

MEDIA EDUCATION OF INFORMATIONAL KNOWLEDGE SOCIETY

Rosita Uzniënė

Klaipėda University (Lithuania)

Abstract. The article analyzes media education of informational knowledge society and reveals its essence. It also highlights media action mode within community, characterizes media based experience of the audience, whose media competence is being shaped by corrections in media based education.

KEY WORDS: *media education (ME), media audience, media (mass media), media mode, media based experience, experience, media competence, informational knowledge society.*

Introduction

Modern society is qualified as informational, continuously learning knowledge society with good conditions for all members and groups to remain constantly engaged in learning process. Education within informational knowledge society involves entire social space. Mass media is a global and modern coexistence of many informational environments and it is employed differently – for information, teaching, education, gaiety and communication. The essence of media¹ (mass media) phenomenon is in its ability to daily assist a huge number of its audience in approach to the world, staying in the maelstrom of top events, meeting interesting people, discovering much about scientific and technical progress. Mass media is related to many aspects of social activity and it makes a huge and miscellaneous impact on individuals, on experience of different age groups (Giddens, 2005, p. 422). In mass media audience gains and improves its *media experience* – „indirect understanding of events and phenomena through means of mass media“ (Juraitė, Sociologija 2003, p.256). Media experience, gained by audience from media texts, is an active process, depending on specific situations (Bydam, 2000). Gain of experience is made of active and passive components. The active one shows that individuals make impact on surrounding world, whereas the passive one – how the changing world starts making impact on individuals. Experience is gained, when individuals start realizing links between these two components (Bydam, 2000). Very often the passive component is dominant in the experience of audience. Possessing no media competence, audience, readers, web surfers are not able to *critically evaluate and analyze media messages*.

For a few decades already researchers from different countries analyze media education (Bondarenko, Zurin, 1999; Buckingham, 2003; Tyner, 1998; Fedorov, 2001, Kellner, 1999), which is defined as a consistent teaching about media (mass media). It results in gaining of media competence and ability to accumulate positive media experience – to understand, choose, evaluate, analyze information through different media (TV, press, radio, internet), making it structural and conceptual. Media education is a systematic process, aiming at upbringing of differently aged individuals, in particular, those representing the audience of young generation. There are specialized centres in Germany, where formal educators for media education are trained. Activity of these centres is coordinated by National Institute of Scientific and Training Cinema (National Institut für Film und Bildem Wissenschaft und Unterricht – FWU). As a specialized course media education is integrated into the system of formal education of Norway since 1970. In France Education Centre for Relations and Information (Centre de l'Enseignement des Moments d'Information – CLEMI) takes care of media education among young generation since 1982. In Sweden media education started back in 1980. Teaching about media in schools of this country is a compulsory discipline. Each year Federal budget of USA allocates 400 million dollars for media education of the young generation.

It is evident that in Lithuania it is also necessary to introduce and develop consecutive teaching about mass media system (Astra, 2005). Teaching about mass media is an educational process, which stimulates understanding and critical evaluation of information and shows how to make use of it. According to Valiulis (2005), we have to learn how to understand media, like we learn how to read and write. Future societies *will have to learn how to read images and understand codes*, if we realize writing and reading to be among basic necessary knowledge in writing civilization.

Aim: to make analysis of specificity in media education of informational knowledge society.

¹ Media – means of mass communication (mass media), means of communication at internet (including internet itself), aesthetic means of expression (photography, cinema, TV, video, etc.)(<http://mediaeducation.ru>)

Goals:

1. to reveal peculiarities of media action mode community;
2. to define the essence of media education;
3. to analyse the structure of media based experience.

Methods: analysis of scientific sources, description, synthesis, abstraction.

Subject: media education of informational knowledge society.

