

Media and Intercultural Dialogue: Between the Potential for Integration and Conflictual Challenges - A Critical Approach

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Abstract

This paper addresses the problematic issue of cultural plurality and diversity within the broad media environment, acknowledging that cultural media does not only reflect the media hegemonies occurring within a cultural environment or a single society. When cultural differences among its segments are sharp, it ultimately preserves social cohesion among its members, regardless of differing customs, traditions, or dialects. Cultural media takes on another form - internal - through communication exchanges among citizens themselves, as well as those who have interacted with other cultures at some point in their lives, such as immigrant communities with different cultural patterns or citizens born abroad. Alternatively, the effects of parallel education adopted by foreign communities and missions within the same country.

As for potential cultural impacts, they are expected to increase due to the entry of media derivatives into the cultural field in the future. This is because programs broadcasted through satellite stations may escape scrutiny, leading to a sustained and comprehensive invasion of electronic culture from a boundless space. Its problems lie in the unfiltered flow of information, the promotion of Western ideas, and the reinforcement of dependence on advanced countries.

Therefore, this article highlights the potential social impacts, as the use of satellite stations has brought about changes in some social relationships in light of a very important theory in media and communication sciences called the theory of cultural planting. Researchers expect that the clash of cultures will lead to creating social intellectual disturbances and instability in traditional social relationships, especially among third-world nations. We can say that these incoming media means have targeted, in their negative effects, those directed towards our

homelands, making our people passive, leaning towards surrender, and directing influence towards values, ideas, positions, tendencies, and creating desired effects in the behaviour of each individual. In addition, there are impacts at the level of education, as incoming broadcasts have become largely dominant in the movement of information, ideas, and values among peoples, which has become a concern for educational stakeholders.

Keywords: Media, Culture, Intercultural Dialogue, Integration, Conflict

Introduction

Most societies today witness a fierce or declared competition between the media and cultural systems, even though they often encompass each other. This competition has resulted in the emergence of serious contradictions in individuals' minds and ways of thinking. The cultural system of a society is based on its core values embodied in its tangible and intangible heritage, history, and identity markers. On the other hand, the media system relies on mass communication, which focuses on the new without reflecting deeply on its content, diverse topics without focusing on a specific specialization, and presenting entertaining programs that are easily understandable regardless of the stiffness of the styles or the triviality of the vocabulary. This demonstrates the contradiction between the cultural and media systems.

This contradiction has led to a kind of conflict in the relationship between cultural and media institutions, resulting in a clear disparity between knowledge-based academic culture and media culture promoted by media outlets based on excitement, advertising, and promoting individual consumerism. Despite the cultural diversity provided by cultural and media institutions, and despite the contradiction in their goals, purposes, means, and methods, there are areas of similarity and convergence between cultural and media institutions. Both are communication processes, both contribute to the socialization of individuals who spend a long period of their lives watching media or learning and studying in cultural institutions, with schools being the foremost among them.

With modern technological developments, the position of the cultural institution towards communication technology and media institutions has changed. Media and information technologies are now being used within the cultural process, and educators are employing multimedia and the international information network to prepare and deliver cultural and educational experiences to educated individuals. (Ahmed, 2004, p. 63).

The essence of the importance of this scientific paper lies in the fact that the problem of culture with the media does not lie in the impact of media on the youth as much as it is related to how the youth deal with what the media broadcasts. This emphasizes the role of media education in equipping individuals with the ability to choose and criticize, and giving them the skill of discernment and selection, leading to their balanced and comprehensive growth in all aspects of their personalities.

1. Media and the Philosophy of Change

1.1. The Philosophy of Media

Media, with its broad philosophy and advanced means, has become the most powerful tool of the era for preserving culture itself. Media is now capable of carrying all cultural content and disseminating it among various sectors of the public, reaching their consciousness and minds.

Communication has become a deliberate process, primarily involving individuals and communities acquiring information, knowledge, and completing the experiences of others and other groups, while simultaneously conveying their opinions and experiences to others. Communication channels are also capable of shaping trends, supporting content, and contributing to cultural predisposition by providing purposeful content, knowledge, works, and creations. (Aziz, 2004, p. 27) If intercultural communication surpasses mass communication and extends beyond the boundaries of nations and peoples, it either imposes its transmission. (Al-Hamid, 2004, p. 40).

