

Artículo de investigación

Value-Based Indifference of Media Technologies

«Ценностное Безразличие» Медийных Технологий

"Indiferencia de valor" de las tecnologías de los medios

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https://elibrary.ru/author_profile.asp?id=434930**Abstract**

The relevance of the present study is predetermined by the widespread political propaganda of new technologies in the digital environment. Analysis of the consequences of their application in journalism is an urgent task for humanities and social practice. Therefore, the article aims, firstly, to reveal the facts of inadequate display of social reality in the media space, secondly, to consider the problems of compliance of the social object and its reflection in the digital environment, and thirdly, to understand the media technologies in terms of their value context. Methods. The essence of the topical issue predetermined the reliance on the methodology of value-based analysis of journalism that allowed considering the impact of media technologies on the humanistic essence of human communication. The research object is the student community as a social and political media audience. In this context, an international research project was prepared and implemented. In the framework of this project, students from Poland, Russia, and Serbia were interviewed. In total, more than 2,000 questionnaires were processed. Results. The article substantiates the following provisions: media technology is the rationalization of the transfer of socially significant texts from the communicator to the mass audience; in terms of value, the effectiveness of technology is ambivalent; the modern media environment is characterized by the dissemination of fakes, and post-truths; media facts and media events have become derivatives of pseudo-social media practice; functional relationship, historically developed in world culture between the object and its reflection in

Аннотация

Актуальность исследования предопределена широким распространением в политической пропаганде новых технологий «цифровой среды». Анализ следствия их применения в журналистике – актуальная задача для гуманитарных наук и общественной практики. Поэтому статья направлена, во-первых, на раскрытие фактов неадекватного отображения социальной реальности в медийном пространстве, во-вторых, на рассмотрение проблем соответствия социального объекта и его отражения в «цифровой среде», в-третьих, на понимание медийных технологий в их ценностном выражении. Method: Смысл актуальной проблемы предопределил опору на методологию ценностного анализа журналистики, что позволяет рассмотреть воздействие медийных технологий на гуманистическую сущность коммуникации человека с человеком. Объект изучения – студенческая молодежь как аудитория общественно-политических медиа. В связи с чем был подготовлен и реализован Международный исследовательский проект, по программе которого опрашивались студенты Польши, России и Сербии – в общей сложности обработано более 2000 анкет. Выводы: В статье обоснованы следующие положения: медийные технологии – это рационализация передачи социально значимых текстов от коммуникатора к массовой аудитории; в ценностном отношении результативность технологий амбивалентна; современная медийная среда характеризуется

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artistic and journalistic creativity, is broken; practice is replaced by media shadow.

Conclusion. Materials presented in the article are of practical value for political functionaries and technologists, theorists of journalism, and mass media executives.

Keywords: Digital reality, journalism, media, media technologies, social networks, values.

распространением фейков, постправды; медиафакты, медиасобытия стали производными псевдосоциальной медийной практики; исторически сложившаяся в мировой культуре функциональная связь между объектом и его отражением в художественном и публицистическом творчестве нарушена; медийная «тень» подменяет практику. Improvements: Материалы статьи представляют собой практическую ценность для функционеров политики и политтехнологов, теоретиков журналистики и руководителей массмедиа.

Ключевые слова: Медиа, Сетевые сообщества, Журналистика, Медийные технологии, «Цифровая реальность», Ценности.