Media (mass media) action mode in community

Social environment (Lat. *socium*) makes impact on media (mass media), on its products and audience – consumers of these products. However, impact of media on social environment is analogous. Media action mode could be defined as methods and styles of activity and action in community. Post-modernism, gaining ground at the end of 20th century – beginning of 21st century, supplemented the world with new means of information, providing with better option. Modernity radically changes the character of life and affects most personal aspects of individual experience, as mature modernity leads to significant social, political, technological achievements as well as to new threats and dangers (Giddens, 2000). Active and least affected initiators of changes within informational knowledge society are media (mass media). They penetrate into all spheres of life, though participate in it only indirectly. Media appear to be “a repository of memory”, also “a map”, pointing to where we are, who we are and what are our future prospects (McQuail, 1994). „It is called „mass media“. A mysterious medium, a mediator, assisting in better understanding of each other“ (Pečiulis, 2004, p. 174). „Media administer, code and concentrate perception of reality, inevitably distorting reality“ (Lahnstein, „Kultūros vadyba“, 2004, p. 255). „Mass media becomes more and more global, in principle, different environments become apparent to everyone, who is willing to gather important information. Collage effect, cultivated by television and papers, creates a specific form for collation of environmental and potential lifestyle choices“ (Giddens, 2000, p.111-112). Introduction and development of new technologies becomes inhumane, as very often it stimulate endless competition between human social differences, relations, knowledge and labour force. Accordingly, this perverts the essence of equality, social justice, liberty and democracy (Bello, 2000). Researchers of mass communication (Postman, 1985; Thompson, 1995) emphasize that development of media introduces new forms of behaviour and interaction, transforms social relations and entire society. Beck (1995) notes that information in modern social world becomes equivalent to reality, therefore, reality can be shaped and transformed. Diversity (different development, variety) is not the only characteristic feature of mass media – it enables to reach environment, into which an individual would never penetrate personally, as some boundaries, which used to separate environments, are now withdrawn. However, most disappointing alteration is the wane of boundaries and differences between the highest and mass (popular) culture (Jemeson, 2002). „Electronic mass media becomes a transforming social power, determining a different and a new understanding of reality in the face of globalization (Samalavičius, 1997, p.116). Kavolis (1995) emphasizes that mass media makes impact on new approach towards life phenomena and spiritual values.

Researchers (Croteau, Hoynes, 2000; Marris, Thornham, 1996; Thompson, 1995 et al.), analyzing media messages, are searching for wider insights about social phenomena. The content of above messages can be analyzed in different aspects and on the basis of following perspectives: reflections of audience’s preferences; reflection of society, its standards and interests; media as a factor, making social impact, etc. According to McQuail (1994), two basic trends of theoretical perspectives in media abundance could be distinguished: *firstly* – mass media as one of major factors, predetermining alteration within community; *secondly* – media are treated as a reflection of political, economical relations, a constituent of entire theory.

Media action mode in community is also analyzed in other theories. Most popular and dominant among them is *mass communication research pattern theory* (Lowery, DeFleur, 1995), which singles out the power of mass media, emphasizes its social impact, maintaining that the role of society in this sphere is normative. Media action mode in this theory is defined as following: socialization of society, information, mobilization and formation of opinion.

Assentation theory emphasizes social impact of media message. Westley and MacLean (1957) note that “it is not always that journalists are the authors of messages or communication“ (Fiske, 1998, p. 45). Very often they selectively choose what is to be conveyed to the audience in compliance with their interests and demands, with relevance and interest of messages. That is to say, mass media provides with production, which predetermines its own popularity and which is acceptable to mass audience.

The essence of *alternative or critical theories* (Thompson, 1995; Mead, 1998) lies in proposition that significance of media message is not a static, fixed phenomenon, equally perceived by the audience. On the contrary, it is a complex, changing and continuously resuming process. A received media message is decoded with respect to social situation and interests of specific audience. In this case the audience is treated as „active“ or „abstemious“ (subject to social, economical, cultural, political situations – community, in which the audience is living). Modern theories of mass media are based on “profit” conception, in other words, what profit, what possibilities for satisfaction do media provide for and what demands of the audience are satisfied. Significance of media action mode in community is defined by following functions: *cognitive (receipt of information and acquirement of knowledge)*; *relaxing (diversion and escape from tedium of life)*; *satisfaction of personal demands (e. g. escape from reality or discover an alternative for social contrasts)*.

Media action mode is also analyzed from the viewpoint of needs they satisfy among audience (cultural, spiritual and social). Furst (1998) singles out *planning of information, relevant to the audience*; *rendering of assistance (in media messages the audience is searching for answers to relevant questions, for problem solution options)*; *spread of scientific knowledge and education*. Nazarov (2002, p.16-17) characterizes above action mode **on individual level**: *informative* (information about global and local social events; satisfaction of communal interests and thirst for knowledge; education and self-education; search for advice about urgent information, for implementation of one’s own decisions); *personality identification (self-identification)* (strengthening of personal values; knowledge, confirmations of behaviour patterns; self-identification with values of the rest; search for self-knowledge); *integration and social communication* (understanding of other person, empathy; formation of basics for social communication and dialogue; assistance in realization of social roles; opportunities for communication with one’s own family, friends and society); *entertaining* (emotional discharge, spending of leisure time, escape as a deliberate avoidance of relevant social problems, escapism, life in visionary world; aesthetic satisfaction, sexual excitement).

