



А. В. ШУТАЛЕВА, М. В. ГОЛЫШЕВА, Ю. В. ЦИПЛАКОВА, А. Ю. ДУДЧИК

## Медиаобразование и формирование правовой культуры общества

*Введение.* Развитие правовой культуры и культуры прав человека в современном мире посредством медиатехнологий приобретает особую значимость в связи с процессами глобализации и распространением СМИ в последние десятилетия. Цель статьи – исследование перспектив применения медиаобразования в процессе формирования правовой культуры общества и культуры прав человека.

*Материалы и методы.* На основании исследования отечественных и зарубежных источников рассмотрены вопросы медиаобразования, медиаграмотности, духовно-нравственного воспитания, правовой культуры общества, феномена пост-правды и способов формирования критического, творческого мышления. Применение общенаучных, философских и социально-педагогических методов позволило исследовать медиаобразование как диалогическое обучение, стимулирующего развитие рационального, критического мышления, ориентированного на поиск ценностных оснований интеллектуальной и социально деятельности.

*Результаты исследования.* Развитие области информационно-коммуникационных технологий обуславливает принципы формирования содержания и направленности современного образования.

Медиаобразование взаимосвязано с развитием демократии и прав человека. Оно оказывает влияние на формирование культуры участия граждан, их активной общественной позиции, гражданской и политической культуры. Медиаобразование играет значимую роль в формировании правовой культуры общества, поскольку критические исследования медиа и информационные исследования сфокусированы на анализе властных структур и структур доминирования в средствах массовой информации.

Исследование трактовок понятий «медиаобразование» и «медиаграмотность» позволило показать, что медиаобразование ориентирует человека на применение критического подхода к медийному содержанию. Одним из главных вопросов медиаобразования является обучение человека навыкам критического изучения медиа и медиатехнологий, что предполагает обращение к вопросам технологической, культурной и исторической специфики конкретных средств массовой информации, используемых в определенном времени и месте.

Информационно-коммуникационные технологии изменили образ жизни, работы, коммуникации, способы самопредставления, формирования ценностей, участие в социально-значимых событиях и т.д. Поэтому критический подход к массмедиа должен базироваться на знаниях социально-философских теорий, этики и исследований в области масс-медиа.

*Обсуждение результатов и выводы.* Средства массовой информации конструируют историю прав человека, что актуализирует тему медиа-политики прав человека, объединяющей социально-правовую, культурную и медиа-теории. Образование в сфере приобретения навыков восприятия информации, умение верно понимать значение аудиовизуальных образов, компетентно обращаться с информационными потоками и ориентироваться в них являются необходимым для жизни современного человека в обществе.

**Ключевые слова:** медиаграмотность, цифровые медиа, правовая культура общества, политика участия

### Ссылка для цитирования:

Шуталева А. В., Голышева М. В., Циплакова Ю. В., Дудчик А. Ю. Медиаобразование и формирование правовой культуры общества // Перспективы науки и образования. 2020. № 3 (45). С. 10-22. doi: 10.32744/pse.2020.3.1



A. V. SHUTALEVA, M. V. GOLYSHEVA, YU. V. TSIPLAKOVA, A. YU. DUDCHIK

## Media education and the formation of the legal culture of society

*Introduction.* The development of legal culture and a culture of human rights in the modern world through media technologies, is acquiring special significance in connection with the processes of globalization and the spread of media in recent decades. The purpose of the article is to study the prospects for the use of media education in the formation of the legal social culture and a culture of human rights.

*Materials and methods.* Based on a study of domestic and foreign sources, issues of media education, media literacy, spiritual and moral education, the legal culture of society, the phenomenon of post-truth and ways of forming critical, creative thinking are considered. The use of general scientific, philosophical, and socio-pedagogical methods has made it possible to study media education as a dialogue of learning, stimulating the development of rational, critical thinking, focused on the search for the value foundations of intellectual and social activity.

*Results.* The development of the field of information and communication technologies determines the principles for the formation of the content and orientation of modern education.

Media education is interlinked with the development of democracy and human rights. It influences the formation of a culture of citizen participation, their active social position, civic and political culture. Media education plays a significant role in shaping the legal culture of society since critical media research and information research focuses on the analysis of power structures and structures of dominance in the media.

A study of the interpretations of the concepts of "media education" and "media literacy" made it possible to show that media education focuses a person on a critical approach to media content. One of the main issues of media education is teaching a person the skills to critically study media and media technologies, which involves addressing the technological, cultural and historical specifics of specific media used at a specific time and place.

Information and communication technologies have changed the way of life, work, communication, and ways of self-presentation, the formation of values, participation in socially significant events. Therefore, a critical approach to mass media should be based on knowledge of socio-philosophical theories, ethics and research in the field of mass media.

