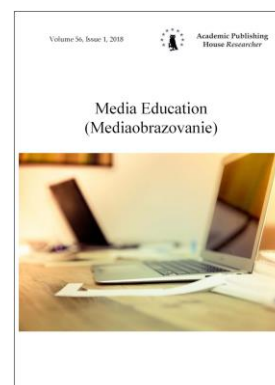




Published in the Slovak Republic
Media Education (Mediaobrazovanie)
Has been issued since 2005
ISSN 1994-4160
E-ISSN 1994-4195
2020, 60(2): 222-237

DOI: 10.13187/me.2020.2.222
www.ejournal53.com



Content Analysis of University Students' Interethnic Tolerance Reflected in Russian and English-language Media Education of the 21st Century

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Abstract

The article analyses the major development trends of interethnic tolerance in Russia and in English-speaking countries in the 21st century. The authors analyse the main official documents on the issues under study, present a review of some works written by Russian and foreign researchers regarding interethnic tolerance. During this period, education in English-speaking countries as well as in Russia is characterized by increased attention of their governments and the general public to reforms and continuous modernization. At the same time, emphasis is laid on critical understanding of the established traditions in education and reforming of education; problem areas of education are also discussed, in particular, the urgent issues of promoting interethnic tolerance and social justice. Consequently, at the present stage, the challenge of fostering interethnic tolerance among young people has received new development vectors and acquired an interdisciplinary nature as it includes historical, philosophical, psychological, pedagogical, sociological, cultural and other aspects. The integration which is taking place in the contemporary information society, modernization of education systems and transition to digital education determine the search for new approaches and ways to the challenge of promoting intercultural dialogue, cooperation, spiritual and moral education of the younger generation. In this context media education approaches developed in Russia and English-speaking countries may provide effective solutions to promoting social equality and civil responsibility and combatting intolerance. This is especially important in modern conditions and is one of present-day priority objectives of higher education.

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

1. Introduction

Since the beginning of the 21st century, public recognition of the phenomenon of cultural diversity has been supported by modern mass media, information and communication technologies thus contributing to a dialogue of cultures, interethnic respect and mutual understanding. So, in 2001, UNESCO adopted the Universal Declaration on Cultural Diversity ([Universal Declaration..., 2001](#)), and in December 2002 the UN General Assembly proclaimed May 21st the World Day for Cultural Diversity in the name of dialogue and development.

The Convention on the Protection and Promotion of the Diversity of Cultural Expressions proclaimed its basic aims to support: “1) national policies and measures promote creation, production, distribution and access with regard to diverse cultural goods and services and contribute to informed, transparent and participatory systems of governance for culture;

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2) preferential treatment measures facilitate a balanced flow of cultural goods and services and promote the mobility of artists and cultural professionals around the world; 3) sustainable development policies and international assistance programmes integrate culture as a strategic dimension; 4) international and national legislation related to human rights and fundamental freedoms promote both artistic freedom and the social and economic rights of artists” ([Convention..., 2005](#)).

The year 2000 was proclaimed the International Year for the Culture of Peace by the UN General Assembly, and 2001 was the Year of the Dialogue of Cultures and Civilizations. The year 2010, which concluded the decade of a Culture of Peace and Non-Violence for the Children of the World, was declared the International Year for the Rapprochement of Cultures by the United Nations. Its major aim was “to demonstrate the benefits of cultural diversity by acknowledging the importance of the constant transfers and exchanges between cultures and the ties forged between them since the dawn of humanity” ([International Year..., 2010](#)). Among the main activities of the UN in 2010, the program of events accentuated “contribution of the media and the new communication and information technologies to change the perception of different cultures and religions through, inter alia, the promotion of dialogue on the Internet where numerous cultural and linguistic expressions can be circulated and shared; or co-production fostering dialogue between media professionals from different cultures particularly on delicate issues” ([International Year..., 2010](#)).

In the early years of the 21st century, in Russia, the issues of interethnic and international tolerance, the fight against xenophobia and extremism were reflected in a number of federal laws including the Federal Law “On General Principles of Organizing Communities of Indigenous Minorities of the North, Siberia and the Far East of the Russian Federation” ([Federal Law..., 2000](#)), the Federal Law “On Countering Extremist Activities” ([Federal Law..., 2002](#)) and others. Later, in 2003, the concept of multicultural education in higher education of the Russian Federation was developed ([Davydov, Suprunova, 2003](#)).

Of great importance for promoting interethnic tolerance is the Decree of the Government of the Russian Federation dated October 4, 2000 “On the National Doctrine of Education in the Russian Federation” that determines its further development until 2025 ([Decree, 2000](#)). This document reflects the main strategic goals of education including “the interests of citizens of the multinational Russian state” ([Decree, 2000](#)).

