
RESEARCH ARTICLES

Markers of Language Tolerance of Journalists to People with Disabilities in Mass-Media.

Olga Polumysna

*PhD (philological sciences),
associate professor V.N. Karazin Kharkiv National University,
Kharkiv, Ukraine,*

<https://orcid.org/0000-0002-4289-0588>

Email: polumisna.olga@gmail.com

<https://doi.org/10.17721/CIMC.2023.34.42-57>

UDC 659.3:316.344.6:81'27

ABSTRACT

ARTICLE INFO

Received: 23 July 2023

Accepted: 05 December 2023

Published: 30 December 2023

KEYWORDS

journalist's language tolerance,
markers of language tolerance,
a person with disability

The study analyzed the markers of language tolerance of journalists when covering news about people with disabilities in the media. The concept of linguistic tolerance of a journalist is revealed as the ability to carry out professional activities correctly, refraining from labeling, baseless generalizations, insulting statements and accusations without sufficient arguments and facts. The linguistic tolerance of a journalist towards people with disabilities is summarized in five markers, using which journalists will not cause psychological and moral harm to the audience with disabilities. During the study, interviews were conducted with active journalists and people with disabilities. The analysis of our data showed that there is no clear coherence and understanding in the media environment of how to tolerantly and properly cover a person with disability in the media. There are also no commonly accepted language markers among journalists to use in order not to discriminate or offend people with special needs. An interview with a student with disability revealed that these individuals tend to withdraw into themselves, as they recognize that they may not fully align with the commonly accepted norms of society. In cases where journalists try to emphasize physical disabilities, a person with disability begins to realize that he or she is not like everyone else. The article shows that because of the stereotypes embedded in the media, it is difficult for people with disabilities to perceive themselves, since it is often about these people's tragic moments that are shown. The lack of speech tolerance leads to deterioration in the well-being of people with disabilities and their separation from society.

Citation: Polumysna, O. (2023). Markers of language tolerance of journalists to people with disabilities in mass-media. *Current Issues of Mass Communication*, 34, 42–57.

<https://doi.org/10.17721/CIMC.2023.34.42-57>

Copyright: © 2023 Olga Polumysna. This is an open-access article distributed under the terms of the **Creative Commons Attribution License (CC BY)**. The use, distribution or reproduction in other forums is permitted, provided the original author(s) or licensor are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.

АНОТАЦІЯ

У дослідженні проаналізовано маркери мовної толерантності журналістів при висвітленні новин про людей з інвалідністю в ЗМІ. Розкривається поняття мовної толерантності журналіста як здатності коректно здійснювати професійну діяльність, утримуючись від навішування ярликів, безпідставних узагальнень, образливих висловлювань і звинувачень без достатньої аргументації та фактів. Мовна толерантність журналіста до людей з обмеженими можливостями узагальнюється в п'яти маркерах, використовуючи які журналісти не завдають психологічної та моральної шкоди аудиторії з обмеженими можливостями. Під час дослідження були проведені інтерв'ю з активними журналістами та людьми з інвалідністю. Аналіз наших даних показав, що в медійному середовищі немає чіткої злагодженості та розуміння того, як толерантно та правильно висвітлювати людину з інвалідністю в ЗМІ. Також серед журналістів немає загальноприйнятих мовних маркерів, які б використовували, щоб не дискримінувати та не ображати людей з особливими потребами. Інтерв'ю зі студентом з обмеженими можливостями показало, що ці люди схильні замикатися в собі, оскільки вони усвідомлюють, що можуть не повністю відповідати загальноприйнятим нормам суспільства. У тих випадках, коли журналісти намагаються підкреслити фізичні вади, людина з інвалідністю починає усвідомлювати, що вона не така, як усі. У статті показано, що через стереотипи, закладені в медіа, людям з інвалідністю важко усвідомити себе, адже часто йдеться про трагічні моменти цих людей. Такий підхід відокремлює людину з інвалідністю від суспільства та створює бар'єр, який дуже важко подолати. Тому це дослідження спробує з'ясувати, чи існує прямий зв'язок між мовою журналіста та ставленням до людей з обмеженими можливостями в суспільстві. Відсутність мовної толерантності призводить до погіршення самопочуття людей з обмеженими можливостями та їх відриву від суспільства.