*Discussion.* Mass media are constructing a history of human rights, which updates the topic of the media policy of human rights, combining socio-legal, cultural and media theories. Education in the field of acquiring information perception skills, the ability to correctly understand the importance of audiovisual images, to competently handle and navigate information flows are necessary for the life of a modern person in society.

**Key words:** media literacy, digital media, legal culture of society, participation policy

### For Reference:

Shutaleva, A. V., Golysheva, M. V., Tsiplakova, Yu. V., & Dudchik, A. Yu. (2020). Media education and the formation of the legal culture of society. *Perspektivy nauki i obrazovania – Perspectives of Science and Education*, 45 (3), 10-22. doi: 10.32744/pse.2020.3.1

## Introduction

One of the trends in the development of modern education is the desire to introduce media education in the learning process. This trend is based on the notion that increasing media literacy is necessary so that people can take full advantage of digital opportunities. Intercultural communicative competence and social media literacy are relevant in the space of media information systems. Modern man appears in various forms of social organization and models of social action, in value systems and types of worldview. Therefore, the use of elements of media education in the organization of the learning process is necessary for the formation of adaptability of students in the media world, where legal culture is of crucial importance.

The article aimed to study the prospects for the use of media education in the formation of the legal culture of society and a culture of human rights.

The development of legal culture and a culture of human rights in the modern world through media technologies is becoming particularly important in connection with the dissemination of media. The culture of human rights "is a system of knowledge, value orientations and views, psychological feelings based on recognition and respect for the dignity of a person, his rights and freedoms, as well as practical skills and abilities to implement and protect them" [11].

The legal culture of the individual implies respect for social norms and values and intolerance to any violations of law and order [12, p. 85]. Thus, in the legal culture, the functions of accumulation and inheritance of legal values, and the function of regulating social relations are realized. In this regard, we have in mind the narrow meaning of understanding the legal culture when separating the broad and narrow meanings of its understanding: "Legal culture in the broad sense of the word is a combination of elements of a legal superstructure in their actual functioning. Legal culture in the narrow sense of the word is a phenomenon that expresses the development of the social qualities of an individual (the subject of law) that characterize its legal consciousness, level and nature of mastering or transforming it of its social essence, social experience" [1, p. 82]. The inclusion of media education elements in the education system of the legal culture of the individual is associated with the need to expand the legal awareness of society and the individual and their socio-legal activity [5, p. 151; 17]. Media education can have a significant impact on the development of legal literacy and legal awareness of citizens.

Having a sufficient level of legal knowledge, a person can realize the potential for the implementation and protection of their rights. However, many people are primarily divorced from real social and political life and draw information from the media. Information is acquiring strategic importance for the development and life of modern societies. In order for a person to be able to correctly assess the flows of information into which he is immersed, he needs to be prepared for this and have in-depth knowledge in various fields.

Post-truth is a clear example of a philosophical concept that has become popular and has taken over society. This event happened in 2016 when the Oxford Dictionary recognized post-truth as the word of the year [48]. Post-truth is a rejection of a claim to the objectivity of truth in favour of an emotional assessment and many interpretations. The concept has become popular in public spaces and the media world in connection with a discussion of the problems of various spheres of social being [34; 41].

The emergence of the phenomenon of post-truth is associated with the advent of the postmodern era. This identification occurs, of course, not only because of the prefix "post-". There is also a semantic community: concerning the problems of education, the principle of the prevalence of public emotion before reliability is already found in the famous work on the postmodern situation of J.F. Lyotard. This principle seems to be a direct consequence of the rejection of significant narratives declared by Lyotard [38]. The rejection of a significant story (narrative) leads to the atomization and refinement of topics. A person no longer transforms the world, does not accomplish great things, and in fact, he does not need large strategic plans and ambitious tasks. He is entirely focused on tactics and operations. The narrative function is sprayed into the clouds of linguistic narrative, as well as denotative, descriptive, descriptive particles. Lyotard describes each person as living at the intersections of the trajectories of many descriptive particles.

Post-truth is a rejection of the claim to the objectivity of truth in favour of an emotional assessment and many interpretations. This concept has become popular in public spaces and the media world in connection with a discussion of the problems of various spheres of social life. In the modern world, it is not what the subject has studied and what he has no doubt about, as in the modern era. Emotional attitude to the event, fact, statement, a noise comes to the fore. Moreover, there is a separation of this emotion with those whom the emotionalizing recognizes as worthy of sharing emotions with him. Current knowledge resonating with the emotions of others comes to the fore. These should be correctly found words, pictures, memes that the audience will share. That which she will share will be the actual truth. It is everyone who wants to discuss it, to form an opinion about it. The value of apodictic, undoubted knowledge as such generally fades into the background.