Resumen

La relevancia del presente estudio está predeterminada por la propaganda política generalizada de las nuevas tecnologías en el entorno digital. El análisis de las consecuencias de su aplicación en el periodismo es una tarea urgente para las humanidades y la práctica social. Por lo tanto, el artículo tiene como objetivo, en primer lugar, revelar los hechos de la visualización inadecuada de la realidad social en el espacio de los medios, en segundo lugar, considerar los problemas de cumplimiento del objeto social y su reflejo en el entorno digital, y en tercer lugar, comprender los medios tecnologías en términos de su contexto de valor. Métodos La esencia del tema de actualidad predeterminó la dependencia de la metodología del análisis del periodismo basado en el valor que permitió considerar el impacto de las tecnologías de los medios en la esencia humanista de la comunicación humana. El objeto de investigación es la comunidad estudiantil como audiencia de medios sociales y políticos. En este contexto, se preparó e implementó un proyecto de investigación internacional. En el marco de este proyecto, se entrevistó a estudiantes de Polonia, Rusia y Serbia. En total, se procesaron más de 2,000 cuestionarios. Resultados El artículo confirma las siguientes disposiciones: la tecnología de los medios es la racionalización de la transferencia de textos socialmente significativos del comunicador a la audiencia masiva; en términos de valor, la efectividad de la tecnología es ambivalente; El entorno de los medios modernos se caracteriza por la difusión de falsificaciones y verdades posteriores; los hechos y los eventos mediáticos se han convertido en derivados de la práctica pseudo-social de los medios; se rompe la relación funcional, desarrollada históricamente en la cultura mundial entre el objeto y su reflejo en la creatividad artística y periodística; la práctica es reemplazada por la sombra de los medios. Conclusión. Los materiales presentados en el artículo son de valor práctico para funcionarios políticos y tecnólogos, teóricos del periodismo y ejecutivos de medios de comunicación.

Palabras clave: Realidad digital, periodismo, medios, tecnologías de medios, redes sociales, valores.

Introduction

In the world of humanitarian interaction, the rapprochement with the pragmatics of public consciousness is supported by the expansion of digital media communication practices, in which the articulation of the society needs is carried out in an explicit or latent form. The new reality carries strata of media reflections of reality and the ways in which they interpret these reflections. At that, on the one hand, the ways of interpretation can, even more, distort the reality already distorted in the media, while on the other

hand, they can reveal the true essence of things. The latter is true if the digitized reality includes the imperative of culture. The only "culture with its understanding of the world complexity can help. Figures cannot be used to measure" (Piotrovsky, 2018, p. 3). This observation opens the perspective to assess the impact on the public consciousness from the powerful media technologies: fragmentation of public consciousness is enhanced as it is digitalized, and on the contrary, comes back to normal when

approaching social practices spirited by culture. "Cyberspace is a special dimension of reality, whose existence is determined by human consciousness, expressing itself through computer technology in an environment artificially created by computer programs" (Zabiyako, 2009, pp. 177-178). To date, there is an ability of media technologies bringing to heel the reality defined by human consciousness, defining its ideals and values.

The analysis of the value-based significance of media technologies for the public is a socially significant task of transdisciplinary scientific knowledge, and the fact that today "society has lost or is losing values, which is clearly manifested by prevalence of the way of life based on the principle of each for himself, (only emphasizes) the special relevance of the study of the value state of man and society" (Linguistics and axiology, 2011, p. 15). Reflection on this subject is diverse. It is characterized by a distinguished rational approach to understanding the phenomenon associated, on the one hand, with the phenomena of "fluid modernity" (the term coined by Z. Bauman), and on the other hand – by the recognition of a special role in the 21st century, the so-called mediality. "The real modernity is multidimensional and multiworld...

The modern world is the world of communications" (Vasilkova, 2012, pp. 57-58). Important changes occur in culture, and among them "transformation of media formats of displaying events and phenomena from slow and linear development to fast and instantaneous evolution" (Eriksen, 2001, p. 126). "The collapse of continuum thinking, which has grown out of the cult of progress and positivism of 19th century, gathers pace. This collapse has affected all areas – from natural science to the history of science and constructive creation..." (Drew, 2002, p. 63). And therefore, it is no coincidence that "the proportion of content that assumes linear, sequential perception, based on cause-and-effect relationships as a necessary element of understanding events and phenomena" is reduced. Qualitative changes with the transformation of media formats are associated with the emergence of digital environment, in which "new forms of invisible power and hidden control can be implemented" (Nazarov, 2018, pp. 60-62), which gave rise to "the development of forms of anti-social behavior in the network (trolling, griefing, i.e. online vandalism, and flame, i.e. war of words)" (Radina, 2018, p. 118). The emergence of new media technologies is no coincidence – "it was on the Internet that the problem of trust in knowledge arose in all its

acuteness. As a result, our culture has long abandoned the truth..." (Bolz, 2011, p. 38).