Further guidelines and priority directions of the Russian national educational policy in general education in the context of its modernization in the period from 2004 to 2010 were defined in the concept of national educational policy of the Russian Federation approved by order of the Ministry of Education and Science of the Russian Federation in 2006 ([Order..., 2006](#)). This document identified the main priorities of the national state education policy in Russia ensuring the ethno-cultural and linguistic needs of its citizens. An important role in the document is given to the management of “developing of a system of educational institutions that implement general education programs with an ethno-cultural regional (national-regional) component and with instructions in their native (non-Russian) and Russian (non-native) languages” ([Order..., 2006](#)).

Also, a great contribution to promoting interethnic tolerance in the early years of this century was made due to the Federal Grant Program “The Formation of Attitudes of Tolerant Consciousness and the Prevention of Extremism in Russian Society (2001-2005)” approved by the Decree of the Government of the Russian Federation on August 25, 2001. Many leading universities of the Russian Federation took part in the research and development of this program. The main goal of the federal program headed by A.G. Asmolov ([Asmolov, 2002](#)) was “the formation and implementation of standards of tolerant behaviour in social practice that determine the sustainability of behaviour in society of individuals and social groups in various situations of social tension as the basis of civil harmony in a democratic state” ([Federal Grant Program..., 2001](#)). Among the main tasks of the Federal Grant Program along with the tasks of developing and implementing measures to promote civic behaviour, countering extremism and reducing social and psychological tension in society, developing and implementing methods and mechanisms for monitoring, diagnosing and predicting the socio-political situation in the country, assessing risks and consequences of destructive processes in society, measures to stimulate tolerant behaviour including working out training programs for all levels of education were outlined.

Principles of interethnic tolerance, ethno-cultural diversity, good neighbourly relationships and equality of representatives of different ethnic groups and cultures, preservation of national

traditions have remained at the forefront and acted as target vectors of the state national policy of the Russian Federation over the past decade.

2. Materials and methods

The main methodological principles of the study are: the unity of theory and practice in the study of interethnic tolerance; a creative historical approach to the problem under study based on objective and comprehensive study of socio-pedagogical processes and phenomena, an integrated approach; a systematic approach to the studied objects including personal, active, axiological, ethno-pedagogical, polysubjective, prognostic, reflective and other aspects. We also used the following methods: collection and analysis of information (PhD dissertations, abstracts, monographs, scientific articles, reports, etc.) concerning the theme of the project; analysis of scientific literature, theoretical analysis and synthesis; generalization and classification, content analysis.

3. Discussion

In the time of reforms and transformations, political and social changes that took place in Russian society in the early years of the 21st century, the challenges of spiritual, moral, civil, patriotic education of the young generation did not lose their significance. As the analysis of scientific publications of recent years shows that various aspects of interethnic tolerance are presented in a number of important documents and scientific studies of Russian researchers.

The ideas of upbringing in the context of national self-identity and interethnic relationships are reflected in the concept of spiritual and moral development and education of the personality of a citizen of Russia (Danilyuk et al., 2009). Among the basic social and pedagogical concepts, national self-awareness (identity), diversity of cultures and peoples, interethnic peace and harmony and basic national values are highlighted (Danilyuk et al., 2009: 7-8). The main principles of state policy and legal regulation of relationships in education adopted in the Law on Education in 2012 are the following: “the unity of the educational space in the Russian Federation, protection and development of ethno-cultural characteristics and traditions of the peoples of the Russian Federation in a multinational state; creating favourable conditions for the integration of the education system of the Russian Federation with the education systems of other states on an equal and mutually beneficial basis” (Federal Law..., 2012).

The principles of interethnic tolerance and the culture of interethnic communication are reflected in the Decree of the Government of the Russian Federation dated August 20, 2013, № 718 “On the Federal Grant Program “Strengthening the Unity of the Russian Nation and Ethno-cultural Development of the Peoples of Russia (2014 - 2020)”. The program emphasizes that “traditional forms of spirituality and ethnic culture of the peoples of Russia are the basis of all-Russian identity, therefore, the strengthening of the unity of the Russian nation, building a common civil identity of Russians, ensuring the dynamic ethno-cultural and spiritual development of the peoples of Russia, and countering ethno-political and religious-political extremism are important factors for further sustainable development of the country” (Decree..., 2013). The aim of the program is “strengthening the unity of the multinational people of the Russian Federation (Russian nation). Achieving this goal involves the following tasks: contributing to the strengthening of civil unity and harmonization of interethnic relationships; promoting the ethno-cultural diversity of the peoples of Russia” (Decree..., 2013).