2.1. Media and Its Impact on Social Issues

A. Print Journalism:

The importance of print journalism lies in its role as a daily and direct communication source with the public, aiming to convey news, opinions, and analysis while strengthening the connection between the newspaper and its audience. One of the advantages of print journalism is its cost-effective guidance, utilized by millions of readers for advice in their daily lives, such as nutrition, child rearing, and marital problems. Studies have found that newspapers typically attract those who are above average not only in education but also in their use of media, with a greater appeal to youth than the elderly and those living in urban areas rather than rural ones.

The reason people read newspapers is because they want to be informed and to feel reassured about their behaviour, ensuring it aligns with societal expectations of their roles. Moreover, newspapers provide an escape from boredom. Those without newspapers feel lost, as newspapers play a role in familiarizing people with the work of various institutions and departments, such as drug enforcement agencies or the educational and religious institutions' activities in awareness campaigns. They also feature seminars and discussions on various topics, including drugs, which raises awareness and reminds people of their dangers.

Today's journalism, by reporting on the arrest of drug trafficking gangs in an engaging manner, enhances the positive image of security agencies, encouraging citizens to cooperate. Additionally, prominently publishing news about the punishment of drug smugglers reinforces the idea of strong deterrence and reminds people of official procedures. (Salmon & Balsar, 1417 AH, p.114)

B. Local Radio:

Before considering the dissemination of culture (content or substance), it must be noted that culture as content cannot be separated from the vessel that carries it. Here, the vessel is the radio communication medium with the masses, determining the characteristics of its cultural programs in terms of the nature of culture and its democracy. Radio used to provide its services to all citizens, regardless of their tastes, inclinations, or occupations, making it necessary to diversify its programs according to its objectives.

- Media Programs.
- Promotion Programs.
- Educational Programs.

Radios derive their strength from being tools for dissemination and expression, a technological extension of language, words, and gestures. They do not intersect with other media such as books, newspapers, and television because humans always need a means to monitor their surroundings, be aware of the dangers around them, or understand the purpose available to them. Here, the medium (radio) appears as an effective tool in making decisions for the community and calling for the building of new aspirations for new things. Therefore, the following points emerge : (Hareb, 2003, p. 420)

1. Radios intentionally aim for simplification, vivid imagery, and realism.

2. They employ radio-directing techniques such as music and sound effects, utilizing new rhetorical applications.
3. Radio belongs to the family of auditory communication media, meaning it can transmit sounds carrying diverse, purposeful messages, including educational purposes.
4. Radios draw material for their programs from existing arts in society.
5. They draw their themes and forms from existing societal elements through the transfer of culture across other media such as books, magazines, newspapers, theater, and cinema, examples being radio dramas, radio talks, and relayed radio news.

Criteria for Radio Cultural Programs:

1. Aim to provide information by presenting a specific cultural topic in an acceptable auditory format.
2. Simplify topics so they remain at a high level while remaining comprehensible.
3. Utilize dramatic elements and attention-grabbing techniques.
4. Diversify the presentation of media material.

Radio can deliver targeted media messages to the audience through various production and directing methods, including narration, lectures, discussions, commentary, drama, or any other means.

Any radio program can employ production and directing techniques to attract attention and engage people, contributing to enlightenment by presenting challenges to the mind. It can also influence attitudes and emotions.

C - Satellite Channels: Their Potential Positive and Negative Effects

The presence of Arab satellite channels is often attributed to a desire to counteract or resist Western cultural dominance. However, careful examination and observation reveal that this direction was primarily driven by stimulating internal consumption desires, failing to meet the needs of local viewers. Surprisingly, many find themselves facing a cultural invasion from Arab satellite channels. The reasons for this are as follows : (Habib, 2003, p. 412)

1. The technological and informational capabilities of Arab countries (including Iraq) are weak, making local program production financially unfeasible due to high costs. Consequently, they resort to importing programs, especially entertainment shows, relying heavily on advertisements and sensational content.

The lack of production capacity and cultural dependence, exacerbated by the absence of vision, strategic planning, and a program production base that suits their communities and needs, results in broadcasting hours filled with imported programs from various sources that contradict the values and cultural standards of society.

