AXIOCENTRIC MEDIA EDUCATION AS A STRATEGY FOR THE CULTIVATION OF MEDIA RECIPIENTS

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Abstract

Strengthening the awareness of young people about media products as the means of shaping the axiological-ethical and moral component of personality and developing their ability to assess media by quality with which they fulfil the given task, appears to be the core approach to media education as a deliberate teaching and learning of young people to critically, value-selectively and responsibly receive and make use of media. The focus of this paper is to define the essence of axiocentric media education as a specific type of teaching and learning about media the core of which is the system of universal ethical and moral values of the European civilization proceeding from the heritage of Antiquity and Christianity. At the same time we define the transmission algorithm of the specified values by the recipients of the educational situation in terms of educational objectives fulfilment.

1. Introduction

In connection with the need to create socially effective mechanisms to help regulate formative media effects on individual personality in conformity with his/her personal contribution, on the educational institutions (schools, informal educational institutions, family) levels in national systems of education, creation of *media education programs* is being encouraged. In specialized terminology we encounter different approaches regarding how to deal with the conception and main goals of media education as a premeditated and pedagogically (in a school and out-of-school environments) regulated "process of teaching and learning about media" [1]. It is a targeted educational process of transforming different personality traits, preferably of children and young people, on cooperation with the media inducing changes in their personality structures.

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The theoretical specifications of intended results of pedagogical endeavours within the scope of media education include, in a cumulative or separate way*, three basic groups of operational education objectives,* which correspond to the development of cognitive, affective, volitional and conative potentials of a young person. According to Masterman: "Media education should aim to increase students` understanding of how the media work, how they produce meaning, how they are organized, how they go about the business of constructing reality, and how that 'reality' is understood by those who receive it. And that word 'understanding' with its emphasis upon the development of a critical intelligence in relation to media will need to be given a centrality." [2] The above mentioned educational goal conveys the need to: (1) *Get familiar with media, a* prerequisite of which is to acquire a certain degree of knowledge-based structure with regard to media, the organizational, economic, political, technological and other conditions of their operating in a wider social context, as well as applied diverse production and expressive procedures during the media content creation. In the process of becoming familiar with and understanding media, a significant role is being played by (2) *media evaluation,* which means the development of *reflexively evaluative skills of* acquired internal and external criteria. A child or a young *an individual* to critically assess media according to his/her person should be able to detect the potential manipulative effects of media, to distinguish values and qualities, to be well informed about value systems or models mediated by the media as well as to make autonomous, deliberate decisions when selecting media products. These are the specific axiocentric aims which include learning and applying specific evaluation procedures and require gradual and long-time development of the individuals` personality traits (their attitudes, socio-affective qualities, motivation and interest preferences, value orientations, intention and character). They are educational aims which include the development of cognitive, but also *emotional and volitional personality traits,* in such a way creating specific group of educational objectives.

According to Dahl, another important goal of media education is: "the strengthening of pupils` ability to express themselves through different media" [3], by which he emphasizes the need of (3) *communication by means of media,* or the development of media communication and productive skills which means the development of higher cognitive, and *sensory and motor personal skills.* At the same time, individual groups of educational aims that express the need to develop a multi-layer skill, so-called *media competency of an individual,* represent the individual domains and types of active teaching and learning about media (or media education), specified as: gnoseo-centric teaching and learning about media - cognitive learning about media, axio-centric teaching and learning about media - learning about media by evaluation and experience, semio-centric teaching and learning about media - learning about media by communication, praxis-centred teaching and learning about media - learning about media by action [4]. This typology reflects the intention to define multi-layer processes and results of teaching and learning about media, or rather media education. In

the process of this specification we applied the theory of action teaching and learning domains, or four types of multilaterally developing teaching, specified by Švec, which defines teaching as a systematically motivated, facilitated, supported and directed process of desired developmental changes in personal cognitive, evaluative, communicative and transformative activities of the individuals or groups [5]. This approach corresponds to the philosophical concept of teaching and learning, reflecting the widest meaning of education: to learn how to be – live and act deliberately, i.e. cognize, act, evaluate, communicate and understand each other [6]. In practical application, the outcome of media education as a teaching process is a competent individual who is well informed and who is capable of critical evaluation, selecting media contents according to the criteria. He/she is a responsible and active media user within his/her life activities during which he/she is exposed to media contact.