A number of important laws regarding interethnic tolerance have been adopted in English-speaking countries too. As you know, the first British law on racial relations was adopted back in 1965: “The 1965 Race Relations Act outlawed discrimination in public places and incitement to racial hatred, and set up the Race Relations Board” (Ashcroft, Bevir, 2019). In 1976, it included the concepts of direct and indirect discrimination, a remedy against violations related to interethnic intolerance. The associated reforms caused a certain shift in the social policy from “assimilation” to “integration”. Although the 1976 Race Relations Act allowed measures to be taken to provide services to meet the needs of certain groups (such as refugees), it was strengthened in the Race Relations Amendment Act 2000 (Race..., 2000) and later in the Equality Act 2010 (Equality Act, 2010). These official documents of the law required from government bodies, including government agencies, schools, universities and the police to promote race equality. The Equality Act 2010 was the result of a fourteen-year campaign by equality experts and human rights organizations. This law requires from the UK public authorities to give due consideration to the need of eliminating illegal racial discrimination and to promoting equality of opportunity and help, to establish good relations

between people of different racial and ethnic groups. Thus, the law goes beyond the framework of anti-discrimination initiatives and includes more active or positive measures.

The British government defined a new vector of the educational policy of the British state in the 21st century under the slogan “Every child matters!” and “Youth Matters!” (HMSO, 2003; DfES, 2004; DfES, 2006). In relation to ethnic minorities, the national educational policy is focused on overcoming any manifestations of gender and ethnic inequality in the educational environment: “schools have a critical role in raising the educational achievement of children in care and other groups that have consistently underachieved, for example some minority ethnic groups” (HMSO, 2004: 38). Hence, according to the national strategy for improving student achievement from ethnic minorities, the forefront is the need to develop educational technologies for schoolchildren, to apply effective educational tools for the equivalent study of their native and national languages.

In more detail, the former British Prime Minister T. May revealed the new education strategy in the UK in her speech on one of the central channels of the BBC in September 2016. The key aspects of the reform addressed the following issues: access to quality education for all categories of citizens, improving the quality of school education, support or opening of new schools by leading British universities, ethnic and social integration of students from religious schools, multicultural and multi-religious education, support for children from disadvantaged and low-income families. At the same time, a slogan was put forward declaring a new policy of the British government regarding the national education in the UK: “We will create a country that works for everyone!”

Speaking at a briefing at the University of Derby in February 2018, Teresa May emphasized equal access to education, equal educational and career opportunities for all categories of citizens, creating a more flexible educational system that meets the interests of students with different educational needs. In her opinion, in the UK it is necessary to create a “meritocracy” society, free from class, racial prejudices and social barriers, in which power will belong to the most talented and gifted citizens, qualified and highly educated specialists, regardless of their social and ethnic origin.

The American tradition of multicultural education is associated with the long-standing struggle of Americans against all kinds of discrimination which can be traced to the historical evolution of the American state educational strategy presented in key official laws, programs and initiatives aimed at modernizing the education system, for example, “No Child Left Behind” (DOE, 2002), “Race to the Top” (DOE, 2009), “Every Student Succeeds” (DOE, 2015), etc. The documents deal with such challenges as some imperfections of the national educational system such as inequality, illiteracy and a low level of mass education. At the same time, the education system in the United States still suffers from a number of acute social, economic, ethnic and cultural contradictions including socio-cultural and academic assimilation of children and youth from migrant families. Therefore, prevention of hatred, aggression and violence among adolescents and youth in schools and universities is still particularly relevant in the United States.

In the period under review, historical and philosophical aspects of interethnic tolerance are presented in some works written by Russian researchers (Gershunsky, 2002; Khomyakov, 2011; Pertsev, 2002; Valitova, 2001).

Psychological and pedagogical aspects of promoting interethnic tolerance are analysed by a greater number of Russian scholars (Abakumova, Ermakov, 2003; Asmolov, 2002; Bardier, 2007; Bondyreva, Kolesov 2003; Borytko et al., 2006; Bratchenko, 2003; Draganova, 2007; Kavun, 2012; Khakimov, 2003; 2011; Khotinets, 2002; Krysko, 2004; Lebedeva, 2002; Markova, 2010; Moldenhauer, 2001; Nedorezova, 2005; Nepochatykh, 2004; Soldatova et al., 2011; Spitsyna, 2006; Zinchenko, 2007).

Sociological approaches to the problem under study are also considered in some works by Russian scholars including PhD dissertations (Akopyan, 2004; Antsiferova, 2007; Drobizheva, 2003; Kasyanova, 2006; 2009; Klyuchnik, 2005; Serikov, 2005; Sobkin, Adamchuk, 2006; Yadov, 2010).

Culturological aspects of interethnic tolerance have also been analysed (Bakulina, 2014; Klimenko, 2009; Rybalko, 2012). The political context of interethnic tolerance has been studied in a number of Russian publications (Eliseev, 2010; Galkin, 2002; Galkin, Krasin, 2003; Ilyinskaya, 2007; Kapustin, 2001; Neretin, 2006; Shalin, 2000).

There are some PhD dissertations devoted to studying teaching interethnic tolerance of this period (Agisheva, 2001; Aleksashenkova, 2000; Belogurov, 2003; Borsuk, 2007; Gracheva, 2009; Ilchenko, 2005; Komogorov, 2000; Kolokova, 2001; Markova, 2010). Philosophical approaches to

interethnic tolerance are also studied in the dissertation researches (Gurenkova, 2008; Kasyanova, 2009; Shebzukhova, 2004; Stepanova, 2008).