It can be argued that the level of culture in human development of the world lags behind the development of media technologies, which turned out to be a self-sufficient tool in the formation and decoding of images of time created in the public sphere.

Methods

Methods/modes of interpretation of reality are already present in the media texts and set by both a direct communicator and the whole set of social relations in society. And the fewer interpretation directives are noted by the audience of digital media communications, the greater is the impact of the media technologies used. "We live in an era of communication abundance" (Kin, 2015, pp. 55, 63), in a world, where mainly meet not with the facts and events themselves, but their reflection, i.e. media facts, and media events. And all social practices look media-based because the leading condition of carrying out any human activity is a human interaction based on mutual understanding, i.e. of communication" (Pozerky, 2012, p. 221).

Simulation and fake reality (Webster, 2004, pp. 341-343) cause in the media audience a sense of frustration, which can outgrow, and often outgrow into an aggressive readiness for social destruction. This provision formed the basis of the International research project "Communicative aggressions of the 21st century" (Saint Petersburg State University (SPBU), Russia, and Adam Mickiewicz University (AMU), Poznan, Poland). A fragment of the consciousness of the media audience represented by students was studied in the framework of this project. One and a half thousand respondents were interviewed in AMU (scientific supervisor Prof. W. Nowiak) and in SPBU (scientific supervisor Prof. V.A. Sidorov; 400 questionnaires). Later, colleagues from the University of Belgrade, Serbia joined the project (scientific supervisor Prof. V. Klayich; 300 questionnaires).

The data obtained in the study are multifaceted, which allows considering them in particular in the context of the impact of media technologies on the value-based perception of the world by the media audience and social networks of the digital environment. The project allowed revealing the involvement of media processes in the deployment of communicative aggression. The results of this project are all the more interesting

when taking into account that the students, who took part in the interview, being under the direct influence of the intellectual atmosphere of their universities and chosen future profession, were particularly attentive to the political and media processes.

Thus, students' judgments can be considered, with a share of assumptions, a qualified opinion, which does not exclude articulation by future journalists and political scientists of judgments typical for young people and the media audience in general. The research concept and its results were presented in articles (Sidorov, 2016), (Sidorov, Ivanyan, Kurushkin, Nigmatullina, 2016), (Sidorov, 2017), (Sidorov, 2016) and discussions at international conferences (conference "Culture and Russian society", 2015), (conference "Europa XXI wieku", 2017), (conference "Europa XXI wieku", 2018), (forum "Media in the modern world", 2018), (conference "Communicative aggression of the 21st century", 2017) in Poznan, St. Petersburg, Helsinki, and Belgrade. The data obtained in the project are considered here as an empirical base of the present study, derived from the general idea of the international research team.

In fact, journalism is social practices, the understanding of which requires a value-based approach, which is particularly significant. However, depending on the direction of communication, the interests and needs of the cognizing subject can be the root cause of simulation, forgery of reality for both the media of Others and the media of Self. Not only the message is simulated, but also the information interest of the subject of communication in general, while the value of the truth is lost. In this context, the question is raised about the correlation of reality and its shadow, i.e. an imaginary picture of the world.

The functional connections of the object and its reflection have long been considered in philosophical and artistic thought. One hundred and fifty years ago, in the story of H. Andersen, a disembodied shadow turned into a man, while crossing out from reality the man himself. In our days, the media reality seems to claim the right to gain flesh and blood. In many ways, therefore, the spiritual situation of the time is incredibly complicated: today the expanding media environment sets new formats to imaginary pictures of the world while changing the usual social differences in the structure of society. At that, it has become even more evident that the mass media exist not so much to inform but to instruct individuals how to interpret reality and

its media pictures.