The core activity here is the need to develop the human ability to take a *qualitatively discriminative stand on media.* That evolves from the individual`s formative foundation of the media environment as well as from the need to recognize and regulate educational effects of media, mainly on a child`s and young person`s character. Media have a strong influence on the process of creating and interiorizing social models, on the person`s values, symbols, the ways of thinking and experiencing life, the needs, behaviour, all in all, on his/her quality of life. Media can represent the means of positive support of the child`s and young person`s quality of life cultivation, or it can be the tool that disrupts, or even holds back the positive development of an individual. Media enable people to access the true knowledge of reality, they mediate positive models and ideas of how to plan their lives and how to put their plans into practice, all in a meaningful way. Media influence self-recognition and the process of young person`s identification in a positive way; they facilitate a person`s self-realization by becoming effective tools of communication with the environment and an expression of his/her creativity. However, media can also become the tool of spreading negative phenomena (sexualization of media content, inadequate interference with human dignity, examples of behaviour that is on the border or beyond the borders of socially acceptable ethical and moral codes of conduct, or they devalue the meanings of different kinds of values). In this sense, Šebesta specifies a positive way of defining media education objectives that in a school environment consists in guiding and instructing pupils how to *utilize all media facilities to enhance their own personal development.* On the other hand, a negative formulation of media education goals *expresses the need to successfully protect oneself against the media pressure,* provided that a person is capable of analyzing media statements, critically evaluating them, becoming well informed about media offers and taking a sophisticated stand on them [7].

In connection with the media education goals, Sulik emphasizes the need to develop the skill of "critical interpretation feedback that is reinforced by readiness to define the value and style level of media production; the approach should be positive, but with reserve, sceptical, even disapproving" [8].

The combination of both evaluation systems [9], which is also included in the Slovak concept of formal media education [*Štátny vzdelávací program pre 2. stupeň základnej školy v SR. ISCED 2- nižšie sekundárne vzdelávanie*, online at http://www.statpedu.sk/documents//16/vzdelavacie_programy/statny_vzdelavaci _program/isced2_jun30.pdf], seems to be optimal. As we have already mentioned, media have significant, potentially as well as realistically positive, but also negative influence on an individual, who is a media recipient as well as their user. When developing the active, discriminating approach to media, it is necessary to sensitize oneself to positive and negative media aspects, mainly in relationship to one`s own personality to the effect that it will strengthen the cultivation effect, at the same time preventing degrading media effect on one`s character. The goal of media education can be therefore defined as follows: "to concentrate pedagogical efforts on the formation of children`s and young people`s skills to critically (in a qualitatively discriminative way) assess mediated messages, to detect all that is valuable, positively affecting their personality and professional growth, but also to become aware of negative media effects, specifically on their own character, and to try to eliminate it by their responsible approach" [10]. The aforesaid way of qualitatively discriminative definition of media education goals is based on its perception as an axiocentric media education, or rather axiocentric teaching and learning about media.

2. The basic of axiocentric media education as an axiocentric teaching and learning about media

The goal of education: to shape individual's reflexively assessing skill, focusing on the media value aspect – as a result of media education process- is an integral part of several theoretical concepts. To the list of the above mentioned authors, we can add more names [11, 12]. However, in theoretical concepts, we can still find no definition of the subject educational goal as an output of a specific educational process of the distinctive kind. It is our understanding that *axiocentric media education* represents, in accordance with the above mentioned concept of the individual types of teaching and learning, a specific type of teaching and learning process, named as *axiocentric media teaching and learning*. It is 'centred' on 'values' and 'evaluation' in relationship to the media and their products. The terms are derived from the basis of the concept: 'centric' is derived from Greek word *kentron* = the centre. Greek words *άξία* = value, *άξίos* = respected, estimated, valuable; thus axiology is a philosophical science about values and evaluation.