Among these dissertation researches the closest to the topic of our study are, for example, the work by O.V. Rubtsova about teaching tolerance for older adolescents through social advertising media texts (Rubtsova, 2012) and the research by R.V. Osin analysing the attitude of representatives of various socio-demographic groups towards the image of a labour migrant in response to media exposure (Osin, 2015).

Promoting tolerance in the context of fostering students' media culture media education is reflected in a number of publications by Russian authors. The analysis of major researches on this topic shows that the study of the interethnic tolerance in this context is also interdisciplinary in nature and covers psychological and pedagogical (Chelysheva, 2016; Chelysheva, Mikhaleva, 2019; Fedorov et al., 2007; Fedorov, Levitskaya, 2020; Pavlova, 2007; Rubtsova, 2012; Zhmyrova, 2008), sociological (Khilko, 2013; Pechinkina, 2015; Vinichenko, 2011, 2017), philological (Chechet et al., 2014; Cherkasova, 2010; Ivanova, 2013) scientific aspects.

For example, some researchers present the analysis of the media education potential in fostering personality tolerance (Chelysheva, 2016; Chelysheva, Mikhaleva, 2019; Fedorov et al., 2007; Khilko, 2013; Vinichenko, 2011, 2017).

Cinema as a means of promoting tolerance is considered in the studies by E.Yu. Zhmyrova (Zhmyrova, 2008; Zhmyrova, Monastyrsky, 2012). E.D. Pavlova focused her research on teaching the younger generation the national information culture by means of media education (Pavlova, 2007). M.N. Cherkasova examines the media-linguistic and media-critical representation aspects of media events and media images by analysing the examples of hate speech (Cherkasova, 2010). T.I. Chechet, J.V. Borisova and T.Yu. Ionkina devoted their research to an integrated approach to analysing developing students' critical thinking and modern tolerance in teaching foreign languages based on media texts (Chechet et al., 2014). The researches carried out by L.A. Ivanova, E.I. Murtazina, O.V. Pechinkina, N.Yu. Khlyzova focus on multicultural aspects of media education in the context of studying foreign languages (Ivanova, 2013; Khlyzova, 2012; Murtazina, 2018; Pechinkina, 2015).

Having analysed a wide range of issues presented in the dissertation researches, we can state the expansion of issues related to interethnic tolerance including multicultural education, interethnic communication, the culture of interethnic communication in a multinational school, development of ethno-regional educational systems and the socio-psychological foundations of interethnic interaction. The first works presenting a systematic analysis of interethnic tolerance contain researches made by A.Yu. Belogurov (Belogurov, 2003), L.P. Ilchenko (Ilchenko, 2005), E.I. Kasyanova (Kasyanova, 2009) and N.G. Markova (Markova, 2010).

Russian scholars propose various interpretations and definitions of the concept of tolerance. For instance, E.V. Kolebina defines this concept as an integrative quality of the personality with the following structural components – “cognitive, emotional and axiological, motivational” (Kolebina, 2006: 26).

G.U. Soldatova, T.A. Nestik and L.A. Shaygerova define tolerance as a personal characteristic including social activity and a high level of morality. Accordingly, tolerance implies awareness of one's own dissimilarity to others, and at the same time “the need for unity with other people. ... The formation of such a person is possible through the development of vital social skills that allow them to master the art of living in peace and harmony with themselves and others” (Soldatova et al., 2011).

E.Yu. Zhmyrova and V.A. Monastyrsky define interethnic tolerance as “a tolerant and respectful attitude of a carrier of any nationality to other races and ethnic groups, their mentality, national languages, cultures, behaviour and appearance. At the same time, interethnic tolerance is an integral part of national identity as a whole, since, being a form of relationship manifestation of a particular person, it cannot exist abstractly without a real medium – the subject of national and interethnic relationships” (Zhmyrova, Monastyrsky, 2012: 22).

The structural components of interethnic tolerance are presented in the studies by E.M. Bimbaeva (Bimbaeva, 2011), N.G. Markova (Markova, 2010). N.E. Solynin (Solynin, 2010) and others. For example, the research by E.M. Bimbaeva describes the main aspects of internal and external factors in fostering students' interethnic tolerance. According to the author, the internal factors include: “individual personality traits (age, gender, education, social status, ethnicity); individual and typological personality traits (ethnic self-identification, type of interethnic behaviour, sustainable percept images of representatives of different ethnic groups as “close”, “alien”,

“special”)(Bimbaeva, 2011: 11). The external factors of this concept are “features of the sociocultural environment; state policy in the interethnic sector, the political situation in the country and region; educational system and educational institutions; the media” (Bimbaeva, 2011: 11).