In the new era of mega-circulations, "whatever the original may appear, it is able to multiply many times, giving rise to mysterious freedom of choice and destroying the ideological monopoly, sometimes aggravating it" (Nazarchuk, 2009, p. 15). The value of freedom of choice as a condition of democracy cannot be questioned, but the ability and possibility of the individual to see his choice where everything is clear to him is a matter of debate. Freedom of choice appears only in the case of awareness of the alternative – "for" or "against". It is known that people have to live in a world of alternatives, since this is the key to development, and if they are not found, this means that a possible alternative is deliberately hidden by someone: "the communication abundance, which seemed a harbinger of diversity, gives citizens mirrors so that they admire the reflection of their choice, limited to the blinders" (Kin, 2015, pp. 145, 156). In addition, any "illusion of freedom and diversity can be one of the ways to produce ideological hegemony" (Dake, 2013, p. 30). Illusions, especially political ones, are exactly a product of media technologies.

Freedom of choice cannot be realized without the correct display of reality, but distortions in the media picture of the world otherwise predetermine the value parameters of mass communications. Therefore, the situation of the time of change has put the truth of information and the freedom of its choice by the individual as the most important values of the 21st century. It is not by chance that contradictions between the real and the imaginary, freedom of choice and political management technologies of man have been concentrated in the media environment.

Due to a number of political conflicts, the civil self-standing of the individual is again at risk. Despite the fact that political conflicts are objective, they still cannot become a determining factor in the socialization of the individual, since a decisive ingredient is required. Such an ingredient was modern media technologies in the hands of the dominant actors of the information policy. But at the same time media technologies in their power and effectiveness turned out to be equal to those, who trigger them in the action, since in terms of their value they are indifferent to all the desired humanistic content of the media sphere, and therefore have already found themselves in the turbulent zone of the so-called communicative aggression. In this aspect, the study of media technologies has not yet begun. And in this article, the authors will outline some

approaches to the understanding of the new phenomenon of socio-political reality.

Discussion

Media technologies pose a rationalization of the socially significant texts distribution from the communicator to the mass audience in order to stimulate the mass audience behavior desired to communicator:

1. the media technologies serve the basis to provide the efficiency of propaganda function of mass communication actors;
2. the media technologies used in the digital environment destroy the traditional status difference between the subjects of mass communications – the communicator and the recipient permanently exchange roles that entail substantial changes in the circulating information: events turn into media events, social practices – into media practices;
3. the media technologies can be focused on the opposite principles in terms of their value, that is, they can be ambivalent in use; the real and the virtual depend in equal measure on the technological capabilities of the communicator and the mass consciousness dominants.

The technologies used in the information space are the key to understanding media facts, media events, that is, the media shadow of social practice. Exactly in this vein, the criterion of media is determined that can be "interpreted as the news and the communicative practice of development of routine life with ordinary experience and knowledge from various fields of culture. The event began to coexist with quasi-event, with staging events that simulate life. The facts became difficult or even impossible to verify" (Khorolsky, 2013, pp. 80, 88). Mediality reduces the sense of self-preservation of a person; the way of actions from the digital environment is easily transferred to real life, for what reason not everyone even is able to understand the fundamental difference between reality and mediality. And this, in particular, can explain the recent wave of suicides in the various countries among adolescents. However, excessive concentration on such a danger leads to