Myers (2008, p. 284) emphasizes that “the closer mass media is to real life, the more forcible is its information“. However, it is necessary to note that the strength of informational influence depends on persuasion methods. Researchers (Cacioppo, Petty, 1996; Eagly, Chaiken, 1993) single out following methods of persuasion: *primary* (process, when persuaded persons focus on arguments and react positively in their thinking); *secondary* (process, when people are affected by incidental actions and, almost immediately, they concentrate their attention on signs that encourage acceptance without profound answer). Information, related to pleasant experience, becomes even more persuasive. Direct address to the audience is an important information presentation method. **Impact (effect)** theories are closely related to audience theories. Media (mass media) impacts are to be realized as action mode outcomes. Media effects are defined by researchers (Bazalgete, 1992; Fedorov, 2008; Hart, 1998) as impacts to personality from educative aspect, from the aspect of consciousness development and reaction to media texts, from the aspect of behaviour and concept formation. Media function in a vast multi-layer social sphere and make impact to its different structures and levels. Impacts are analyzed from different aspects, though it is possible to maintain that all impact theories are based on the structure of communication process (*sender - receiver*), i. e. they analyze “spreader” of impact and “the affected” as well as their internal and external links (Fiske, 1998; Nazarov, 2002). According to the sphere of effect (what is affected inside a human being) action modes are divided into: *cognitive*; *emotional*; *behaviour*. Effect can result in: *change (essential change, e. g. in approach, corresponding to media intentions)*; *correction (insignificant change)*; *strengthening (confirmation of actual approaches)*. It is a suggestion (Sirtautienė, 2003) to divide effects into *planned* and *unplanned*, *long-term* and *short-term*. Psychologist W. Weiss (1998) divides mass media effects into *quantitative* and *qualitative* (cit. Urbonas, 2000, p.156). He attributes impact of mass media or its message on the audience (reducing or increasing), time the audience spends on specific media (becomes shorter or longer) to *quantitative effects*. Changes in knowledge, approach, emotions, social position, behaviour, interests, attitudes, value orientations are attributed to *qualitative effects*. *Spectrum of media action modes in community is wide and miscellaneous. However, media competence of the audience is very important. It is formed by educating a critical individual, who would be able to accept, understand, select, evaluate, analyze, structure and employ information, acquired through media texts.*

Definition of Media Education (ME)

Researchers (Tyner, 1998; Worsnop, 1994; Hart, 1998; Masterman, 1997; Kubey, 1997; Johnson, 2001; Fedorov, 2005; Romanovskiy, 2004; Zaznobina, 1999; Bondarenko, 2000; Nazarov, 2002 et al.) note that

media education (ME) is a modern trend in pedagogy and cultural-educational activity, directed towards educational perspectives of informational knowledge society. Media education is related to spread of modern informational literacy, as this process stimulates understanding, critical evaluation and employment of receivable information. Since 1960 *media education* is strongly supported by UNESCO, introducing conceptions of this education. Media education in modern knowledge society is characterized as a process of personality development/self-development, in which media (mass media) participate (Usov, 1989). *Aim* of this education is to form media culture, to develop creative and communicational abilities, critical thinking and autonomy of critical thinking (Mastermann, 1980), to provide with knowledge and abilities for acceptance, interpretation, analysis and evaluation of media messages, to develop different forms of self-expression with the help of media. Media education in Oxford encyclopaedia is defined as “understanding of media, which is different from learning with media, it is related to knowing how media messages are designed and disseminated as well as to analytical ability to interpret and evaluate the content of media“(Potter, 1999, p.34).

Media education is related to all types of media (printings, graphics, sound, screening, etc.) and different new technologies. It provides with opportunity to understand the processes of mass communication, to realize their role in community. Knowledge is integrated together with ability for analysis and critical evaluation of media messages as well as ability for their creation; ability for recognition and insight of essence in media message related issues – their political, social, commercial and/or cultural interests, their context; for interpretation of media messages, classification and recognition of values, disseminated via media; for understanding and analysis of media impact on the audience. Media education is also a concurrent in artistic upbringing, art criticism (theatrical art, cinematography, literary criticism), history, psychology, etc. Different models of media education exist in modern education. They are:

- *Training – informational* (Buckingham, 2003; Tyner, 1998; Fedorov, 2001), which emphasizes studies in media theory, history and culture. This model rests on cultural, aesthetic, semiotic, socio-cultural theories of education.
- *Educative – ethic* (Mastermann, 1988; Hart, 1997; Zaznobina, 1999), representing studies, related to moral, religious, ecological, philosophical problems in media. They are based on ethic, religious, ecological and ideological theories.
- *Practical – utilitarian* (Burn ir Durran, 2007; Bell, 1986), emphasizing practical employment of new technical achievements in real life.
- *Aesthetic* (Potter, 1999; Kubey, 1997), orientated towards development of artistic taste by means of media, towards analysis of media creations.
- *Socio-cultural* (Mastermann, 1997; Buckingham, 2003; Johnson, 2001), orientated towards personality’s ability to understand, analyze and critically evaluate media texts, towards development of creative personality. It is based on socio-cultural, semiotic, ethic theories and theories of critical thinking.