The world of post-truth is associated with the multiplicity of truth. Therefore, for upbringing and education, it is necessary to take into account interaction with the "alien," unfamiliar, other social, cultural experience. At the same time, both the owner and the alien are in dynamic change, not being once and for all defined. Another's experiencing cannot be fully understood and controlled, but it is necessary to interact with it. In education, the principle of dialogue comes to the fore. In this regard, the statement of M. Buber that dialogue is not limited to the communication of people, but is the attitude of people to each other, expressed in their communication, is relevant for modern education [23]. Turning to each other goes beyond observation and contemplation as a focus on an object and becomes penetration, survival and feeling into another. According to Buber, the dialogue begins with an appeal – such attention to the speaker, in which a person imagines another in his existence, "grabs" him, and in the general situation with him, we can learn about what is happening from the other side as well [23].

At the same time, dialogism in post-truth is connected with conflicts regarding one or another point of view. After all, different groups, opinion leaders, speakers offer different spectra of emotions regarding this or that fact. There is a problem of separation of one's and another's. Moreover, since the horizon of planning and adaptation in the postmodern state is small, ideas about the conflict "friend or foe" are continually changing. Controversy can be hot. Christoph Wolfe warned about something like this when he wrote that if one does not accept the relativity of the Own, then there is a danger of a transition to violence against Aliens. Then acts of xenophobia and violence serve to maintain vulnerable psychosocial stability. Devaluation, discrimination, and the creation of a scapegoat are similar security strategies against otherness [49].

The world of post-truth creates a contradiction between tradition and modernity. Moreover, it has a direct impact on education. Modern technology and the media undermine traditional perceptions of the world, man and society. A contradiction arises between the expansion of knowledge and the person's ability to absorb it. Digital reality, new media use the emotional perception of information, provide knowledge in a metaphorical, figurative form, easily accessible for perception and assimilation. In this case, the meaning is lost, distorted, knowledge becomes superficial. As noted by J. Baudrillard, in modern media information does not convey meaning, but decomposes it [22].

The modern process of formation of worldview and individuality is influenced by digital, network forms of communication and interactive forms of learning [9; 14; 40]. The fascination of modern people with everything electronic and digital can and should be used positively, which is undoubtedly attractive for pupils and students and affects their interest in the learning process. However, questions arise as to how various media operate in specific technologies, texts and audiences, institutions. One of the important issues is how people learn and interact with media culture. This aspect is an essential aspect that determines the need for media education.

The 2002 UNESCO recommendations note that media education helps support democracy and is part of the citizen's fundamental right to freedom of expression and information [44]. According to the recommendations of UNESCO, the implementation of media education in various countries is possible in national curricula, as well as in the framework of additional education and self-education throughout a person's life. UNESCO affirms the interconnection of human potential and the expansion of its rights and opportunities that media education gives it. Knowledge, thinking and consciousness are the forming elements of a person's special dignity, through which he becomes the subject of law [45]. Building a knowledge society determines the development trends of modern education.

An enlightened person can exercise his rights, as well as protect and restore the violated rights and freedoms of others. Knowledge is a determining element of any spiritual culture, of which the culture of human rights is an integral part. The everyday life of modern society is the media environment. N.B. Kirillova defines the media environment as a set of conditions in the context of which media culture functions [6, p. 11]. The media environment is a field that connects a person with the world around him, as the media environment not only carries the content of an entertaining and informational nature but also promotes certain moral and aesthetic values. One of the most important plans for the popularity of the media is psychological. G.S. Miller refers to the media space as a reality that replaces the existing reality when he writes that a person entering into communication with the media, "own experiences, a feeling of insecurity and emptiness goes by the wayside, which is why many young men and women look, listen and read indiscriminately – the media act as a means of escape from reality for them, and this often causes additional conflicts between them and their parents" [8, p. 28-29].

The media environment has an impact on assessments, opinions and behaviour of people and the process of socialization of a person, the formation of his identity. In the concept of "identity" is the meaning of the subjective reality of man. Media education is a necessary component of modern pedagogy in the development of personality, as it affects the mental identity of people. The definitions of "media education" are variable. Therefore the following are the most operational in the framework of this study:

- Media education as "learning media, which is different from learning through media. Media education (media education) is associated both with the knowledge of how media

texts are created and distributed, as well as with the development of analytical skills for interpreting and evaluating their content. While the study of media (media studies) is usually associated with practical work on creating media texts. Both media education and media studies are aimed at achieving the goals of media literacy (media literacy)" [27, p. 9494].

- Media education is "the process of personal development using and on the material of mass media (media) to create a culture of communication with the media, creative, communicative abilities, critical thinking, the skills of full perception, interpretation, analysis and evaluation of media texts, teaching various forms of self-expression using media technology" [16, p. 6].

Various researchers include the preparation of a new generation for life in modern information conditions in the tasks of media education. Media education is designed to teach a person to perceive and understand information, to realize the consequences of its impact on the human psyche, to master communication methods based on verbal and non-verbal forms of communication using technical means. Media education is directly related to the formation of media competence and media literacy.