КЛЮЧОВІ СЛОВА: мовна толерантність журналіста, маркери мовної толерантності, люди з особливими потребами.

Introduction

One of the most important principles of building a democratic system is a tolerant attitude towards all members of society, regardless of their ethnicity, age, status, religious affiliation, language, culture, and so on. According to the Declaration of Principles of Tolerance (Declaration of Principles, 1995; Handbook of terms, n.d.), adopted in 1995, "tolerance means respect, perception, and understanding of the rich diversity of cultures of our world, forms of self-expression of the human person" (Declaration of Principles, 1995). In addition, tolerance is defined not only as a moral obligation but also as a political and legal need (Declaration of Principles, 1995). The main principles of tolerance are equality between representatives of different nations, friendly, tolerant attitude to all members of society, categorical refusal of any violence, free choice of religion, access to common problems, equal access to political life, preservation of national identity as a cultural identity and language. According to O. Orlovskaya, "a positive understanding of tolerance is achieved by clarifying its opposite - intolerance or impatience, which is based not only on a lack of solidarity but also a rejection of another because it has a different look, thinks differently, does differently. Its practical manifestations are contained in a wide range: from ordinary rudeness, contempt for others - to ethnic cleansing and genocide, deliberate extermination of people" (Orlovskaya, 2012).

At present, tolerance is a multidimensional phenomenon that has entered virtually all spheres of life, such as: personal, religious, political, social, interethnic. This phenomenon primarily concerns the interaction of people in society, in particular the communication of society with people with disabilities. It is important to remember that everyone should recognize the rights and freedoms of another person, while not indulging them, not being lenient, but equal. This problem is observed in Ukrainian society because it (society) falls into certain extremes: on the one hand, it manifests itself in empathy, compassion for people with disabilities, on the other, complete indifference, erasure of these people, their problems, feelings, the attitude as equal members of society.

We believe that to be tolerant towards people with disabilities, society must abandon bias, dogmatism, try to put themselves in the place of people with disabilities to understand their perception of the world, their thoughts. At the same time, not everyone should give up their views and beliefs, not infringe on their rights, but be tolerant and fair to those people who need support from society.