The analysis of the psychological component of interethnic tolerance considered as an integral property of a person’s individuality that predetermines their behaviour in interethnic communication allowed N.E. Solynin to present the properties of the psychological structure of ethnic tolerance including “individuals of all levels: personal (empathy, autostereotype value, heterostereotype value, self-concept, social distance, aggressiveness, hostility, ethnic identity, communicative tolerance), subjective (behaviour efficiency in conflict), and individual (gender, age, intelligence, neuropsychic stability)” (Solynin, 2010: 133).

Of particular importance for our research is a systematic approach to interethnic tolerance presented in the dissertation research by N.G. Markova who considers students’ intercultural education as an integrated system which contains the content, model, principles, technologies of forming students’ culture of interethnic relationships that are not only integrative but also humane-personality-oriented in nature: they influence students’ consciousness; shape their behaviour experience characterized by a high level of interethnic culture, tolerance, intercultural competence, significant personal qualities (Markova, 2010).

Many contemporary English-language scholars attempt to comprehend the essence of genuine tolerance and interpret it as an ability to live among ethno-cultural differences that we cannot approve of, or as a “virtue” that allows us to accept: beliefs that we consider false; actions that we consider unfair; institutional mechanisms that we consider cruel or corrupt; and people who embody what we oppose (Bowlin, 2016). Others, on the contrary, present convincing arguments in favour of “conditional tolerance” which requires us to constantly discuss and reflect on the boundaries of what we are willing to tolerate (Davids, Waghid, 2017).

In the 21st century, interethnic tolerance is also central to addressing political, legislative and legal issues in English-language studies, including issues related to race, gender and social origin. A large number of English-language publications are devoted to interethnic tolerance that cover various aspects of this theme: the history of the struggle against various forms and manifestations of intolerance in the USA, Canada, Great Britain and other European countries; modern academic and cultural assimilation of immigrants and refugees; development of multiculturalism and transnationalism (Hogarth, Fletcher, 2018; Kafka, 2013; Kivisto, Ng, 2005; Mason, 2000; Wallis, Fleras, 2009); modern racial prejudices and bias (Carbado, Gulati, 2018); ethnic, national and religious discrimination (Herman, 2011), etc.

English-speaking researches of the period under consideration that analyse fostering interethnic tolerance of the young generation in media education are presented in the works by D. Buckingham (Buckingham, 2019), J.R. Thompson (Thompson, 2014), D. Rushkoff (Rushkoff, 2002) and others. Researcher and media teacher B. Duncan studies the aesthetic and educative potential of on-screen art; he has also published several manuals for developing schoolchildren’ media literacy (Duncan et al., 2007). A. Caron devotes his research to media education of children and youth (Caron, 2008); R. Hobbs and D.C. Moore study the impact of TV and cinema on children and youth; they consider on-screen media texts as an important factor in increasing the level of media culture of the younger generation (Hobbs, 2011; Hobbs, Moore, 2013;).

Tolerance is a recognition of the reality and constancy of diversity in modern communities. In this sense, governments are required to adopt special social practices in strengthening interethnic tolerance in society and to provide support for various civic institutions in order to protect unpopular minorities from violence on the part of their fellow citizens or other members of civil society.

4. Results

Having examined various approaches to interethnic tolerance with a variety of definitions and characteristics of this concept, we believe that the major meaningful components of interethnic tolerance in the modern sense include mutual understanding, constructive dialogue, mutual respect and cooperation of representatives of different nationalities and ethnic groups, mutual acceptance of traditions and cultural values in the context of cultural diversity. Interethnic tolerance has a positive-active nature of relationships between representatives of different ethnic groups; in a multicultural society it means equal and positive attitude towards other nations on the basis of deep respect for representatives of their nationality. Interethnic tolerance is a crucial

indicator of interethnic culture of relationships that carries a deep axiological meaning and is closely linked to values of the individual.

Since 2000, the issues of interethnic tolerance, national consent, harmonization of interfaith and interethnic relationships, building a culture of interethnic communication have received a new development vector and are now associated with the rapid development of the media sphere. Among the major studies related to this trend one can name the research by E.Yu. Zhmyrova (Zhmyrova, 2008) who presents the possibilities of cinematographic art in teaching tolerance for students and the dissertation by V.I. Kapustin (Kapustin, 2001) who considers the role of media in harmonizing interethnic and interfaith relationships. The development of Internet technologies has also been reflected in dissertations of this period, for example, the dissertation research by A.A. Selyutin who presented an analysis of media texts of social sites from the point of view of tolerance in social communication (Selyutin, 2009).

Our analysis made it possible to conclude that the concept of “tolerance” is undergoing some transformation in contemporary English-language scientific literature. For example, in the monograph by D.A. Carson “The Intolerance of Tolerance” the present-day interpretation of tolerance is called into question. The book describes a huge shift in how we began to understand tolerance in recent years – from protecting the rights of those who hold different beliefs to asserting all beliefs as equally valid and correct. Looking back at the evolution of this shift, the author emphasizes its significance for culture today, its impact on democracy, discussions about good and evil. At the same time, D.A. Carson proves that the “new tolerance” is not only socially dangerous but actually leads to genuine intolerance towards all those who struggle to defend their beliefs (Carson, 2013).