Media literacy is the ability of a person to adequately interact with the flows of media information in the global information space. One heuristic for this study is the definition of media literacy as the ability to receive, analyze, evaluate and create messages in various forms. This definition is present in many studies in this area [19; 24; 35]. A modern person needs to search for information, analyze it, create media texts, critically evaluate media texts in the whole variety of their forms, distributed through various means of communication. Kirillova defines the goal of media education as the formation of a personal media culture, i.e. "The ability to actively, meaningfully assimilate media content based on knowledge about the nature, specificity and goals of mass communication" [6, p. 40]. R. Kubey offers an understanding of media competence and media literacy as synonymous concepts expressing the ability of people to use, analyze, evaluate and transmit messages in various forms [33, p. 2].

In connection with Russia's accession to the Bologna Declaration, the term "competence" is a crucial concept in pedagogical science. The concept of competence acts as the central one and is the basis of the new concept of education. The competency-based approach does not replace the personality-activity approach developed by domestic pedagogy [7; 10]. Competent and personal approaches are complementary and enrich the idea of effective media education of the person. A.V. Fedorov rightly asserts that "the term media competence more accurately defines the essence of an individual's ability to use, critically analyze, evaluate and transmit media texts in various forms, forms and genres, to analyze the complex processes of functioning of media in society" [16, p. 22]. A.V. Fedorov defines the media competence of an individual as a set of its motives, knowledge, skills, abilities that facilitate the use, critical analysis, evaluation and transmission of media texts in various forms, forms and genres, analysis of the functioning of media in society [16, p. 40].

The goals and objectives of media education are determined by the needs of society, one of which is the formation of media competence of the individual. The Council of Europe's documents on the definition of media competence emphasize that "a critical and thoughtful attitude to the media ... allows people exercising their right to freedom of expression and information, which promotes not only personal development but also increases social participation and interactivity" [25]. The modern development of information technology with a substantial uncontrolled flow of information requires a person to be able to analyze and adequately evaluate information. That is, a modern person must have developed critical

thinking. In the definition proposed by C. Tyner, media competence appears as "the ability to find, evaluate and effectively use information in personal and professional activities" [43, p. 8].

The formation of audiovisual literacy and critical thinking of a modern person depends on his communicative abilities. A.V. Sharikov focuses on the communicative aspect of media competence. Media-communicative competence is "competence in the perception, creation and transmission of messages through technical and semiotic systems, taking into account their limitations, which is based on critical thinking, as well as the ability to mediate dialogue with other people" [18, p. 46].

Media teacher S.J. Baran defines the following classification of skills of a person with media competence:

1. the ability and willingness to make an effort to perceive, understand the content of the media text and filter out the "noise";
2. understanding and respecting the power of the influence of media texts;
3. the ability to distinguish between emotional and reasoned reactions in perception, to act accordingly;
4. developing a competent assumption about the content of the media text;
5. knowledge of the conventions of genres and the ability to determine their synthesis;
6. the ability to reflect on media texts critically, regardless of how influential their sources are;
7. knowledge of the language specifics of various media and the ability to understand their effects, regardless of the complexity of the media texts [21, p. 57].

The ability of a person to interact with mediated information, adequately perceive, critically evaluate, search and transmit data is a means of understanding the world around him. Media competence also gives a person the ability to withstand the manipulative influence of the media. Only under this condition does a person get the opportunity to express themselves, to realize their creative potential in life and professional activity [31; 42; 47].

Media competence of a person is manifested in the following development of its motivational, informational, methodological, practical-operational / activity, creative component [16]. Personal development necessarily requires media education, namely, targeted and systematic actions designed to meet the educational needs generated by the existence of the media.

Media education is a priority in the development of education. For the modern understanding of media education, the socio-political context, the concept of critical thinking, the convergence of various types of literacy in the digital age are of great importance. In the definition given by UNESCO in 1999, media education is linked in possession of knowledge in the field of media and technology, as well as the fact that "it enables people to understand how mass communication is used in their societies, to master the abilities to use media in communication with other people" [46, p. 273–274].

The resolution of the European Parliament states that media education should become a component of education, should be an integral part of the curriculum at each level of school education. In this regard, the European Parliament "strongly recommends the inclusion of media literacy as the ninth core competency in the European lifelong education program; recommends that the European Commission include in the teacher training program the mandatory modules for media education for all levels of school education in order to facilitate a more intensive implementation of this subject; calls on the relevant federal authorities to introduce teachers of all specialities and in all types of schools with the use of audiovisual teaching aids and problems related to media education" [28].