D - Television:

Television transmits images and sound simultaneously through electrical signals, serving as an audiovisual means of communicating with the masses by broadcasting specific programs (Badawi, 1982, p. 422). The word "television" consists of two parts: "Tele," meaning distant, and "Vision," meaning sight. Together, they signify distant viewing, implying the ability to see events and the world through a device while remaining in one's place. (Al-Taie, 2002, p. 19)

Television is one of the most powerful media that emerged in the twentieth century, relying on images, sound, motion, and color in a presentation closer to reality. Studies and research indicate that television is the most effective media for transmitting television programs. (Hassan, 1999, p. 43)

Researchers point out that the widespread use of space communications is considered a significant turning point in the history of mass communication. The immense power of television today makes it more effective in both positive and negative aspects. The most prominent potential effects on Arab society due to exposure to incoming satellite channels can be identified as follows:

A - Intellectual Challenge: The influx of satellite channels introduces a new intellectual challenge to Arab society, unlike anything previously experienced, with a flood of information, ideas, and situations that diverge from the familiar. This influx may cause a seismic shift in thinking, prompting individuals to contemplate ideas more broadly, with the belief that new challenges will dissipate as they are confronted. (Hassan, 1987, p. 55)

B - Stimulating Open-mindedness: Incoming television channels allow Arab society to gain significant insight into the lifestyles of others. Numerous studies have concluded that understanding the circumstances of others, particularly those occupying higher intellectual and cultural positions, motivates society to examine itself critically or imagine itself in the position of others.

C - Development of Fascination: International advertising media have worked to spread fascination with the West in many countries worldwide, including the Arab world. Exposure to incoming satellite channels may further fuel this fascination. (Al-khateeb, 2004, p. 316)

D - Stirring Aspirations: Aspirations represent the collective desires of society. Many researchers have linked mass communication with aspirations, asserting that one of the primary effects of mass media is raising aspirations. Thus, incoming television channels are likely to contribute to the development of various aspirations, some of which may not align with national plans, and some may even contradict them entirely.

E - Cultural Changes: There are numerous factors contributing to cultural change, with communication being one of them. Exposure to satellite television channels may lead to changes in cultural characteristics and elements, altering the arrangement of those elements. Changes may manifest in various aspects such as arts, literature, people's conversations, clothing, and cuisine. (Salem and Saraya, 2003, p. 112)

F - Changes in Consumption Behaviour: It is likely that changes will occur in people's activities to satisfy their needs and in overall spending patterns on goods and services, as well as television materials that alert minds to many goods and services, not only evident in advertising but also in many other television materials.

I - Distraction from Reality: Television may lead the audience to become preoccupied with it and to turn away from reality or escape from it instead of facing it. On the other hand, exposure to television and preoccupation with its materials reduces opportunities for dialogue, discussion, and exchanging conversations within the family circle.

Satellite stations have numerous positive and negative effects in the Arab world. This includes potential effects on the communication level, where the reflections of the technological revolution in the field of communication have encompassed all stages of communication, leading to changes in working conditions, restructuring of production programs at all stages, and expanding coverage in terms of time and place (Suleiman, 1991, p. 82).

As for the potential effects on the cultural level, they will likely increase due to the entry of communication satellites into the cultural field in the future, as programs broadcasted through satellite stations may escape scrutiny. This could lead to the world being exposed to a sustained and comprehensive invasion of electronic culture coming from a limitless space,

with problems arising from the flow of unselected information, promotion of Western ideas, and reinforcement of domination and subordination to advanced countries.

Regarding potential effects on the social level, the use of satellite stations may lead to changes in some social relationships and is expected to create social disruption and instability in traditional social relationships, especially among third world populations. It can be said that these incoming satellite stations have targeted in their negative effects those directed towards our homelands, making our people passive, tilting towards surrender, influencing values, ideas, attitudes, and behaviours, and creating desired effects in the behaviour of each of them. In addition, there are impacts on the educational level as incoming broadcasts significantly dominate the movement of information, ideas, and values among peoples in a way that worries those concerned with educational affairs (Shahata, 1997, p. 218).

As for the drawbacks of satellite broadcasting and its negative effects:

- Influencing the beliefs and values of viewers, especially Islamic and Arab beliefs that can form the fundamental pillars upon which society is built.
- Influencing customs, traditions, and prevailing positive behavioural patterns in Arab societies.
- Increasing the power of cultural invasion directed by Western countries towards Arab society.
- Satellite broadcasting, with its multiple channels, takes up a significant portion of viewers' time, negatively affecting their performance of other duties, especially concerning family.
- There is an impact of watching satellite channel programs on the viewership of national television programs.