an exaggeration of the significance of the artistic images drawn in the mass media. For example, Russian cartoon "Masha and the Bear" excites the minds of analysts in the EU countries. A Member of the European Parliament Frank Proust suggested that a special commission should deal with the issues of defense of the cultural sphere in general, including cinema, theater, and ballet against the Russian impact (Dobrynin, 2018). At the same time, in Russia, they are concerned about the expansion of Western values in the mass media, and even offer to conduct an appropriate check in the Russian media (Proposed in the State Duma, 2019). Mediality, as a phenomenon of reflection of the world by public consciousness, is objective. That is why communicators perceive it as a tool to rationalize information activities. As a result, politicians are shifting their activities into the digital environment, in which not only large-scale propaganda actions are carried out, but also the policy itself. It has come to a precedent where one country declares a state of cyber warfare with another. For example, "the Minister of Defense of the Netherlands Ank Bijleveld declared that the Netherlands were in a state of cyberwar with Russia and that the Netherlands should get rid of naivety in cyberspace, and to take measures. She also recalled that because of the incident, the Dutch Defense Ministry decided to increase the budget for cyber operations" (Minister of Defense, 2018). So far, this is nothing more than an exotic action, but it is carried out in a continuum of holistic media technology that meets the task of the communicator, namely, "to put the opponent in a position, where it must respond to the target escalation of events in a certain way, losing its positions, tangible and intangible assets" (Pashentsev, 2014, p. 31). Thus, today, political conflicts are not so much reflected in the digital environment of communications as they are directly implemented in it.

As noted by US politician Ben Sasse, "The era of "crypto stovepiping" has started, which inspires confidence in the mass audience of viral audio and video recording, prepared by request of crypto elites and shadow structures". He recalls that "in December of 2017, an amateur programmer under the nickname DeepFakes was engaged in editing porn videos, replacing the faces of porn actresses with show business stars... Since then, digital technology has stepped far forward and become even more accessible. (So that) at a relatively low cost and relative simplicity, this technology has a monstrous disruptive potential" (Sasse, 2018).

The politician is concerned about the ease of access to the latest media distribution channels, with their limitless possibilities of duplicating deliberately false messages. His anxiety is related to the behavior of the part of the audience which uses willingly modern media technologies indifferently treating its value. But as practice shows, journalists, even those with a high reputation of their media, are involved in the use of value-indifferent media technologies.

Thus, the host of the popular BBC program, after the words of the interlocutor – the former chief of British military intelligence Admiral Alan West – that organizations, such as the movement "White Helmets" were not trustworthy, while the secret services of the United Kingdom could provide this or that information "under pressure", responded with a sharp attack: "Given that we are conducting an information war with Russia, don't you think that this may not be appropriate to speak publicly, given your status and your professional experience? Isn't there a danger that you're escalating the situation?" (Former First Sea Lord Admiral West, 2018).

This is how media actions demonstrate the triumph of technological rationalism: their orderly dynamics lead from throwing into the media of the fact (does not matter whether genuine or imaginary) to forcing the opposing party to enter into a debate with the communicator as a source of information. To force the opponent to refute something is exactly what in the perception of the mass audience means the opponent's forced confirmation of the authenticity of the fact thrown into the media environment, its legitimization in the public consciousness. In the mass media and online communities, the utilization of the imaginary content as genuine is carried out, a new quality of circulating information is developed, which from this moment is perceived by the recipient as an inevitable reality, which cannot be ignored and whose origin should not be thought of.

Czech ex-diplomat Jaromir Novotny convinces: "Do you know how the news is made? Some mediocre publication in Australia will say something terrible. Then the information will be reprinted by the main Australian media, and then – the world agencies. And when it comes to Reuters, the news will sweep the planet for three days and cannot be stopped". (Kotsianova, 2019) The technology of creating false news is known. The scientific community discusses ways of making so-called fake news (fakes). For all the controversy of the term, it has taken root in journalistic and political circles. Its frequent use

is noted in the speeches of the Director of the Information and Press Department of the Russian Foreign Ministry M. Zakharova, as well as in the Twitter comments of the US President D. Trump. Here is one of these texts: "A very good call was yesterday to Russian President Putin. Huge potential for good/excellent relations with Russia, despite what you read and see in the fake media)" (Trump said, 2019).

False messages are technologically becoming a self-evident element of the media landscape. The media audience is not only accustomed to their presence but exhibit activity in the creation/promotion of false information through the network information resources. Not only the habituation of the media audience to the value-negative concepts functioning in the media sphere should be noted, but also the indispensable appeal to them that has become a habit of the media content creators. So, on a television screen, a video quote in a message about the development of an event has replaced the verbal reference to its origin, became something of an element of the evidence base of the correspondent.