There is no unanimous theoretical conception of media education in global practice, however, it is possible to single out basic theoretical aspects.

Injection (protective) (Samovar, Porter, 1991; Spock, 2000) theory is called a protective from media impacts theory. It is maintained that media make a strong direct and often negative impact on the audience. The latter is characterized as a passive consumer, unable to understand media texts. This theory says that education can help to reduce negative impact of media and super-strong excitement over them (infantile and juvenile audience). Pedagogues are trying to assist them in understanding of differences between reality and media texts, introducing to specific examples of negative media impact (particularly TV). In educational programs supporters of Injection theory emphasize violence and sex in media texts. Such theories of media education are popular in USA. Media are characterized as “agents of cultural decline“. However, even supporters of this theory agitate for development of critical, independent and creative thinking. Opponents of this theory (Bazalgete, 1992; Tyner, 1998 et al.) maintain that media remain to be an integral part of modern life and their influence among children will never be so strong, compared to that of their families.

Demand satisfaction (Redford, 1995; Strasburger, Wilson, 2002) theory emphasizes satisfaction of individual demands by media. Impact of media is limited, children are free to choose and evaluate media texts according to their demands. Priority in media education is assistance in obtaining information, satisfying at most their demands. This theory underlines positive impact of media.

Practical theory (Thompson, 1995) maintains that media impact on the audience is limited. The base of this theory is teaching how to employ media techniques and modern technologies.

Critical thinking (Masterman, 1997; McQuail, 1994). This theory aims at protection of children from media manipulations. Media impact on individuals and society is emphasized in the process of learning. It develops critical thinking, allowing them to accept and analyze information of different character, to acquire knowledge about mechanisms of media impact, to understand aims of media texts with respect to the audience.

Semiotic theory (Bartas, 1990; Usov, 1989) notes that young people are not able to “read” media texts, therefore, the aim of education is to assist them in “proper reading” of media texts. This education theory is based on “grammar” of codes in media texts, i. e. on analysis of media language. Aim of the educator is to teach how to decode media texts and their content.

Cultural theory (Buchingam, 2003; Hart, 1998). The audience and media are in the process of dialogue based relations. The audience “reads” information, “involves” it in different contemplations and specific analyses. This theory tries to help in understanding that media can enrich knowledge, abilities, etc. It makes an attempt to demonstrate, what stereotypes are created by media, therefore, this theory emphasizes critical thinking.

Aesthetic-artistic theory (Tyner, 1998; Kellner, 1999). Supporters of this theory note that it is necessary to assist young people in understanding of artistic language of media, in development of creative abilities, in learning of artistic media texts and their analysis.

The essence of all above theories is preparation of the audience for acceptance of positive media experience irrespective of media type and effects of their texts. Such experience can be cumulated only when one has media competence. Thus, the desired *result* of media education is **media competence**, i. e. ability to analyze and synthesize media reality, ability to “read” media texts and employ media technique, knowledge and media culture. It is “a liberated ability to accept, analyze, evaluate and understand media messages; to understand the working of socio-cultural and civil context of media in modern world, their coded and presentational systems” (Strasburger, Wilson, 2002, p.76). Media competence levels help to identify results of personality’s media education. They are: *motivation* (informational, emotional, psychological, moral, intellectual, therapeutic, aesthetic motives of contact with media); *contact* (frequency of contact with media); *cognitive aspect* (general theoretical knowledge about media); *perceptive aspect* (ability to perceive information); *interpretational/evaluation aspect* (ability to interpret, analyze information, invoking critical thinking/critical autonomy); *practical – operational* (ability to generate/disseminate information); *creative* (expression of creative abilities) (Worsnop, 1999; Fiodorov, 2001; Barker, 1999).

Media education functions are: *informative-communicational; educational; correctional; social; psychological; cultural; aesthetic; ethic; practical-orientation*. Significance of functions depends upon the trend of media education, i. e. what aim is to be reached. Basic trends in media education are:

- Education of future professionals: journalists, cinematographers, directors, etc.
- Training of future pedagogues in universities, colleges, lecturers’ courses – training of specialists in media education.
- Media education is a part of general education (students and schoolchildren at comprehensive, secondary and higher schools) and it can be integrated into traditional disciplines or as a separate subject (specialized circles, options).
- Distance media education is teaching of schoolchildren and students by TV, internet, radio and other media.
- Self-dependent and continuing lifelong media education.

Media education performs a unique function, trying to protect human conscience from media manipulations and assisting in orientation within dynamic informational environment, as correction of media experience leads to individual media competence.