1. Spreading a culture of consumerism:

It is worth noting that satellite broadcasting will contribute to spreading a culture characterized by excessive consumption, through programs that promote a lavish consumption lifestyle.

2. Fostering admiration and fascination with Western civilization:

Admiration and fascination with Western civilization and society were not uncommon in non-Western societies before satellite broadcasting resumed its programs globally. However, the aim here is to foster admiration to the extent that individuals aspire towards the

West in everything it produces. This means that satellite broadcasting should portray Western life positively, inducing admiration among individuals. Naturally, this admiration is intended to lead individuals to form positive attitudes that favour Western life. (Al-Sawy and Sharaf, 1998, p. 92)

3. Attempting to weaken religious beliefs:

As long as individuals accept the idea that the West governs and manages the affairs of countries, and that the Western or American lifestyle is the suitable alternative to the prevailing lifestyle in Arab society, it is possible that there will be a departure from religious beliefs. These beliefs have not offered anything worthwhile throughout their adherence, but on the contrary, they have legitimized injustice and oppression in a way that suggests they are a divine test and a trial of patience. Beliefs of this nature justify the injustices of the oppressors and are not beliefs that individuals should adhere to. The most dangerous step in satellite broadcasting programs, if pursued in this manner, is that these programs can weaken religious beliefs, leading to a societal catastrophe, namely the abandonment of our religious beliefs. At that point, we will be or become a society without cultural specificity.

4. Spreading a sense of alienation:

Broadcast programs from space will aim to create a utopian world, or what is known as the ideal city, where all the necessities of free and generous life are available. Consequently, humans will enjoy freedom, liberating themselves from fear, and satisfying their psychological and social needs. The outcome will be that individuals in third world countries, including Arab societies, will find a wide gap between the environment they live in and the utopian world dreamt of in satellite broadcasting programs. This will spread a sense of alienation among individuals, making them feel distant from their society and not contributing to it, encouraging them to form a stereotypical image of it. Moreover, as long as individuals accept the idea of the alternative world (the utopian world), it is possible for them to accept the idea of integration into a world where global cultures merge into one culture, namely the culture of globalization.

5. Weakening family relationships:

The abundance and diversity of satellite broadcasting programs will lead members of the same family to spend many hours watching TV. Naturally, spending these hours watching television will reduce family interaction, consequently diminishing verbal interaction as well.

The danger lies in the absence of interaction among family members, which can lead to several problems, including overlooking the developmental issues of children. Therefore, parental involvement in these issues or understanding their underlying causes, while still in the developmental stage, may lead to finding some solutions. Prolonged viewing is inherently enjoyable but will eventually exhaust viewers, causing them to feel tired and fatigued. At that point, these individuals may find that the problems they face, whether related to their children or their household, are of minimal concern to them, and they do not take them seriously. Furthermore, watching television will distract parents and older children from verbal interaction with younger children who need verbal connection with adults to correct some of the errors in their speech. Consequently, reducing verbal interaction within the family will diminish the linguistic development of these young children who are in the process of forming their linguistic arsenal.

Additionally, the researcher found other effects such as:

- Attempting to weaken individual's loyalty to their nation.
- Attempting to weaken academic achievement.
- Attempting to teach helplessness.
- Attempting to undermine moral judgment.

3. The Role of Opinion Leaders in Communication Participation

Many researchers have emphasized that personal or direct communication from a credible source is more powerful than mass communication from an unreliable source based on its persuasive effectiveness, while many researchers have also pointed out the effective role of mass communication in stimulating and mobilizing the process of personal communication.

Communication literature indicates that communication planners create traditional expression tools as they carry an acceptable meaning and assist in adopting information. They provide daily events and cultural developments through simple symbolic tools such as stories, songs, and dances. (Samesim, 2008, p. 282)

Despite the rapid advancement in information technology and its forms, face-to-face communication and social interaction habits with electronic messages have not been eliminated or diminished. The importance of this is evident through the role played by opinion

leaders or intermediaries who interpret and convey the contents of communication through their personal characteristics and social traits.