For defining and understanding this kind of teaching it is crucial to perceive the concept of *value*. By its definition, it is a multi-meaning term. It is evident that its variation will depend on the approach of individual scientific disciplines to defining its content (philosophical, ethical, psychological, sociological, etc.), as well as its variable perception within individual scientific disciplines (in axiological meaning it is, for instance, dependent upon the relevant axiological concept, specialization or school). Comprehension

differences and typologization of values can also influence the perception of the value media education substance. At the same time, the content determination and concept apprehension are complicated by its ambiguous take in the context of contemporary post-modern society with 'uncertain values', typical 'value crisis' disputes related to 'values', or rather 'basic values'. Post-modernism, with its rejection of normativeness, negates the existence of 'objective values' [13] and possibility to define 'the nature' of values. This fact rules out 'congruence of values' with unequal and ambiguous value meaning.

Although different value typologizations are legitimate in connection with the need to cultivate media recipients, we should focus on understanding values in the ethical and moral dimension, primarily as *a moral norm* (value class of moral goodness). It is in agreement with perception of value education as such- by which we predominantly mean development of *moral virtues and moral responsibilities* or also *moral competence* [14]. Focusing on the ethic 'perception' of value, or rather emphasizing the need to develop ethical or moral values, especially in media education, enables us to embrace the nature of the axiological reality of man. According to Fritz Joachim von Rintelen, "in an ethical value we find a perfect expression of what can be a human soul. This also explains why axiological problems are at times almost specifically linked with ethical virtues" [15]. The most important human needs, with respect to the quality of life and happiness, are to develop one`s own, potential moral qualities, to become a morally good person, to acquire a good character – which in classical philosophy means 'to live well' and 'to do well' [16]. Human character is a real human value, and as a centre of personality, it 'determines' a person`s moral level and his/her professed values. It is an organic unity, a combination of personality traits, while a person`s axiological moral structure is basically represented by embodied 'moral values', in other words virtues, expressed in actions. Virtues are a constitutive element of a person`s moral existence in his/her individual and social dimension and they are decisive moral qualities of a character [17]. Virtues, perceived as *panhuman universal moral values,* or rather ethical categories, were essential parts of ethical systems, development of the theory of morality, and moral education as far back as in ancient and Christian cultures. Philosophical and ethical works of Socrates, Plato, Aristotle, Aurelius Augustine and Thomas Aquinas represent elaborate teaching about virtues, their structure, an axiological ordering in hierarchy as well as a detailed process of their acquirement and development [18]. They constitute a cultural heritage, or intellectual and cultural context of our Western civilization (culture).

The aforesaid concepts include:

a) *the development of the so-called natural virtues of a man,* the basic elements of which are so-called *cardinal virtues* (Thomas Aquinas, who proceeded and developed the Aristotelian concept, saw them as: prudence (*prudentia),* justice (*iustitia),* fortitude (*fortitude),* gentleness (*temperantia)* [19] and the derived ones (like truthfulness, self-control, restraint, temperance, timidity, generosity, benevolence, honesty, mercy, patience, decency, etc.),

b) *the development of supernatural virtues* (faith, hope and love) bestowed on man by God. According to Christian philosophers and theologians they are the essential Christian virtues. The above mentioned three, as well as other moral virtues that guide man towards his/her blessedness as a natural life`s objective and social well being, find their improvement in the context of Christian morality, defining the system of moral norms which in their turn are focused on improvement of innate gifts and talents, at the same time accentuating a higher spiritual dimension and the last objective of human reality in harmony with nature of the man as a biological, intellectual and spiritual being.