Many modern English-speaking researchers try to comprehend the essence of genuine tolerance and interpret it as an ability to live among ethno-cultural differences that we cannot approve of or as a “virtue” that allows us to accept: beliefs that we consider false; actions that we consider unfair; institutional mechanisms that we consider cruel or corrupt; and people who embody what we oppose (Bowlin, 2016). Others, on the contrary, present convincing arguments in favour of “conditional tolerance” which makes us constantly discuss and reflect on the boundaries of what we are willing to endure (Davids, Waghid, 2017).

The growing interest in the study of interethnic tolerance is evidenced by a sufficient number of English-language publications of recent years that highlight various aspects of this problem. For example, in the monograph “London is the Place for Me”, K.H. Perry examines the contemporary racial politics and civil rights of “black Britons” in the 20th century Great Britain in the context of empire and transnational racial politics of the state (Perry, 2004).

Of particular interest are some scientific reviews of English-speaking researchers on the positive impact of education on promoting interethnic tolerance. It shows that education is crucial in all the countries surveyed and contributes to creating a tolerant attitude towards ethnic and national minorities in Western Europe, the United States and other countries. The scientific researches are aimed at different target audiences (schoolchildren, students, university and school teachers) and focus on teaching how to overcome and eliminate different social, cultural, religious and economic barriers and prejudices, misinformation and bias (Black, 2016; Burns Coleman, White, 2011; Hamburg, Hamburg, 2004; Derman-Sparks, Edwards, 2010; Thompson, 2014).

In the early 2000s, the local authorities were still in charge of providing education and curriculum in the UK. At the same time, the Department for Children, Schools and Families, established in 2007, suggested that they should be guided by the “Children’s Plan: Building a Brighter Future” (2005-2010) and, among other things, entrusted schools to promote social cohesion in addition to recognizing ethnic diversity, respecting human rights and maintaining social justice. The curriculum was to include training in key concepts of identity and diversity, and to encourage citizenship education for the younger generation in the UK. The term “multiculturalism”, as a rule, was not widely used in political documents, the term “integration” was more common. Unfortunately, insufficient attention was paid to multiculturalism, anti-racism, and social adaptation of ethnic minorities in the curriculum.

In 2001, a series of racially motivated incidents in Britain (in Oldham, Burnley and Bradford) led to creating a government-led working group to analyse the cohesion of British society. The public outcry caused by the terrorist attack in London on July 7, 2005 contributed to creating a socio-political discourse that was primarily oriented to ethnic communities. In 2005, the British government proposed the program “Improving Opportunity, Strengthening Society” (2005-2009)

– a strategy to increase racial equality and strengthen cohesion of British society. In 2009, the British government announced the “Tackling Race Inequalities” strategy.

At the beginning of the 21st century, the Communications Act which came into force on 25 July 2003 in the UK had a wide range of provisions, among them were the following: Ofcom was given the responsibility to “promote” media literacy in the UK; broadcasters were required to carry a “suitable quantity and range of programmes” dealing with religion and other beliefs, as part of their public service broadcasting; OFCOM was made to take into account the different interests of persons in the different parts of the United Kingdom, of the different ethnic communities within the United Kingdom and of persons living in rural and in urban areas ([Communications ...](#), 2003).

Moreover, the BBC in recent years, among its objectives, also sees the representation and reflection of various groups of the population, including ethnic and religious communities. The corporation seeks to showcase programs representing the multi-ethnic mosaic of the UK and explore ethnic, cultural, religious and non-religious groups to help society understand their customs, beliefs, and concerns. This involves the use of voices and faces of representatives of various regional and ethnic groups and communities. In 2016, the BBC launched a new ambitious diversity and inclusion strategy. By 2020 the BBC intends to have a workforce at least as diverse as any other in the industry; to cover a much wider range of diversity than any other broadcaster, with a bigger impact for audiences across a wider range of programmes to reflect the lives of all their diverse audiences. For this purpose, they promise to set new on-air portrayal targets for disabled people, women, ethnic minorities to ensure their content reflects the public they serve. They are also determined to continue to invest in and develop new talents through the Assistant Commissioner Development Programme and Diversity Creative Talent Fund.

The British Commission for Unity and Racial Equality used to provide funding to multicultural groups. But funding was suspended after the commission was reorganized in 2007. It was replaced by the Equality and Human Rights Commission which focused on legislation equality issues, instead of financing and supporting ethnocultural groups.

In February 2009, the British government launched a two-year program called the “Tackling Race Inequalities Through Leadership, Policy and Research”. The Fund is supporting organizations that promote equality of opportunity for people from ethnic minorities in a range of public services, including education, health, housing and the criminal justice system and in employment. It also supports organisations that carry out research into issues relating to race equality or increase levels of civic participation, volunteering or representation in civic or political institutions among people from ethnic minority groups.