Despite the importance of this type of communication, as revealed by recent research, this field is still neglected by researchers. The focus on collective communications has increased, making this field relatively new in growth and interest. (Awda, 1989, p. 112)

3.1. Media and Forms of Cultural Change and Influence

Forms of influence on other cultures are associated with concepts used in contemporary media literature such as:

- Cultural Invasion
- Cultural Domination
- Cultural Dependence

Cultural communication not only reflects the communicative hegemonies that occur within a cultural environment or within a single society, but also reflects all processes that facilitate interaction with other peoples to achieve specific political and economic objectives. When cultural differences between its sharp categories, ultimately maintaining social cohesion among its members regardless of differences in customs, traditions, or dialects, it also reflects all processes aimed at facilitating interaction with other peoples to achieve specific political and economic objectives.

Cultural communication takes another form - internal - through communication exchange processes among citizens of the same state, with those who have interacted with other cultures at some point in their lives, such as immigrant communities interacting with other cultural patterns, or citizens born abroad. Alternatively, the effects of parallel education adopted by foreign communities and missions within the same state.

2. A Brief Introduction to Culture and Cultural Education

The concept of culture refers to its social aspect, encompassing beliefs, thoughts, values, customs, traditions, symbols, preconceived notions, and emotional determinants that govern human behaviour and shape their interactions with others, as well as their various modes of expression. Indeed, the wisdom of God Almighty dictates that the cultures of peoples and nations differ: "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge." (Quran, Ar-Rum: 22)

However, despite these differences, God Almighty encourages all people to communicate and get to know one another: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Quran, Al-Hujurat: 13)

This positive interaction fosters understanding, cooperation, and mutual support for the greater good, ensuring the preservation of each nation's cultural specificity, maintaining peace, and sustaining a prosperous life. "And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds." (Quran, Al-Haj: 40) "And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do." (Quran, Al-Baqarah: 251)

The member states of UNESCO (the United Nations Educational, Scientific, and Cultural Organization) affirmed in the 31st session of the General Conference in 2001 that cultural diversity is one of the roots of development, comparable in importance to biological diversity for nature. On October 20, 2005, UNESCO approved the Convention on the Protection and Promotion of the Diversity of Cultural Expressions during its 33rd General Conference.

4. The Media System and Cultural Education: A Conflict or Integration Issue?

Undoubtedly, the relationship between culture and the media system remains a general societal issue and a field for specialized studies and research, given its direct relevance to society and life. Moreover, it has a direct impact on the educational process, not only within educational institutions but also across all educational entities, starting from families and ending with the broader community, which significantly contributes to the educational process.

Research institutions and educational entities, in particular, have been preoccupied with various activities related to this matter. Through conferences, seminars, studies, and dialogues, they have converged on the notion that the relationship between the two sides is neither purely integrative nor contradictory. Rather, it is influenced by various factors and reasons, which prevent it from being as integrative as it should be or as contradictory as it is

often described. It has become clear in many activities examining the nature of this relationship that there is a significant gap between the two parties.

Educators view the media as a powerful force in the educational process through the content broadcast by media outlets. The relationship between educators and media professionals has sometimes reached a point of contradiction or even advocacy for discontinuity. Many educators continue to warn about the effects of media on students and the educational process as a whole. (Asaidani, 2014, p. 332)

This establishes a rift in the relationship, with negative effects on students who quickly encounter media upon leaving educational institutions. They receive television broadcasts upon returning home and are drawn into online chat forums for extended periods. Subsequently, students return to their educational institutions the next day to face criticism and reprimands regarding media, leading to a sense of disillusionment that negatively affects their relationship with both parties, especially when educational perspectives prevail in shaping the image of media culture. The individual's behavior towards the media shifts from natural interaction to either absolute rejection of media content or complete immersion in it.

The absence of a balanced critical perspective often leads educators to view the media through a narrow lens, particularly focusing on satellite channels that lack regulatory controls over their media content. Sometimes, even channels known for balance and moderation in their programming lose this balance in some of their programs. The lack of balanced views in dealing with the media may push the younger generation towards extreme or deviant positions. (Bakhtel, 2015, p. 112)

Restoring the relationship to its natural state between educational institutions and media outlets will spare nations many social and intellectual problems. It will also serve society through programs that benefit and contribute to its development. Many experiments have been conducted in various countries to utilize media for specific educational purposes, with support from regional and international organizations. Thus, media has become a central focus in educational processes, employing new media and communication technologies as pedagogical tools to enhance the effectiveness of knowledge dissemination. Media outlets have become integral to education programs within schools.