Literature review

The concept of tolerance is used in various sciences: philosophy, sociology, pedagogy, politics. An important role is played by mastering the principles of tolerance in pedagogy because the upbringing of children is the basis for becoming tolerant in all manifestations of society. Several foreign scholars have studied this issue from different angles. For example, Bernard Crick in his scientific work "Toleration and Tolerance in Theory and Practice" (Crick, 1971) emphasizes the maximum tolerance to actions, deeds in society and considers cases of tolerant attitude from a historical perspective. Bart Engelen and Thomas Nys in the article "Tolerance: A Virtue? Towards a Broad and Descriptive Definition of Tolerance" studied this concept from a philosophical point of view and aimed to reformulate the concept of tolerance, moving the discussion from the normative level ("should we tolerate?") to descriptive ("can we tolerate?"). The authors distinguish between three requirements to talk about tolerance: "an individual considers a certain practice or action inadmissible, can stop it, but nothing will do, that is, self-progresses" (Bart, 2008). Also, Rainer Forst writes it in the article "Tolerance as a Virtue of Justice", believing that the civil virtue of tolerance is to be understood as a virtue of justice. The author believes that "in the center of this concept of justice lies the principle of mutual and affirmative justification, through which it is possible to distinguish between moral norms and ethical values" and continues: "The virtue of tolerance is the ability and readiness to adopt the principle and criteria to justify the generally accepted norms in an ethically pluralistic society" (Forst, 2007). Detailed conceptual analysis of tolerance in terms of ethical issues provides Andrew Jason Cohen in a publication "WHAT TOLERATION IS", proving that "the act of tolerance is a deliberate and fundamental human detention from interference with another (or her behavior, etc.), even if it believes that has the right to this right" (Cohen, 2004). In the writings "What Is Tolerance and Why Should We Teach It?" (Vogt, 1994) and "Tolerance & Education. Learning to Live with Diversity and Difference" (Vogt, 1997). W. Paul Vogt finds out if it promotes the education of tolerance, the reasons for the study of tolerance, the peculiarities of its study in educational institutions. A significant role in the process of distribution of tolerance play the media. This emphasized the United Nations in 1998, calling the media "a key factor in tolerance and peace" (Paul, 1947). In the media context on the principles of tolerance Paul F. Lazarsfeld wrote "Some Remarks on the Role of Mass Media in So-Called Tolerance Propaganda" (Lazarsfeld, 1947). From contemporaries, Yu. Klyuyev drew attention to this question in the article "Tolerance of the Political Mass Media Discourse in Social Interaction" (Klyuyev, 2016), studying the causes of intolerance and manifestations of aggression in the media. Ali A Dashti, Hasan A Johar, Saif Nasser Al-Maamari in the publication "Hated Versus Tolerance: The Effect of The Media On The Notion of Citizenship In Kuwait and Oman" apply the theory of social responsibility to show the "role of media in the shaping of the concept of citizenship in the Persian Gulf to states that enjoy full or partial freedom, in particular to Kuwait and Oman" (Dashti et al., 2020). The article of Dr. Ramesh Kumar Vankwani «Tolerance and the media» is also about media significance and their impact on the consciousness of people through the media of Pakistan. The author launched a forum "Tolerant Media Network of Pakistan" to consolidate collective efforts to introduce tolerance among the population of Pakistan (Ramesh, 2017).

Among the Ukrainian research, A. Moldyhanov thoroughly considered the peculiarities of the professional activity of the teacher based on tolerance. The author believes that "tolerance is not reduced to simple stereotyped actions, it is value and vital position, it manifests itself as a result of hopes of personality, orientations, and actions with relevant ideals, values, and content based on a conscious choice of a certain position, acceptance of a responsible solution (Molchanova, 2013, p. 8). Tolerance is defined as a socially important phenomenon, without which the functioning of

a democratic society is impossible. Changing the semantics of the concept of "tolerance" in the context of changes in social relations is shown in the article of O. Maximova "Tolerance: from the Renaissance to the present" (Maksimova, 2015). She explained tolerance in terms of ethics, political science, psychology, sociology, and pedagogy, investigated species, and the opposite definition - intolerance. The essence of tolerance as a social phenomenon, the multifaceted process of its formation was investigated by M. Piren, arguing that tolerance "acts as a mechanism of consolidation of society, permeates the key components of the personality competence in society, is an important element in the process of dialogue of cultures and the progress of interethnic communication" (Piren, 2015). Within the limits of sociology, tolerance was studied by T. Sergienko, O. Stukal, M. Leseshchenko, and others. In the field of social communications, the tolerance of media investigated T. Khomenko, drawing attention to certain problems faced by journalists when elucidating crisis, conflict moments in the life of an individual and of an entire country, in general, of the whole society (Khomenko, 2019). E. Chepkina (Chepkina, 2016) studied problems of mass media tolerance, in particular, tolerant attitude to another in the professional practice of journalists, in the media text. And most often, media tolerance speaks in the context of manifestations of linguistic aggression, "Languages of hostility" in mass media and communications: "Manifestations of verbal aggression in the media" by O. Popova, "Language of hostility as a problem of the Ukrainian information space" by T. Isakova, "Insimetricity of the terms "language of hostility" and "hate speech" as a problem of Ukrainian media team" by Shebeshtan Y., "Tolerance and "Hate Speech" in the information era" by Y. Razzetaeva, "Tolerance and how to speak about it: a manual on peace construction in Ukraine" by E. Yaroshenka, "Why the hostility falls into the media and how to prevent this?" by T. Pechonchik and others. Language tolerance as the basis for the formation of communicative competence in the process of communication studied L. Vergazova, V. Lyapunov, T. Rozovov, observance of language tolerance in political advertising considered T. Nikoluk and N. Shkayland, in the context of social and humanitarian sciences researched G. Yavorsky, E. Larina, I. King, and others.