Media education becomes a part of the educational process, as it meets the challenges that arise before education in connection with the development of an informational, open world. The world of media texts and media technologies is not always clear and unambiguous, as evidenced by many studies [26; 29; 37]. A media-educated person has the skill of critical reflection on how the views of a particular person or group of people on sociocultural, ideological, legal, political, and economic issues are expressed in media texts. In this regard, the upbringing of the legal culture of the individual through media education will provide not only the legal behaviour of citizens but also their awareness of the social need, the usefulness of legal norms, the conviction of their fairness and value. One of the essential aspects leading to the need to include legal education in the field of media functioning is the need for more competent and safe communication of people with the media.

The expansion of the use of information and telecommunication technologies for the development of new forms and methods of training in the Russian Federation is one of the priority tasks of the Concept of long-term socio-economic development of the Russian Federation for the period until 2020, which the Government of the Russian Federation adopted in November 2008. One of the provisions of this Concept is to identify priority areas for the development of information and communication technologies in the long term.

---

## Materials and methods

The research materials are presented by domestic and foreign sources, which reflected the issues of media education [27; 32], media literacy [15; 16], spiritual and moral education [2; 3], the legal culture of society [11; 12; 17], post-truths [20; 39; 41], the formation of critical, creative thinking [19; 24; 35].

The methodological basis of the study is general scientific methods (analysis, synthesis, induction, deduction, description), philosophical methods (hermeneutic, dialectical), social and pedagogical methods. These methods allow studying media education as dialogical learning, stimulating the development of rational, critical thinking, focused on the search for the value foundations of intellectual and social activity.

---

## Research results

The development of the field of information and communication technologies determines the principles for the formation of the content and orientation of modern education. New forms of literacy have emerged as people interact with a media environment that integrates print, audiovisual, telephone and computer media. Consequently, a conceptual structure is being formed covering these media.

People act not only as users of the communication capabilities provided by the media but also as subjects of information. This fact actualizes the importance of media education for the formation of the legal culture of a society in a modern mediated society.

Media literacy is related to processes such as the symbolic and material representation of knowledge, culture and values, and the dissemination of skills and abilities for citizens to interpret events and processes taking place in the world. Media literacy is the ability of a subject of public relations to receive, analyze, evaluate and create messages in various contexts. Media literacy also has an institutional dimension, as it provides access to knowledge and its qualified use by those who are "media literate."



Media education is interlinked with the development of democracy and human rights. It influences the formation of a culture of citizen participation, their active social position, civic and political culture. Media education plays a significant role in shaping the legal culture of society since critical media research, and information research focuses on the analysis of power structures and structures of dominance in the media. The media themselves are structures and spaces of the struggle for power.

As a result of the study of the interpretations of the concepts of "media education" and "media literacy," the author of the study concluded that media education focuses a person on a critical approach to media content. Hence, the emphasis in the learning process is on the development of critical thinking concerning media content. The concept of "media literacy" encompasses human interaction and the interpretation of all involved, indirect symbolic texts transmitted or published in electronic communication networks.

One of the main issues of media education is teaching a person the skills to critically study media and media technologies, which involves addressing the technological, cultural and historical specifics of specific media used at a specific time and place.

Critical thinking has an epistemological, ontological and axiological dimension. Information and communication technologies have changed the way of life, work, communication, ways of self-presentation, the formation of values, participation in socially significant events. Therefore, a critical approach to mass media should be based on knowledge of socio-philosophical theories, ethics and research in the field of mass media.

---

## Discussion

It would be advisable to study international and Russian experience in creating integrative training courses in educational institutions. Advanced online courses include media information in its various forms and teaches them to interpret critically and the ability to work with them. Media educational technologies involve the perception of the informational component of a media message and its analysis, taking into account

- the sociocultural specifics of their authors ("who wanted to show what?"),
- stereotypes of perception of a possible audience ("what did recipients perceive and why is their attention focused on certain aspects of the media text?"),
- possible causes of information distortion.

Problematic, heuristic, game and other productive forms of training, a combination of lecture and practical types of classes allow students being included in the process of creating works of media culture. The goal of media education is the formation of a culture of communication with the media, the development of creative, communicative abilities of a person, critical thinking, the skills of full perception, interpretation, analysis and evaluation of media texts, teaching various forms of self-expression using media technology [15]. One of the main tasks of media education is to develop the ability to analyze and work with media texts. Both perception and creation of media text require a person to understand the sociocultural and political context of media functioning in the modern world and those code and representation systems that are present in the media sphere. A. V. Fedorov points to such a feature of human life in society as developed civil responsibility [15; 16].

Law is the product of social development that characterizes the culture of society as a whole. The development of legal culture and the culture of human rights in modern Russia through the technologies offered by the media analyzer is one of the urgent tasks of the

education system. According to V.P. Salnikov, a specific ideal section has been studied in Russia for a long time without assessing the real level of legal culture, which most often boiled down only to a legal consciousness, functioning in socialist legal culture, taken out of the context of the country and world civilization [13]. The problem of devaluation of the value of law and legal nihilism is also associated with the fact that the media do not always form the proper positive legal attitudes, which actualizes the issue of state policy in the field of media. The media policy of the Russian state includes tasks such as creating public databases and data banks in the field of humanitarian and social sciences; creation and development of the Russian-speaking sector on the Internet, ensuring the information security of individuals, society and the state [6, p. 192-195].