The technological revolution in media and communication has led to a significant transformation in the relationship between education and media. Educational institutions are

now using new media and communication technologies as pedagogical tools to enhance the effectiveness of knowledge dissemination. Moreover, media outlets have become the focal point of education within school programs. (Asaidani, 2014, p. 365)

4. The Problem of Fascination with Media Effects

The problematic issue lies in the relationship between the two parties, as there is a state of fascination with the media and its effects. The rapid and growing development of media devices, along with the diversity of their content and the multiplicity of their media messages, has made them more accessible and influential to humans, especially since they employ various sensory stimuli, including auditory, visual, and perceptual elements. Additionally, the element of suspense makes media outlets more appealing and impactful.

However, it is noticeable that the nature of the era and the rapid changes imposed on the media have made the impact of these outlets short-lived. The media's influence on shaping public opinion is not as it was ten years ago, for example. The information, analysis, news, or even cultural content conveyed by the media rapidly changes not only because of its credibility but also due to the multitude of media outlets. A piece of news reported by one newspaper or magazine may be contradicted or refuted by another publication. Similarly, the analysis presented by one TV channel may be challenged by another. Only documentary information or verified news tends to be retained as immutable facts in the minds of media recipients. Thus, the influence of media culture, in general, is not static but rather variable.

In contrast, educational culture is slower in its impact but more stable and steadfast, especially since changes in the educational process naturally occur slowly over extended periods. This makes educational culture a more stable reference point for individuals, starting from their early educational stages and extending throughout their lives. Consequently, many students often question their teachers about the validity or accuracy of what they receive from the media. However, educational culture has limited sources, while the scope of media culture expands day by day, with its various forms and manifestations. (Al-Sawy and Sharaf, 1998, p. 95)

Conclusion:

Both the media and cultural systems have a tangible impact on shaping the desired changes in perspectives, concepts, educational applications, and societal values. However, few systems focus on providing media and cultural services at the educational and moral level,

despite their utmost importance in shaping human identity or reshaping the social nucleus. The present era is characterized by the density, rapid exacerbation, dissemination, and interplay of cultural elements, with their influence reaching a level that is challenging to match and follow. Nevertheless, the media system can assist educators in regulating these influences, guiding them, and crystallizing them within a framework that serves the intended goals.

One of the contemporary issues addressed by the media system is educating young people on understanding and appreciating matters, coexisting with others, grasping the requirements of the modern age, interacting with globalization, preparing youth to face current and unforeseen events, and equipping them with skills that enable them to confront challenges instead of succumbing to fear, isolation, rejection, or rationalization, or deflecting problems onto others. Media education also helps individuals understand their rights and duties, appreciate values such as consultation, sincerity, patriotism, proper belonging, respect for others, fair freedom, countering rumors and misinformation, and combating intellectual deviations and deviants through appropriate means.

Media education provides a significant opportunity to address the psychological, cultural, and social problems that students face in schools, such as cultural illiteracy, technological illiteracy, political illiteracy, as well as tensions arising from communication with others, lack of affinity, bias, and immersion in localism and others.

Media education plays a prominent role in imparting students with pure social culture, possessing skills such as criticism, evaluation, analysis, problem-solving, linking between things and variables, compositional skills, speaking, reading, and writing skills, social and cultural skills that help them in effective communication, enabling them to understand the cultural specifics in relation to generalities and other cultural variables.

Moreover, media education helps in forming a good role model for students in school, acquiring skills in rhetoric, presentation, dialogue, and appreciating achievements, tolerance, and patience, enhancing social and health concepts of paramount importance to them. Media education can be delivered in various forms and colors, using multiple mediums such as teachers, curricula, school radio, school newspapers, extracurricular activities, school exhibitions, concerts, festivals, and events organized by schools annually or periodically or as needed. In addition, various school arts are utilized, aiming to prepare students to be active

members of their society, possessing positive attitudes towards people, things, work, and production, actively participating in addressing environmental and societal problems, and capable of achieving the conditions of proper citizenship in all their actions and behaviours.

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