Acute social issues of discrimination and violation of rights based on interethnic intolerance were increasingly reflected in the American cinema of the 2000s: including such stunning films as *Crash* (2004), *The Help* (2011), *12 Years a Slave* (2013), *The People v. O.J. Simpson: American Crime Story* (2016). These films tell of unspoken racism and irreconcilable social conflicts in modern America, of racial stereotypes and speculation in public opinion.

Being aware of media messages that can have a negative or unhealthy influence on teenage behaviour and attitudes in certain areas, including social interactions, communication, attitudes and citizenship, American researchers have long been talking about the threat of “ethnic and cultural war” ([Macedo, Bartolomé, 1999](#)) as well as the influence of the ideology that defines social, cultural and political discourse. In this context developing students’ critical thinking is seen as one of effective solutions to the problem of negative media influence.

Training young people in critical analysis of media texts is part of media education and protecting citizens from negative media affects which are sometimes aimed at creating an intolerant mood in society. Another, no less important area is practical media education which in the American media education model stands for active participation and media production by youth. As a rule, the content of such videos or films is based on real stories of teenagers who used to suffer from interethnic intolerance. An example of such an experience is the social project “It’s not about Grit: Trauma, Inequity, and the Power of Transformative Teaching” ([Goodman, 2018](#)) which was supervised by S. Goodman, the founding director of the educational video centre in New York. For many years now, he has been offering award-winning documentary seminars on social justice for students from disadvantaged communities and professional development for teachers. S. Goodman writes about youth media, critical literacy, civic activism and educational reforms and is the author of the famous book “Teaching Youth Media: A Critical Guide to Literacy, Video Production, and Social Change” ([Goodman, 2003](#)).

The purpose of such social projects is, firstly, to draw public attention to the issues of social inequality, injustice, intolerance towards the socially vulnerable, marginalized or other sections of society, and, secondly, to help young people who became victims of discrimination not only to tell but also to create their own documentary films or videos. The educational value of such an experience lies, above all, in the fact that schoolchildren and university students create these films together in a team, then critically analyse a problem situation by involving various specialists (teachers, psychologists, lawyers, community leaders, etc.) and endeavour to assess the causes and consequences of what happened, and finally, they publicly show the finished film that reflects acute social issues.

The idea of “civic participation” or “civic responsibility” of youth in solving acute social problems is also explored by D. Buckingham who writes on his blog that this project “describes a very specific kind of youth media practice, carried out in a very specific context. This is undoubtedly its strength. Even so, there are questions about how far this approach might transfer to other contexts; and about how the emphasis on documentary sits alongside other forms of youth media production” (Buckingham, 2019).

The contradiction between the widely declared racial equality and tacit discrimination in English-speaking countries has often led to outbreaks of mass social protest, especially in the United States. A vivid example is the well-known sad events in Cincinnati (2001), Ferguson (2014) or Baltimore (2015): the excessive and unjustified brutality and impunity of the police caused a widespread wave of indignation among the coloured population of the country. These events show that America is still struggling for racial equality notwithstanding the state’s titanic efforts to curb and eradicate any manifestation of interethnic intolerance.

The analysis of the theoretical aspects of interethnic tolerance in researches carried out by some English-speaking authors suggests that in foreign countries with a high proportion of migrants, children begin to learn about interethnic tolerance from an early preschool age (Derman-Sparks, Edwards, 2009), and then continue to study social and cultural tolerance at school (Burkholder, 2011; Burns Coleman, 2011; Dismondy, 2015; Hamburg, 2004), universities and colleges of higher education (Hurtado, Ponjuan, 2005; Thompson, 2014).

A content analysis of the national curricula of the English-speaking countries of recent decades indicates that students, starting from the first stages of education, will learn about various national, regional, religious and ethnic groups in formal education (for example, from a social studies program) and are brought up in the spirit mutual respect and understanding. The main goal of integrating the ideas of interethnic tolerance with the system of school and university education is to develop students’ basic skills and understanding of how to live in a pluralistic and diverse world.

It can be stated that contemporary foreign scholars consider interethnic tolerance and cultural diversity in different contexts, mainly state-pragmatic, political and ideological: racial and ethnic pluralism in the student community as a factor in the country’s industrial and economic prosperity (Franklin, Rachel, 2013; Hagendoorn, Nekuee, 2018; Ottaviano, Peri, 2006); in higher education as a factor of innovative growth and creative potential of future specialists: “Student racial and ethnic diversity in higher education is an important and timely topic, as institutions, policy-makers, and economists increasingly recognize the value that accrues at many levels of having a skilled and diverse student body and workforce. Students benefit from learning in a diverse environment; firms may benefit from a diverse workforce; and more demographically diverse regions make experience higher rates of economic growth” (Franklin, 2013: 30).