Especially the concept of Christian love in its practical expressions (do no harm, feel solidarity with other people, be generous, or other noble sentiments and forms of pro-social behaviour – like forgiveness) is, even in present time (just like in the time of its origination) a 'revolutionary' one, and is fundamentally related to the quality of human life; just because it is in contrast to the concept of consumerism applying hedonistic and egoistic principles, or post-moralistic hedonistic or egoistic criteria ethics. Now, in the time of social 'value crisis', virtues are becoming important and appreciated again, in pursuit of their revival or rehabilitation [20]. Obtaining these character values proves to be a requirement for the reaching of personal and social well being.

These schematic themes which require further elaboration are crucial for the perception of axiocentric media education; turning towards media as a tool for the development of the axio-ethical and moral facet of human being becomes essential. In the pursuit of this, it is important to teach and learn how to *perceive (become aware of)* the media as a tool which is capable of forming human character in a positive way; at the same time to teach and learn how to *assess* media as a tool which facilitates, or prevents the process of *good human character* formation. These are the grounds of the critical approach of an individual to the media message that has to be also responsible. Selective use of media [21] should be the anticipated outcome of qualitatively discriminative approach to media content, mainly from the point of view of positive or negative influence on the personality. *The right exercise of freedom when selecting media contents* is a prerequisite for *a responsible selection* of quality media products as a subject of reception; this is how an individual changes from *a* herd *mentality* into *an enlightened consumer* [22].

Children and young people have to be guided, so that they turn their attention to high quality media contents, which implies that they preferably use the ones that (potentially or really) bring benefits to them - in accordance with their positive personality development (with emphasis on ethical and moral aspect development, but in a broader sense on a complete personality benefit), doing it freely, using their discretion. At the same time they have to understand and accept that they will fully use their free choice when they decide for high quality media contents, the messages of which are in harmony with basic social values, especially truth, good, beauty- which means with their own goodness [23].

In axiological perceived media education, the ideals of ethical and media education are combined in a unit – in which the spiritually moral cultivation (refinement) of a child and young person is targeted and achieved. Ethical education vision is the *vision of a morally mature man. "*This vision is not presented by ethical education as a set of abstract rules and ideas, but by means of models and patterns, either real or mediated (in literature, films…)" [24]

In such a way, the fundamental problem of media education is to address the quality of exemplification via media contents. What examples of good deeds and good life concepts are offered to media recipients in media messages to imitate? How media facilitate (by means of presenting models, development virtues and other character traits and personality qualities) to take a man to perfection? Within premeditated media teaching, the subjects should be guided towards conscious, critical reassessment of media patters, models, ways of behaviour, and that should consequently influence their conscious acceptance of rejection, or possibly formation of their positive or negative attitude.

The deciding factor in the development of free and at the same time responsible usage of media by children and youngsters is to form their *conscience.* Benedict XVI, in his message Children and the Media: A Challenge for Education, addressed on the occasion of the 41st World Day of Social Communications, emphasizes a parent`s right and duty "to ensure the prudent use of the media by training the conscience of their children to express sound and objective judgments which will then guide them in choosing or rejecting programmes available". The above stated approach can be accepted as a foundation for other forms of educational impact on the institutional levels of formal and informal education. Formation of intellectual judgments, children`s and youngsters` conscience in such a way that they are capable of discriminating between good quality and bad quality media contents requires preferential application of a *positive approach of children and youngsters to the media.* According to Benedict XVI, "Media education should be positive. Children exposed to what is aesthetically and morally excellent are helped to develop appreciation, prudence and the skills of discernment." [http://www.vatican.va/holy_father/benedict_xvi/messages/communications/doc uments/hf_ben-xvi_mes_20070124_41st-world-communications-day_en. html]

In proper interpretation of the statement, the children and young people should be taught to appreciate values, especially aesthetic and moral ones, in media contents. We should facilitate values transition within specific educational situations and support the process of their acquisition (interiorizing) so that the children can achieve the right judgment criteria for evaluating the quality of diverse media contents. It is essential to *select high quality media contents,* which will become the subject of learning related to: cognition, analysis, reflecting, evaluating and acquiring the values. This process also brings a possibility to *experience values* (affective dimension of the evaluating process). "The problem of a value acquirement is therefore a matter of creating sense of certain values, not only as an expression of awareness and realization, but also experience and identification with them." [25]. The aforesaid takes place during

affective and experience teaching/learning process during which activation didactical methods are applied.