The fulfilment of these tasks leads to the implementation of the principles of social pedagogy and the expansion of the media space, and the creation of conditions for the formation of a new media environment in Russia, aimed at the development of the law rule. The interaction of law, politics and the media creates an area of mediation in the field of human rights. The development of modern Russia is impossible without the formation and development of legal culture and a culture of human rights of its citizens. The media sphere is regarded as a resource for the formation of legal culture and a culture of human rights in the modern world.

One of the goals of the education system is to develop students' skills and abilities that allow them living and working in modern society. The modern world is a world of globalization, thanks to the media; there are no previous barriers between continents and states. Media has become the primary means of politics, free enterprise, art and culture; therefore, no sphere of life can be excluded from the media sphere [4; 30; 31].

Besides the advantages as a communication tool, the media also carries many risks, including the use of terrorist groups, the lack of filters for children and adolescents, and the lack of a complete legal framework that would reduce risks, even if it did not hide them [36]. As in many other European countries and beyond, social media are also widely used by politics, the majority and the opposition, broadcasting news and announcements that are often not close to reality and truth [39]. This state of affairs actualizes the topic of the media policy of human rights, combining socio-legal, cultural and media theories. Today, the media is constructing a history of human rights, so media education allows an individual seeing the relationship between law, politics and the media.

---

## Conclusion

The advent of new digital media technologies has determined the strategy of the included educational process. Modern man also needs a new type of relationship with a developed information environment. The rapid development of Internet technologies and multimedia has led to the need to educate a person who is capable of critical thinking, adequate perception of information, drawing up one's judgment and upholding one's position, protecting the individual from manipulation by the media. Media education allows young people learning by becoming involved in the creative practice process of creating something new, not just analyzing or reading texts. In this regard, the further development of the process of media education is of particular importance for the development of a harmonious personality, society, the formation of the legal culture of society.

---

Today, in the conditions of modern cataclysms, it is necessary to approve the legal way of thinking, the structure of values, and change the consciousness and worldview, overcome the clip, fragmentary perception of reality and the manipulative influence of the media. The culture of human rights in the learning process can become the basis of an integrated knowledge system, the elements of which are interconnected and interdependent. Media education is a prerequisite for the formation of legal culture of society and a culture of human rights. Media education forms a person's media literacy, as it concerns not only the study of media texts but also how sociocultural, ideological, legal, political, economic views of a particular person or group of people are expressed in media texts.

## Acknowledgments

The reported study was funded by RFBR, project number 20-013-00813 "Educational potential of the media sphere as a space for the development of legal culture and human rights culture in modern Russia".

## REFERENCES

1. Avseev I.V., Kuznetsov E.V., Salnikov B.P. The theory of state and law (definitions, schemes, literature). Moscow, 1979. (in Russian)
2. Dyachkova M.A. On the role of the teacher in the spiritual and moral education of schoolchildren. *Scientific Life*. 2009, no. 5, pp. 99-103. (in Russian)
3. Dyachkova M.A. Spiritual and moral education as a socio-pedagogical phenomenon. *Bulletin of the Volgograd State Pedagogical University*, 2008, no. 4 (28), pp. 23-28. (in Russian)
4. Zhilavskaya I.V. Youth Media Education: Monograph. Moscow, RIC MGGU named after M.A. Sholokhov Publ., 2013. 224 p. (in Russian)
5. Kerimov, A. A. Parliamentarism in modern Russia: features and implementation problems. *Bulletin of Tomsk State University. Philosophy. Sociology. Political science*, 2019, no 48, pp. 145-153. (in Russian)
6. Kirillova N. B. Media environment of Russian modernization. Moscow, Academic Project Publ., 2005.400 p. (in Russian)
7. Kuzminov Y.I., Frumin I.D. Russian education – 2020: a model of education for an innovative economy. *Education Issues*, 2008, no. 1, pp. 32-64. (in Russian)
8. Melnik G. S. Mass-media: psychological processes and effects. Saint Petersburg, 1996. 89 p. (in Russian)
9. Mironova M.V., Smolina N.S., Novgorodtseva A.N. Inclusive education at school: contradictions and problems of organizing an accessible environment (for example, schools in the Russian Federation). *Perspektivy nauki i obrazovania – Perspectives of Science and Education*, 2019, no. 6 (42), pp. 349-359. doi: 10.32744/pse.2019.6.29. (in Russian)
10. Education and society: is Russia ready to invest in its future? Report of the Public Chamber of the Russian Federation. Moscow, HSE House Publ., 2007.102 p. (in Russian)
11. Pavlenko E. M. Education in the field of human rights as the basis for the formation of legal culture and culture of human rights in the Russian Federation: a monograph. Moscow, Human Rights Publ., 2016.216 p. (in Russian)
12. Pyrina M.V., Tomyuk O.N. Legal culture: concept, principles and factors of its formation. *Modern problems of education: Collection of scientific articles*. Ekaterinburg. 2014, pp. 83-86. (in Russian)
13. Salnikov V. P. Socialist legal culture (Methodological problems). Saratov, Publishing house of Sarat. University, 1988.144p. (in Russian)
14. Tomyuk O.N., Dyachkova M.A., Kirillova N.B., Dudchik A.Yu. Digitalization of the educational environment as a factor in students' personal and professional self-determination. *Perspektivy nauki i obrazovania – Perspectives of Science and Education*, 2019, no. 6 (42), pp. 422-434. (in Russian)
15. Fedorov A.V. Media education: yesterday and today. Moscow, Publishing House of the UNESCO NGO WFP Information for All. 2009. 234 p. (in Russian)
16. Fedorov A.V. Development of media competence and critical thinking of students of a pedagogical university.

