of the critical perception of the received messages. This means that the recipient is not always able to analyze the received information and he does not always have enough time for its restrained analysis leading to anti-social phenomena in modern society and to the effect of 'greater stupidity' amongst the masses.

The survey that was carried out by school teachers in Taganrog and supervised by A.V. Fedorov in 2005 showed that theories of media education were ranged by their significance in the following way:

1) development of critical thinking (main tasks: development of critical thinking, the person's autonomy with regard to media/media texts) – 63.16% (with no essential gender distinction but coloured by a leitmotif of the opinion of the younger generation of teachers);
2) aesthetic (main tasks: the development of well-developed aesthetic perception, taste, abilities for a qualified assessment of media text aesthetic quality and their comprehension; promoting of media culture masterpieces) – 57.89% (with 11% more female votes than male);
3) ideological (main task: development of the audience's abilities for political and ideological analyses of various aspects of media/media culture) – 50.8%;
4) culturological (main task: development of the audience's abilities for analyses of media texts in a wide culturological and socio-cultural context) – 43.86%;
5) practical (main task: audience training in handling media technical devices in practice) – 43.86% (Fedorov 2005, p. 10–11).

A.V. Fedorov (Fedorov 2003) writes that a comparison of their evidence with that of the International expert group survey (Fedorov 2005, p. 10–11) shows that Russian teachers' opinions are close to those of the expert group on many items, the teachers (though in a smaller percentage) also set the task of audience critical thinking development as being a task of prime importance for them (84.61% of experts' votes and 63.16% of teachers' votes). The spread of votes with respect to various tasks of media education is not so crucial in principle: aesthetic problems of education (57.89% of teachers' votes and 46.15% of experts' votes), ideological (50.88% of teachers' and 38.46% of experts' votes), practical (43,86% of teachers' votes and 50,00% of experts' votes) and 'basic needs' (33.33% of teachers' votes and 30.77% of experts' votes).

Based on the things mentioned above we can suggest that priorities in a modern educational system should be determined in a different way. It is not the formation of work skills in the virtual milieu that should be brought to the forefront as significant meaningful goals in teaching the younger generation but the development of reflex thinking and the establishment of ethical standards that could make it possible to select information that is instrumental for their work career and their maturity. In this context the definition of *media education* and *media literacy* as the formation of skills and abilities of learners via radio, cinema and other kinds of media devices does not correspond in full measure to the strategic trend in the development. I.S. Vlasenko writes in his work *Social and Educational Projects in Modern Media Reality* that modern media education is a more complicated social process that continually goes on in society.

Thus, this process is conceptually becoming a 'synonym' of the continual process of socialization and self-education of the person under the impact of the means of the mass communication. It is expedient to highlight that the media reality of educational space makes it possible to make both basic educational models happen, e.g. a model of traditional teaching that is based on the philosophy of sensationalism (P. Holbach, K. Helvetius, L. Feuerbach, J. Locke *et al.*), and a model of developing education as innovative and person-oriented (A. Maslow, K. Rogers, L. Vygotsky, K. Ushinsky, A. Leontev, D. Elkonin *et al.*).

At present a number of higher educational institutions in Russia have accumulated a rich positive experience of the media reality set up in the educational space, including those based on the techniques of distance education. It was a great achievement when in 2003 higher educational institutions obtained the new specialization of 'media education'. A.V. Fedorov had a respectable monograph *Media Education: History, Theory and Methods* (2001) issued for higher educational institution lecturers and school teachers, Ph.D. students and students. The content of this serious investigation has gained much in breadth and depth in the monograph *Media Education in Russia* (2002) by A.V. Fedorov and I.V. Chelysheva, in the books *Media Education in Pedagogical Higher Educational Institutions* (2003) and *Media Education in Foreign Countries* (2003) by A.V. Fedorov, and in the manual for higher educational institutions *Media Education and Media Literacy*. Since early 2004 the site of the Association of cinema education and media pedagogy at the federal portal of the Russian Ministry of Education (http://edu.of.ru/mediaeducation) has been in operation.

The experience of introducing this technology to the Novosibirsk state pedagogical university at the Technology and Private Business Enterprise Department has enabled us to draw the conclusion that through the effective use of interactive methods of teaching the degree of student activity and independence rises. But again the practice shows there has appeared a new issue, the issue of the decrease of motivation to make up his/her own product of intellectual labour. On the one hand the massed information flow washes away the authorship borders, and on the other hand it stimulates a decrease in personal responsibility for using someone else's ideas.

The introduction of multimedia technologies demands a regular refreshing of the ideas and contents within school and higher educational institution education, including courses of information science as well as the training of new pedagogical personnel who will be able to master in detail as well as instigate these technologies. In this connection the issue of the further development of media education brings about questions of not only content changes within children's education, but also of the professional training of teachers. The problems of the efficient use of multimedia technologies in education processes remain open. There is no ground for the necessity to use multimedia technologies in the educational system, there is no system investigation into the issues of what knowledge, abilities and skills teachers should be given to use multimedia technologies in practice. The methods employed in giving teachers knowledge, ability and the skills to use multimedia technologies are not elaborated upon enough. The available methods of learning different subjects with the help of multimedia technologies are presented in a scattered asymmetrical manner. Analysis of the current stage in the development of information technologies and their use in education has made it possible to reveal a certain inconsistency between the capacities of the hardware and software of modern computers, global and local networks and the level of their use in the process of teaching.

Thus, in conclusion it may be said that in the conditions of globalization and the universal introduction of interactive technologies, the phenomenon of creating a media reality, including its use in the educational space, conditions the topicality of many additional subjects for discuss. This is a problem of 'teacher–pupil' communications, and this is a problem of hitherto education quality for the continual delivery of new information does not guarantee the mastering of a subject in 'full'. This is also a shift in an actor's role in real space to that of an actor in the virtual space that the younger generation inhabits. At present the educational system as a social institution under transformation conditions is undoubtedly one of the important factors in the process of the socialization of a young generation which is continually adapting to media reality changes.

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Medialna rzeczywistość jako czynnik socjalizacji młodzieży we współczesnym świecie

Streszczenie

Autorzy artykułu zajmują sie zjawiskiem projektowania medialnej rzeczywistości, która jest przestrzenią tworzącą percepcję, świadomość i aktywność współczesnego człowieka. Szczególnie interesują się rolą nowych technologii edukacyjnych w przestrzeni medialnej.