3. Value transmission algorithm in the process of axiocentric media education

When defining the algorithm of value mediation and acquirement, in agreement with the goals of value media education, we will indicate the starting points, while the presented concept comprises of five basic levels of Krathwohl`s taxonomy of affective teaching goals: *Receiving, Responding, Valuing, Organization, Characterization by a value* (Krathwohl`s Taxonomy of Affective Learning) [26] which we adjust to specific needs and goals of axiocentric media education.

3.1. Receiving (perception) of the values presented by media

Prerequisite for desire values transmission is the acquisition of sensitivity to the existence of values (phenomena that represent value) in media contents. Children and young people are disposed to *accept* values (phenomena) and *pay special attention to them*, when they are *aware* of their values. Currently, the mentioned process is negatively influenced by the quality of media production that requires a person`s highly developed skill to *discover (reveal)* real values in media contents. The ability to recognize values in media contents becomes more difficult due to the fact that children and young people often do not have sufficient knowledge, or skills to differentiate between the values and their real meaning for man.

3.2. Responding to the values presented by media

The acquired 'alertness' for media presented values is the starting point for other skills development. They require a certain extent of personal engagement, the active observation during which the person is willing *to give consent and* create *a positive attitude to the presented values.* Children and young people have to be sufficiently motivated in order to be willing not only accept, but also interiorize desired values and subsequently be ready to comply with them. In the context of contemporary society, it is evident that young people have a passive attitude and an unwillingness to adapt certain moral values or virtues, which are often in contrast with their routine behaviour and life style that reflects mainly 'consumer' values. The willingness to respond in this connection covers also potential change of the user`s habits which is manifested as a willingness to focus (within his/her media consumption) on certain (valuable) types of media contents and avoid other ones; which eventually means that the media user takes responsibility for his/her media behaviour. Owing to this decision, a child or young person can experience a positive emotional response, like certain feeling of satisfaction or joy.

3.3. Valuing the values presented by media

On this level, a child or a young person is confident of the importance and significance of presented values, he/she appreciates them, takes a positive stand on them, is willing to identify with them and integrate them into his/her scale of values. Speaking of the active user`s behaviour, people prefer media contents with positive values. In this process, a very important role is played by the fact if, and to what extent is the meaning of given values *clarified* in accordance with their real meaning. This fact is a prerequisite of a person`s skill development as far as his/her ability to distinguish media contents is concerned- to understand when the way of value presentation corresponds to its true substance, and when its presentation is deformed, or when its meaning is manipulated. The quality of the above mentioned skill corresponds to the level of critical thinking development. In agreement with the preference of basic moral and other social values, it is crucial in the process of teaching to remove prejudices of ethical relativism, namely how impossible it is to insist on their 'general validity'; we have to base our teaching on the fact that the values are 'requested' by the 'universal' human nature which they are improving.

3.4. Organization (integration) of the values presented by media into a personality value system

On this level a person integrates the values presented by media directly into one`s own value system, into one`s scale of values. This calls for bringing the values into accord and creating a meaningful relationship among them. At present time, with the intention to reflect 'a value spirit' of post-modern society, media present plurality of diverse value orientations, which are very often contradictory in their substance and meaning. Children`s and young people`s exposure to high quality media contents in the process of pedagogically regulated education can be very helpful in finding missing orientation mechanisms in a maze of different media value systems and 'discovering' instructions for selecting clear, generally valid value criteria, or value principles of their life, which they can use to set their own scale of values.