Video citation, as a kind of reminder of something, is caused by computer technology that emerged on the Internet, and which turned out to be the most suitable for the maintenance of propaganda campaigns in time. Thus, during the year on the First channel of TV (Russia), the leading information program *Vremya* (Time), starting from March 6, 2018, more than 380 times has returned to the messages, related to varying degrees to the poisoning of Sergei and Julia Skripal in Salisbury: the correspondents of the program reported the news about this event lasting over time, i.e. professionally performed their duties. But if one analyzes the used methods of presenting information, then the dominance of the new media technology is striking: almost all the stories on this topic repeat the footage of the first information message (the house of Sergei Skripal, experts in chemical protection, police, and fencing ribbons). Each time the repetition more and more intrusively turns into a concept that carries an aggressive beginning, namely, the denial of the values of good and humanity outside of the value content of the words of the correspondent. This means that media technology has become self-sufficient and leveling the intentions of the communicator. All this affects the negative attitude of the audience to the media itself.

Thus, according to the results of a survey conducted among the students of St. Petersburg

State University and Adam Mickiewicz University, it has been revealed that young people are wary of the media, seeing in this practice an aggressive origin. In this context, the participant of the joint Project Professor Piotr Pawełczyk (AMU) made an important remark about the phenomenon of post-truth: "The sense of self-worth of the deceived person sharpens. Discovering lies causes in the victim of misinformation internal contradiction – he wants and is afraid to learn the truth, since this is capable to destroy the comfortable picture of the world, in which the forces of evil that destroy the human values are "they", while "we" protect these values because we stand on the ground of the truth". No doubt that this is nothing more than a protective response of the audience, forced, on the one hand, to defend against the aggressive intentions of the media, and on the other hand, compelled by the very social practice to seek news from the same sources of information.

Conclusion

Currently, the mass media and the audience form a symbiotic relationship. Therefore, for the social network user, the reader/viewer of the media, the methods of interpreting reality are already laid directly in the media texts and set by the communicator. Hence the so-called fakes, post-truth, i.e. all, which objectively is an expression of dominance in the media environment of false messages, and a decrease in the proportion of the truthful media sources, is today successful. As a result, media facts, and media events become derivatives of pseudo-social media practices rather than the phenomena and events of the real social relations world.

Today, the functional connection between the object and its reflection in the artistic and journalistic creativity, which has historically developed in culture, is broken. The media shadow of the social world, even false, in the perception of the audience, begins to look like a real practice, while media technologies, which in principle cannot work without a person, his value goal-setting, begin to drive unmanaged information flows, thereby showing their ambivalence. And the ongoing media changes result in the alienation of the audience from the mass media. So, one can note the indifferent consumption of a wealth of information provided by the media and social networks. The audience does not show an excessive response to it, because the very social practice is forced to apply for news to information sources that have already been noticed in the dissemination of false information.

Surveys conducted in Poland, Russia, and Serbia revealed a critical attitude of respondents to the mass media. Students as bearers of different political views, however, believe that today the media are dominated by the aggressive presentation of information, while media aggressions, using the language of hatred and enmity, are transferring into the real relations in society. Moreover, the interpretation of the views of young people is ambivalent: their characteristic of aggressiveness of the mass media can be understood as a consequence of the casual observations of the respondents for the media space, or as the result of propaganda, that is, ideas inspired by the same mass media. The paradox is that today in the political mainstream, aggressiveness as a direct call to violence – spiritual and physical – is not observed, while its individual open manifestations are marginal, and fall out of the practice of quality press. However, it cannot be excluded that the articulation of destructions can be latent, directed by media technologies in addition to the will of the author: then the secret begins to affect the audience, while multiple appeals to the same assessment of the fact, event, and phenomenon are included in the public consciousness as an indisputable judgment.

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