Media experience of the audience

Media (mass media) in modern social life provide with opportunities for recognition of existing world of social activity, which is outside boundaries of ordinary human experience. Mass media messages provide us with different information with positive and negative experience. Media help individuals to cumulate *media experience* – “social experience” (Jovaiša, 2007, p. 202), which is acquired in the process of personality’s individual development, when learning and employing technical and scientific heritage of society. Media are creations of social progress, of its members’ intellectual potential and it predetermines alteration of commu-

nity and general individual experience (species, individual and social).Components of experience are: knowledge, abilities, skills, sensations, approaches (Jovaiša, 2007) (see pic. 1). p. 226).

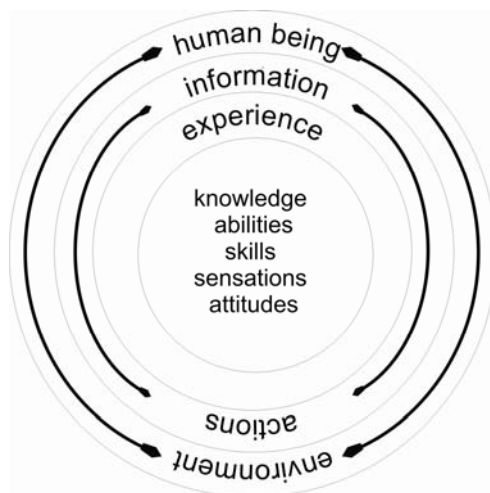


Fig. 1. **Human experience**
Source:edited by authoress.

Dictionary of Psychology (1993, p. 205) defines experience as “a practice based sensual and empiric cognition of reality, an entirety of knowledge and competences. Experience itself is acquired by making a strong impact on external world in practical activity. This process reveals regularities of phenomena, shapes and tests methods of purposeful activity“. Jovaiša notes that “experience reflects in approach, which consists of attitudes, interests and their entirety“ (2007,Media provide each person with opportunity for individual and natural development during daily experiences. They also form opinions, interests and approaches both about phenomena of external world and about one’s own inner world. All these components lead to emotional and cognitive experience, which predetermines further individual maturity. Thus, media experience, which very often becomes dominant in experience of maturing personality, develops in the same succession as general personal experience (see pic. 2).

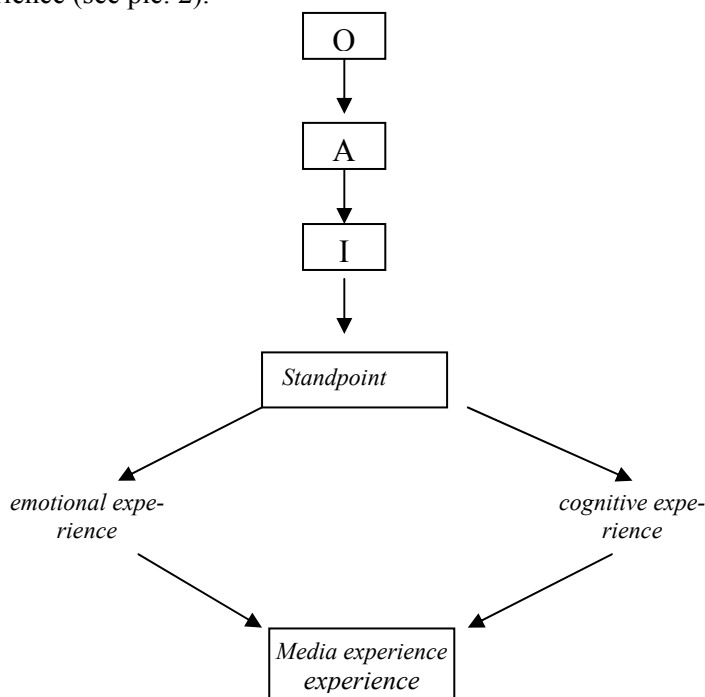


Fig. 2. **Media experience formation (O- opinions; A – attitudes; I – interests.**
Source:edited by authoress.

Experience gives impulse to development of science, theory and practice. In psychology experience is equated to phenomena, like attitude towards environment, towards personal actions, mental and physical processes and interpersonal relations. Experience/proficiency in the dictionary of Lithuanian language is characterized as acquired practical knowledge, sensations and abilities. Jackūnas (2008) notes that “experience is a system of implications, which records personally significant knowledge, abilities, impressions and values“ (p. 24). Experience by above author is defined as a source for proficiency. It develops as an outcome in generalization and abstracted realization of experience. The character of experience and its alteration pre-determines the character and alteration of proficiency and vice versa. Dewey, representing contextual pedagogy, describes it in the following way:

- Experience is not knowledge (information) and activity. It is a relationship of a living human and his environment.
- Experience is not personal, it shows itself via reciprocal reliance on subjectivity and objectivity. People and environment rely on experience and each other.
- Experience is not the past, not natural in itself, it is not a registration of what has happened. Its origin is experimental, it is an attempt to change the existent and achieve the unknown.
- Experience does not exist of itself, separately from environment, it is always related to something as a part of entirety.
- Experience is not a contrary to thinking. Findings are made from experience, they emerge from proficiency, whereas, a new experience, appearing after solution of problems, stimulates new thinking and further cumulation of proficiency (Bydam, 2000, p.45-47).