3.5. Characterization by a value – integration of the values presented by media into a personal character structure

This level deals with the fact that values or value systems, acquired through media contents in the process of media education, integrate into the character of a child or a young person and become a part of their life philosophy. In reality it is manifested by the tendency to behave according to the role models presented by media, by taking the same or similar stands, or life philosophy. The interiorized attitude or behaviour is manifested rather consistently in typical life situations. Acquirement of desired values and their assimilation in personality structures as acquired permanent character traits and attitudes are not the

outcome of individual educational activities; it is more permanent, longer lasting a more complex educational impact. It is a set of educational effects, whereas formally or informally implemented media education is only one of the factors in combination with other kinds or types of 'education'. The decisive role is played by the overall quality of family values education of a child or a young person (also in relationship to media), the quality of educational influence of the environment in which a child or a young person moves (here we can mention the quality of co-shaping of his/her personality via peer groups) as well as a context of wider social and cultural influences. Media education, therefore, is not the most decisive factor of the character formation, but it can, as we have implied, significantly support it.

Awareness of certain values, or their acquisition in the form of criteria and assessment norms is the initial prerequisite for the evaluating process, which is regarded also as '*critical thinking operation*' [27]. Learning how to evaluate media contents therefore means also teaching children and young people how to distinguish different persuasive technologies presented by media, but also to exercise their critical thinking via different technologies [28]. It is therefore becoming a challenge for a contemporary pedagogical practice to design *axiological oriented target curricula of media education*, which will contain and also apply strategies of teaching how to deal with media critically, responsibly and in a value-selective way. Target curriculum of the media education for lower level of secondary education (5th-7th years of Elementary School) can be used as an example. It is used in the Slovak elementary schools, in a form of optional, facultative subjects and is designed as a penetration structure of hierarchical *knowledge* and hierarchical *cognitive functions* in the effect of two-dimensional (tabular) specification of classified (taxonomies) curriculum goals of a subject. Curriculum consists of three types of activity educational goals in a form of requested cognitive, affective and sensory-motoric learning activities: how to *become familiar with media, how to critically evaluate and how to take a value stand on media products, and media products creation.* Our curriculum was inspired by specification of literary knowledge and cognitive teaching activities focused on the teaching creative writing skills (adapted by J.J. Foley) [29, 30].

Table 1 represents an extract from the target curriculum of media education for the 6th grade of elementary schools. Vertical dimension represents the content of subject teaching in the grade. Horizontal dimension represents cognitive operations and processes of the given subject, included in six hierarchical categories of the didactical taxonomy of goals, teaching activities and test assignments; all according to Bloom`s taxonomy of cognitive objectives: *Remember, Understand, Apply, Analyze, Evaluate, Create* [31]. Especially the *Evaluate* category includes not only cognitive, but also the socio-affective dimension of required pupils` learning activities. At the same time, the program integrates the objectives of affective teaching, in axiological sense read as acquirement and interiorization of ethical and other socially accepted values, value attitudes creation, and reinforcement of the positive habits of the pupils` media usage.

Table 1. Target curriculum of Media Education for 6th grade of elementary schools.

Content	Teaching activities													
	Familiarizing with media and their products				*Critical Evaluation taking a value stand on media products*						*Media products creation*			
	A	B	C	D	E	F	G	H	I	J	K	L	M	N
Characteristic features of the film, compared to other media.											X	X	X	X
Mediated reality in relationship to the life reality.											X	X	X	X
Film reality														
Language of the film														
How a film is created and propagated?											X	X	X	X
Media and fictitious violence														
Elements of violence											X	X	X	X
Film character, TV personality – my role model and idol											X	X	X	X
Film critic														
Advertising around us														
My experience with advertising.														
We are making a film														

Dimension of *critical evaluation and taking a critical stand on media products* in the curriculum is defined as a set of the following axiological educational objectives:

E - based on the criteria, critically assesses medially treated and rendered reality;

F - evaluates media contents and the process of their production and communication according to their ethical criteria and from the point of view of how they portray panhuman values;

G - adopts a positive stance on media products which provide positive value orientation for human life;

H - rejects media contents which contradict or devalue social and ethical rules of conduct and can have a negative and damaging effect on the development of a pupil's character;

I - discriminately uses media on the basis of preference of value contents and awareness of one`s own needs;

J - revises one`s relationship to media and change one`s habits of utilizing media;

X - in each individual box means that a given teaching activity (educational objective) is not relevant in that particular theme, due to its definition [32].