- Moscow, Information for all Publ., 2007. 616 p. (in Russian)
17. Chestnov I. L. Social construction of legal identity in the context of globalization. *Bulletin of the Russian State Humanitarian University. Series "Economics. Control. Right"*, 2010, no. 14 (57), pp. 15-20. (in Russian)
  18. Sharikov A.V. Media Education: World and Domestic Experience. Moscow, NII SO and UK APN USSR Publ., 1990. 64 p. (in Russian)
  19. Aufderheide P. (Ed.). Media literacy: A report of the national leadership conference on media literacy. Aspen, CO: Aspen Institute. 1993. 44 p.
  20. Baggini J. A Short History of Truth: Consolations for a Post-Truth World. Quercus Publishing, 2017. 192 p.
  21. Baran S.J. Introduction to Mass Communication. Boston; New York: McGraw Hill. 2002. 535 p.
  22. Baudrillard J. Impossible Exchange, London: Verso. 2001. 151 p.
  23. Buber M. The Life of Dialogue. Harper torch books (Vol. 64). New York, Harper & Row. 1969. 312 p.
  24. Christ, W. G., & Potter, W. J. Media literacy, media education, and the academy. *Journal of Communication*, 1998, no. 48, pp. 5–15.
  25. Council of Europe, 2000. Available at: <http://www.ifap.ru/pr/2006/060914a.htm> (accessed 1 June 2020)
  26. Dalhgren P. The Public Sphere and the Net Structure, Space, and Communication. *Mediated Politics. Communication in the Future of Democracy / W.L. Bennett, R.M. Entman (eds.)*. Cambridge. 2001, pp. 33-35.
  27. Dorr, A. (2001) Media Literacy. *International Encyclopedia of the Social & Behavioral Sciences*. Smelser. N.J. & Baltes, P.B. (Eds.), vol. 14. Oxford, 2001, pp. 9494-9495.
  28. European Parliament Resolution of 16 December 2008 on media literacy in a digital world (2008/2129(INI)). Available at: <http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P6-TA-2008-0598+0+DOC+XML+V0//EN> (accessed 1 June 2020)
  29. Gerbner G. Mass Media and Human Communication Theory. *Sociology of Mass Communications*. McQuail D. (ed.) N. Y., London: Penguin. 1976, pp. 35-58.
  30. Gies L. Mediating Human Rights. Media, Culture and Human Rights Law. NewYork. Routledge. 2015, 180 p.
  31. Grishaeva E. Discussing the de-secular online: Legitimization and resistance to the political engagement of the Moscow Patriarchate in the Russian blogosphere. *Social Compass*, 2019, vol. 66(4), pp. 488-504. doi:10.1177/0037768619868609.
  32. Kirillova N. The human being in the mythological space of media culture realities and prospects. *European Journal of Science and Theology*, 2019, vol. 15(5), pp. 179-188.
  33. Kubey R. Media Literacy in the Information Age. New Brunswick; London, 1997, 484 p.
  34. Lee N. Fake news, phishing, and fraud: A call for research on digital media literacy education beyond the classroom. *Communication Education*, 2018, vol. 67, pp. 460-466.
  35. Livingstone S. Media Literacy and the Challenge of New Information and Communication Technologies. *The Communication Review*. 2004, no. 7, pp. 3-14.
  36. Loloçi R. The usage of the social media by the politics, the Albanian case. *Proceedings of the 6th European Conference on Social Media, ECSM 2019*, 2019, pp. 181-188.
  37. Luhmann N. The reality of the media. Athens: Metaihmio. 2001. 154 p.
  38. Lyotard J.-F. The Postmodern Condition: A Report on Knowledge. Minneapolis: University of Minnesota Press, 1984. 110 p.
  39. Peters M. The history and practice of lying in public life. *Review of contemporary philosophy*, 2015, no. 14, pp. 47–61.
  40. Sandler D., Volkova M., & Kochetkov D. University-to-School Environmental Projects for Sustainable Development: A Case of Ural Federal University. *IOP Conference Series: Earth and Environmental Science*, 2018, no. 177(1), [012034]. doi: 10.1088/1755-1315/177/1/012034
  41. Schulten K., Brown A. Evaluating sources in a 'post-truth' world: Ideas for teaching and learning about fake news. The New York Times. January 19, 2017, Available at: <https://www.nytimes.com/2017/01/19/learning/lesson-plans/evaluating-sources-in-a-post-truth-world-ideas-for-teaching-and-learning-about-fake-news.html> (accessed 1 June 2020)
  42. Tomyuk O.N. Creativity and lawmaking: ontological aspect. *Journal of Siberian Federal University. Humanities & Social Sciences*, 2014, vol. 7(8), pp. 1293-1300.
  43. Tyner K. Literacy in a Digital World. Mahwah; New Jersey; London: Lawrence Erlbaum Associates Publishers, 1998, 304 p.
  44. UNESCO: The Seville Recommendation. Youth Media Education. Paris: UNESCO. 2002.
  45. UNESCO: Towards knowledge societies: UNESCO world report. Paris: UNESCO, 2005. 237 p.
  46. UNESCO: Recommendations Addressed to the United Nations Educational Scientific and Cultural Organization. Education for the Media and the Digital Age. Vienna: UNESCO, 1999, pp. 273–274.
  47. Vesnić-Alujević L., Murru M. F. Digital audiences' disempowerment: Participation or free labour. *Participations*, 2016, vol. 13(1), pp. 422-430.
  48. Word of the Year 2016. Retrieved from: <https://languages.oup.com/word-of-the-year/2016/> (accessed 1 June 2020)
  49. Wulf C. Anthropologie der Erziehung. Eine Einführung. Weinheim / Basel: BeltzVerlag, 2001.