In pedagogy experiences “can be incidental, unintended happenings, which, following personal classification, are divided into experience groups and turn into proficiency through reflection and comparison to other experiences“ (Zlataravičienė, Mikalopaitė, Buzaitytė-Kašalynienė, Daubaraitė, Gabrieliūtė, 2006, p. 11). Educational complex of modern experience pedagogy is designed in such way that learning aims, impact and experience become feasible. Decisive successful factor in experience pedagogy is not an alteration of behaviour or experience, but intention to evaluate, cogitate over and change one’s own actions. It is a methodology, orientated towards action and trying to confront individual with psychical, physical challenges through particular learning process, which predetermines personality’s development and assists in more serious planning of one’s own life. Experience pedagogy is “learning by proficiency and by one’s own proficiency“ (Zlataravičienė, Mikalopaitė, Buzaitytė-Kašalynienė, Daubaraitė, Gabrieliūtė, 2006, p.12). They emphasize that it is necessary to discuss and think over it, if we want to make experience useful, to make conclusions and to learn lessons. Kolb (1984) notes that “learning runs by employing cumulated experience and it remains to be a continuous process (experience, reflection, conclusions, application)” (Zlataravičienė, Mikalopaitė, Buzaitytė-Kašalynienė, Daubaraitė, Gabrieliūtė, 2006, p.16). Reflection is singled out as a basic component in experience pedagogy. Above representatives of this pedagogy emphasize its application in non-formal education.

After above analysis of experience related definitions it is possible to generalize *media experience as proficiency, received by media messages, which are summarized and abstracted on the basis of personal individual thinking and realization and later shows itself in adaptability principle (knowledge, abilities, skills, sensations, attitudes)*. Media experience starts forming, when a person becomes a part of media audience, consequently, since childhood (sometimes even since babyhood). However, this experience can be corrected by formal (natural and professional educators) education, as opinions, attitudes and interests of maturing personality are formed in family and education institutions. Experience, gained by media messages (texts), can not make actual and direct impact on media. Spectator, listener and reader, as an individual, has no direct influence on mass media and their products. Impacts of the audience on mass media are insignificant: some media could be ignored (no listening, no reading, no viewing). From the viewpoint of time such challenges of the audience are likely to make impact on media – they will feel concern about their ratings, but influence sphere of each consumer is very individual and not significant. *Structure of media experience is following: knowledge, abilities, skills, sensations, attitudes. The quality of media experience is determined by media competence of the audience.*

Conclusion

Media education of informational knowledge society is a systematic educational process. It performs a unique function, trying to protect human conscience from media manipulations and assisting in orientation

within dynamic informational environment, as individuals acquire media competence only by correcting their media experience.

The spectrum of media action mode in community is wide and miscellaneous. Therefore, it is very important to educate audience, which could be able to accept, understand, choose, evaluate, analyze, structure and employ received media texts/information in actual life.

Media provide each person with opportunity for individual and natural development during daily experiences and shape opinions, interests and attitudes both about phenomena of external world and one's own internal world. All these components structure into emotional and cognitive experience, which predetermines further individual maturity. Structure of media experience is following: knowledge, abilities, skills, sensations, attitudes. The quality of media experience is determined by media competence of the audience.

References:

1. Astra, L., (2005). *Lietuvos vaikų apsauga nuo neigiamos viešosios informacijos poveikio*. . Konferencijos medžiaga [interaktyvus, žiūrėta 2006 03 10]. Prieiga per internetą: <[http:// vaikams.lrs.lt/konferencijos\(05-06-08\)KonferencijosLRSpranesimai.pdf](http://vaikams.lrs.lt/konferencijos(05-06-08)KonferencijosLRSpranesimai.pdf)> KONFERENCIJA.>
2. Bagerstamas, E., (1994). Spaudos laisvė demokratinėje visuomenėje. Vilnius.
3. Barker, Ch. (1999). Television, Globalization and Cultural Identities. Buckingham: Open University Press.
4. Bartas, R. (1990). Teksto malonumas. Vilnius: Vaga.
5. Bazalgette, C. (1992). Media Education. Worlwide: UNESCO.
6. Bydam, J. (2000). Pedagogika. Vilnius. Charibdė.
7. Bydam, J. (2000). Pedagogika. Vilnius. Charibdė.
8. Brandt, R. (1998). Powerful Learning. Alexandria. ASCD.
9. Brandt, R. (1998). Powerful Learning. Alexandria. ASCD.
10. Brauer, M., Judd, C., M., Jacquelin (2001). The communication of social stereotypes: The effects of group discussion and information distribution on stereotypic appraisals. *Journal of Personality and Social Psychology*, N.81.
11. Broom, L., Broom, D., H., Bonjean, Ch., M. (1992). Sociologija. Kaunas: Litera Universitatis Vytaii Magnus.
12. Browne, D., R., Firestone, CH., M., Mickievich, E., (1998). RTV žinios ir mažumos. Vilnius.
13. Bruner, J., S., (1966). Toward a theory of instruction. Cambrige: Harward University Press.
14. Bruner, J.S. (1990). Acts of Meaning. Cambridge, MA: Harvard University Press.
15. Buchingam, D. (2001). Media education: A global strategy for development. Policy Oaoer Prepared for UNESCO.
16. Buchingam, D. (2003). Media Education: Literacy, Learning and Contemporary Culture. Cambridge, UK: Polity Press.
17. Buckingham, D. (1990). Watching Media Learning. London: Falmer Press.
18. Buckingham, D. (1991). Teaching about Media. In: Lusted, D. (Ed.) The Media Studies book. London – New York: Routledge.
19. Burn, A., Durran, J. (2007). Media Literacy in Schools. Practice, Production and Progresion. London: Paul Chapman Publishing.
20. Bushman, B., J., Anderson, C., A. (2001). Media violence and the American public: Scientific facts versus media misinformation. *American Psychologist*.
21. Buttner, Ch., (1998). Gyvename su agresyviais vaikais. Vilnius: Presvika.
22. Cacioppo, J., T., Petty, R., E., Heinstein, J., A., and Jarvis, W., B., G. (1996). Dispositional differences in cognitive motivation: The life and time of individuals varying in need for cognition. *Psychological Bulletin*, N.119, p.197-253.
23. Croteau, D., Hoynes, W., (2000). Media /Society: Industrines, Images, and Audiences. Thousand Oaks: Pine Forge Press.
24. Eagly, A., H., and Chaiken, S. (1993). The psychology of altitudes. San Diego, CA: Harcourt Brace Jovanovich.
25. Fedorov, A. (2008). On Media Education. Moscow: ICOS UNESCO.
26. Fiske, J., (1998). Įvadas į komunikacijos studijas. Vilnius: Baltos lankos.
27. Furst, M., (1998). Psichologija. Vilnius: Lumen leidykla.
28. Furst, M., Trinksas, J., (1995). Filosofija. Vilnius: Lumen.
29. Giddens, A., (2000). Modernybė ir asmenybės tapatumas. Vilnius: Pradai.
30. Giddens, A., (2005). Sociologija. Kaunas: UAB Poligrafija ir informatika.
31. Hart, A. (1997). Media Education in the Global Village. Southampton: Media Education Centre.
32. Hart, A. (1998). Teaching the Media International Perspectives. London: Lawrence Erlbaum Associates Publishers.
33. Hart, H., L., (1997). Teisės samprata. Vilnius: Pradai.
34. Jackūnas, Ž., (2008). Patyrimas, patirtis ir supratimas. Prieiga per internetą: <<http://www.litlogos.lt/L56/logos_56_020_028psl.pdf
35. Jameson, F. (2002). Kultūros posūkis. Rinktiniai darbai apie postmodernizmą (1983-1990). Vilnius: Lietuvos rašytojų sąjungos leidykla.
36. Jary, D., Jary, J., (1991). Collins Dictionary of Sociology. Harper Collins Publishers.
37. Johnson, L., L. (2001). Media. Education and Change. New York: Peter Lang.
38. Jovaiša, L., (2007). Enciklopedinis edukologijos žodynas. Vilnius: Gimtasis žodis.
39. Juraitė, K., (2003). Žiniasklaidos sociologija. Str. Iš Sociologija (sud. Leonavičius, V.), Kaunas: VDU.
40. Kavolis, V., (1996). Kultūros dirbtuvė. Vilnius: Baltos lankos.
41. Kellner, D. (1999). Media Literacies and Critical Pedagogy in a Multicultural Society (on line publication: www.gseis.ulca.edu/courses/ed253a/newDK/medlit.htm).
42. Krosnick, J., A., and Alwin, D., F. (1989). Aging and susceptibility to attitude change. *Journal of Personality and Social Psychology*, N.57, p. 416-425.
43. Kubey, R. (1997). Media Literacy in the Information Age. New Brunswick (U.S.A.) and London (UK): Transaction Publishers.
44. Kultūros vadyba. Profesionalaus meno teorija ir praktika. (2004). Sudarytojai: Rauhe, H., Demmer Ch. Vilnius. Tyto alba.
45. Lowery, S., DeFleur, M. (1995). Media Effects. USA. White Plains: Logman Publishers.
46. Masterman, L. (1980). Teaching about Television. London: Macmillan.
47. Masterman, L. (1988). Teaching the Media. London: Comedia Press.
48. Masterman, L. (1997). A Rational for Media Education // Media Literacy in the Information Age. New Brinswick (U.S.A.) and London (UK): Transaction Publishers.
49. McQuail, D., (1994) Mass Communication Theory. London, Thousand Oaks, New Delhi: Sage publication
50. McQuail, D., (1991). Mass Communications Theory. An Introduction. 2 ed. London.
51. Meadas, G., H., (1998). „Savimonė (Self)“ Sociologija, Mintis ir veiksmas Nr. 2.
52. Media Education (1996). In: Russian Pedagogical Encyclopedia. Vol.1. Moscow: Big Russian Encyclopedia.