In the curriculum are included both - a set of learning texts for pupils, as well as didactic materials for teachers in which can be found concrete methodical forms how to develop required qualities of pupils in order to achieve teaching objectives.

A good example of tested pedagogical educational curriculum, aimed at the value education and evaluation through media, is a Spanish project, endorsed by the Spanish Ministry of Education - *Teenagers with Character (Adolescentes con Personalidad).* Its goal is to contribute to a young person`s character development through film education (forming basic human values by means of classical and contemporary film). The project is targeting three dimensions of a human being (self-knowledge, freedom and openness to others), as well as three areas of their development (digital, social and emotional). The project, resulting in a set of eight educational CD-ROM drives with film extracts and their analyses for pupils as well as a set of six methodical materials and tutorials for pedagogues and parents, was experimentally tried and tested, and is currently being used in Spanish schools as a part of civics and ethical-civics education on a secondary level [https://www.adolescentesconpersonalidad.net/].

In the realm of informal education in Slovakia, the project of *Media School (MeŠ)* has been successfully implemented. It was designed by the Laura organization, the association of young members of the Salesian Society. Aim of the project is in line with the reality of media. The media supply an extraordinary amount of useful information but this does not turn the media into an all knowing and wise god. Contrary, the media could become an instrument of manipulation, corruption and dehumanization, of alienation for the ontological man, the spiritual being, face of God saved by the universal sacrifice of the Cross of Christ [33]. It consists of courses which are intended for high school students. The project`s objective is to teach young people how to analyze and judge media contents as well as how to decode the messages presented by media in order to familiarize themselves with media production, create valuable media contents and interpret them via media in an appropriate way. Another role of the project is to shape the leaders of peer groups into multipliers of media education within local communities. Basic methods of this education are learning by doing and learning through living, practicing useful skills in workshops. The project's authors are aware of the fact that media skills have to be followed by the students' competence to be empathic, appropriately and constructively present their emotions and values (love, family, friendship…), in a pro-social and altruistic way, being sensitive to other people`s opinions and attitudes. Therefore, the emphasis is put on the importance of making sure that the message which the participants will communicate, have a positive educational value. The objective here is to motivate the students to present positive values like respect for life, family and the human being.

The Salesian community is a good example of active participation of church institutions in value media education realization. Another project of the above mentioned institution is the *FestiClip*, a festival of seven-minute-long amateur films that has been held in Belgium and France for eight years. The

film-makers are young people from fifteen to twenty years old. One of the main conditions of the festival participation is that each of the competing films has to contain an educational message. The most frequently appearing topics are: family conflicts, relationships between young people, situations from school environment (transfers, classmates` non-acceptance) alcohol, drugs. Film messages, besides other things, reinforce the values of family, acceptance, love, truth and forgiveness. In such a way, video production becomes a pedagogical tool, by means of which the Salesians reinforce the values of young amateur film makers. One of the festival`s objectives is to initiate the discussion of attendees about the topics projected in individual films. In a festival jury, therefore, besides professionals from film industry are also included a pedagogue, a psychologist and a priest [*Festi Clip*, online at http://www.donboscomedia.com/ FestiClip_13/reglement2013.html]. The aforesaid examples are the demonstration of practical realization of value media education within formal and informal educational systems.

4. Conclusions

Axiocentric media education is based on the joint formation of value systems, value aspects, volitional qualities, character traits, models of conduct or, as the case may be, gradual interiorization of preferably ethical and moral systems, but also other socio-cultural values and norms and the ways of experiencing and evaluating. As a specific type of education - through values targeting values (ethical norms or moral virtues) it restores their original meaning- to be the criterion of the quality of human`s life. Its mission lies in opening up children`s and young people`s ways to the desired, necessary values and to their motivation to walk the way towards their own perfection, with significant media assistance. It is unquestionable that this process, in today`s 'value unstable' society, is more than challenging. Its importance, however, is more significant because of it.

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