At the same time, the positive influence of education does not always help to overcome the negative influence of conservative values that have been established in society and prevailing ethnic prejudices. In addition, it is obvious that merely formal education of the population on issues of interethnic tolerance is not enough to change prejudiced views. Other forms of socialization that foster a tolerant attitude must also support the positive effects of formal education.

A long historical tradition of cultivating tolerant relationships and maintaining civil liberties in European society has led to many years of integration processes in the modern national system of education and training in English-speaking countries, based on a multicultural nature and non-discriminatory educational practice. A number of foreign researchers emphasize the urgent need and importance of creating a favourable, positive climate in universities with multi-ethnic student communities (Arbona, Jimenez, 2014: 167): various initiatives for working with ethnic groups on campuses are proposed and analysed. In this regard, the problem of further research is being updated, the main purpose of it is to study the impact of these initiatives on ethnic minority

students' perception of the psychological climate on campus, including their psychological adaptation in college or university (Hurtado et al., 2008).

5. Conclusion

So, the conducted content analysis of researches concerning interethnic tolerance indicates that the following tendencies are most characteristic for Russian and English-language media education of the post-Soviet period (2000-2020):

- a substantial increase in the range of issues related to interethnic tolerance in Russian and English-language research. So, the challenges of multicultural education, interethnic communication have come to the fore, such as culture of interethnic communication in a multinational school, building ethno-regional educational systems, socio-psychological foundations of interethnic interaction, Russian and foreign studies including a systematic analysis of interethnic tolerance; (Belogurov, 2003; Franklin, 2013; Hurtado et al., 2008; Ilchenko, 2005; Kivisto, Ng, 2005; Markova, 2010; Thompson, 2014, etc.);

- development of a new vector of Russian and foreign studies examining the possibilities of media culture and media education for promoting interethnic tolerance of the young generation: in particular, the English-language studies of recent years consider the methodological principles of media education (Buckingham, 2000; 2003; 2004); mechanisms of media influence on the audience and the study of media communication issues (Bryant, Thompson, 2002; Rushkoff, 2002); practical aspects of media education and media literacy (Goodman, 2003; 2018), genesis of foreign media education and its current state (Caron, 2008; Duncan et al., 2007); the impact of on-screen media texts on children's and youth audiences and media culture of the younger generation (Hobbs, 2007; Hobbs, Moore, 2013);

- Russian researchers also focus on interethnic tolerance in the context of media culture and media education: using the potential of media education in fostering personality tolerance (Chelysheva, 2016; Fedorov et al., 2007; Khilko, 2013; Vinichenko, 2011; 2017); cinema art as a means of promoting tolerance (Zhmyrova, 2008); building national information culture of the younger generation by media education (Pavlova, 2007); media-linguistic and media-critical analysis of media events and media images on the example of hate speech (Cherkasova, 2010); an integrated approach to developing students' critical thinking and tolerance in teaching foreign languages using media texts (Chechet et al., 2014); multicultural aspects of media education in the context of studying foreign languages (Ivanova, 2013; Khlyzova, 2012; Murtazina, 2018; Pechinkina, 2015);

- during this period, education in English-speaking countries as well as in Russia is characterized by increased attention of the state and the general public to reforms and continuous modernization. At the same time, the emphasis is on critical understanding of the established traditions in education and reforming of education; problem areas of education are discussed, in particular, interethnic tolerance and social justice. That is why at the present stage interethnic tolerance is receiving new vectors of development and acquiring an interdisciplinary nature including historical, philosophical, psychological, pedagogical, sociological, cultural and other aspects;

- both Russian and foreign media, especially the so-called “yellow press”, often use hate speech. In this regard, one of the key tasks in fostering interethnic tolerance of youth is developing students' independent analytical skills and skills to interpret media texts of various types and genres from the standpoint of interethnic consent, mutual respect and peacefulness;

- the integration taking place in the modern information society, modernization of education systems, transition to digital education determine the search for new approaches and ways to intercultural dialogue, cooperation, spiritual and moral education of the younger generation. One of the factors for solving these problems is media education. That is why in modern conditions there is an urgent need to use the potential of the best practices of Russian and foreign experience in media education in promoting interethnic tolerance of the younger generation. In this regard we agree with the thought of A.G. Asmolov that “media education, by and large, whether we want it or not, is becoming a serious competitor to what is called formal education. I mean school and university education. Their boundaries are eroded as the media reach every person, unlike formal education, for all its accessibility. Therefore, how the world will move on depends largely on the media. ... We are used to saying that we live in the most difficult time when, along with our worlds, virtual worlds literally have become a reality. And in virtual worlds require virtual responsibility from us. And in these situations, the ideology and philosophy of tolerance act as that thread of Ariadne which will help us to be tolerant not only in the Declarations but also in our personal and social actions” (Asmolov, 2002).

6. Acknowledgements

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

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