**Информация об авторах**

**Шуталева Анна Владимировна**

(Россия, г. Екатеринбург)

Доцент, кандидат философских наук,

Департамент философии,

Уральский федеральный университет имени первого

Президента России Б.Н.Ельцина

E-mail: a.v.shutaleva@urfu.ru

ORCID ID: 0000-0003-1845-4417

Scopus ID: 57211978249

**Гольшева Милана Витальевна**

(Россия, г. Екатеринбург)

Магистрант, программа магистратуры Теория языка и

прикладная лингвистика

Уральский федеральный университет им. первого

Президента России Б.Н.Ельцина

E-mail: milana7497@mail.ru

ORCID ID: 0000-0001-5133-6549

**Циплакова Юлия Владимировна**

(Россия, г. Екатеринбург)

Доцент, кандидат философских наук

Уральский государственный юридический университет

E-mail: j.ceplakova@gmail.com

ORCID ID: 0000-0001-7559-5692

Scopus ID: 57189323190

**Дудчик Андрей Юрьевич**

(Республика Беларусь, г. Минск)

Доцент, кандидат философских наук, заместитель

директора по научной работе Института философии

Национальной академии наук Беларуси,

доцент кафедры философии культуры Факультета

философии и социальных наук

Белорусский государственный университет

E-mail: dudchik@philosophy.by

ORCID ID: 0000-0002-6810-5103

Scopus ID: 57211980303

**Information about the authors**

**Anna V. Shutaleva**

(Russia, Ekaterinburg)

Associate Professor, PhD in Philosophy,

Department of Philosophy

Ural Federal University named after the first President

of Russia B.N. Yeltsin

E-mail: a.v.shutaleva@urfu.ru

ORCID ID: 0000-0003-1845-4417

Scopus ID: 57211978249

**Milana V. Golyшева**

(Russia, Ekaterinburg)

Magister student, Master Program Language Theory

and Applied Linguistics

Ural Federal University named after the first President

of Russia B.N. Yeltsin

E-mail: milana7497@mail.ru

ORCID ID: 0000-0001-5133-6549

**Yulia V. Tsiplakova**

(Russia, Ekaterinburg)

Associate Professor,

PhD in Philosophy,

Ural State Law University

E-mail: j.ceplakova@gmail.com

ORCID ID: 0000-0001-7559-5692

Scopus ID: 57189323190

**Andrei Yu. Dudchik**

(Republic of Belarus, Minsk)

Associate Professor, PhD in Philosophy, Deputy Director

for Research, Institute of Philosophy, National Academy

of Sciences of Belarus,

Associate Professor, Department of Philosophy of

Culture, Faculty of Philosophy and Social Sciences,

Belarusian State University

E-mail: dudchik@philosophy.by

ORCID ID: 0000-0002-6810-5103

Scopus ID: 57211980303