53. Media education.(1984). Paris: UNESCO.
54. Meredith, K., S.; Stule J., L.; Temple, Ch.; Walter, S. (1997-1998). Kritinio mąstymo ugdymas skaitant ir rašant. Vadovai. T.1-2.
55. Myers, D., G., (2000). Psichologija. Vilnius: Poligrafija ir informatika.
56. Myers, D., G. (2008). Socialinė psichologija. Kaunas. UAB Poligrafija ir informatika.
57. Murray, J.P., Lannborg, B. (1985). Violence on TV: What do children learn? What can parents do? Washington, DC: American Psychological Association.
58. Neill, A., S. (1970). Summerhill: A radical approach to child reading. New York. Hart.
59. Noddings, N.(1995). Philosophy of Education. Westview Press.
60. Ozmon, H., Craver, S. (1996). Filosofiniai ugdymo pagrindai. Vilnius. Leidybos centras.
61. Pečiulis, Ž. (2004). Efektyvi komunikacija. Praktinis vadovas. Vilnius. Versus aureus.
62. Petty, G., (2006). Šiuolaikinis mokymas: praktinis vadovas. Vilnius: Tyto alba.
63. Petty, R., E., and Wegener, D., T. (1998). Attitude change: Multiple roles for persuasion variables. In Gilbert, D., Fiske, S., and Lindzey, G. (eds). New York: McGraw-Hill.
64. Postman, N., (1985). Amusing ourselves to Death. New York: Penguin Books.
65. Potter, W., J., (1999). On Media Violence. Thousand Oaks, CA- London: Sage Publication.
66. Potter, W., J., (2005). Media literacy third Edition. London:Sage.
67. Psichologijos žodynas (1993). Vilnius: Mokslo ir enciklopedijų leidykla.
68. Sirtautienė, D., (2003). Masinės komunikacijos teorija. Klaipėda: Klaipėdos universiteto leidykla.
69. Tyner, K. (1998). Literacy in the Digital World. Teaching and Learning in the Age of Information. Mahwan, NY: Lawrence Erlbaum-Associates.
70. Urbonas, V., (2000). Žurnalistikos pagrindai. Klaipėda: KU leidykla.
71. Valiulis, S., (2005). *Vaiko teisės ir interesai šių dienų kine ir televizijoje. Konferencijos medžiaga* [interaktyvus, žiūrėta 2006 03 10]. Prieiga per internetą; <[http:// vaikams.lrs.lt/konferencijos \(05-06-08\) Konferencijos LRS pranesimai.pdf](http://vaikams.lrs.lt/konferencijos%20(05-06-08)%20Konferencijos%20LRS%20pranesimai.pdf)>KONFERENCIJA.>Valstybės žinios (2002) Nr. 91-3890. Aktuali redakcija nuo 2006 12 05.Lietuvos Respublikos Nepilnamečių apsaugos nuo neigiamo viešosios informacijos poveikio įstatymas.
72. Zlataravičienė, A., Mikalopaitė, D., Buzaitytė-Kašalynienė, J., Daubaraitė, R., Gabrieliūtė, V. (2006). Patyrimo pedagogika ir jos taikymas. Praktinis vadovas jaunimo darbuotojams. Vilnius. UAB“Baltijos kopija“.
73. Бондаренко, Е., А., (2000). Медиобразование как фактор реализации стандартов в образовательной области << Общество – знание >> // На пути к 12 – летию школе: сборник научных трудов.- М.: ИОСОРАО.
74. Зазнобина, А., С., (1999). Медиобразование. Prieiga prie interneto: :<<<http://www.mediaeducation.ru>.
75. Назаров, М., М., (2002). Массовая коммуникация в современном мире. Москва.
76. Основные теории коммуникации (ред.проф.Василика М.А.) (2003). Москва: Гардарики.
77. Шариков, А., В.,(1990) Медия – образование: мировой и отечественный опыт. Москва.