Today, the world democratic community, in particular, in Ukraine, is trying to establish a process of tolerant communication, conducting a variety of trainings, webinars, courses. For example, on the website of the Institute of Media offered to journalists to take online course "Journalism tolerance: how to create materials for media without sexism, discrimination and stereotypes", organized by the NGO "Media Development Foundation", Training "School of tolerance for Journalists" with the help of Zaporizhzhya Regional Charitable Foundation "Gender Zud", Online School for Media "Tolerance - Pathway to Peace or Apple Discover?", etc.

Key concepts of the study

The journalist must understand the whole diversity of the world and when covering any events to demonstrate the highest spiritual values about other people, adhere to linguistic tolerance, as information distributed to it is public and in case of improper illumination may lead to irreparable actions and negative consequences. In this case, we will rely on the definition of O. Sukhomlin: "Language tolerance of a journalist is a skill to carry out professional activities (including writing on "acute" themes, to expose shortcomings, look for truth), but to refrain from hanging shortcuts, uninterrupted generalizations, offensive statements and accusations without sufficient arguments and facts, etc." (Sukhomlin, 2008). K. Windman defines the boundary of tolerance "as a threshold, for which tolerance to "someone else's" (cultures, languages, ethnicity, alien lifestyle) prevents the preservation of their own culture, language, ethnicity, lifestyle" (Whitman, 2011). Unfortunately, in modern mass media, we can observe manifestations of intolerance, biased or even some of the aggressive attitude towards people (According to V. Melnyk, "the cause of the intolerant relation arises the psychological barrier of his-stranger, fear of dissimilar to himself" (Batsevich et al., 2012, p. 62), which is unethical with a journalist's point and may testify to its low intellectual and professional level, because no one can undergo discrimination through gender, language, race, social origin, according to the Code of Ethics of Ukrainian Journalist, (Code of Ethics, n.d.), including through health, external features, etc. Quite often, journalists are abused by the fact that they

over-dramatize information to maximally attract the attention of the viewer/reader, use words that make it empathize, not always aware of how people perceive which this information concerns and which image is about these people are formed in society. Markers of language tolerance of a journalist are linguistic tools that the journalist uses in his arsenal on the indication of reality, they must be neutrally colored, tolerant to those people referred to in the message. Even in some cases, there is a certain emotional color, but only with the observance of human rights.

Method

Currently, intolerant statements about people with disabilities are sometimes found in journalistic materials. In order to examine media texts for the presence of intolerant vocabulary in the media, we used analysis and synthesis methods to detail the content of various media about people with disabilities and synthesize the data into a single whole, establishing that the problem of tolerance in the media towards people with disabilities exists. Based on the analysis of media content, we identified markers of tolerance that journalists should pay attention to when creating various media texts. The study included a formalized interview with Ulyana Pcholkina, a public activist, TV presenter, inclusion coordinator at StarLightMedia, and professional karate fighter, with a clearly defined plan and questions, to find out her views on the use of tolerant/intolerant vocabulary by the media, as well as an informal interview with Dmytro Velychko, a 4th year student at the Ukrainian Humanitarian Institute who has had a disability since childhood, to get his opinion on stories that feature people with disabilities.

Five markers of journalists' language tolerance.

To date, we understand the importance of tolerance as a significant characteristic for the modern media text, since recently increased the use of linguistic aggression in the media. Not always journalists adhere to professional broadcasting norms and use tolerant and intolerant components in their texts. In general, we can note that linguistic tolerance as one of the most important components of society's culture involves respect for the interlocutor or in the process of communication, or in writing a media text, which will be distributed to a wide audience. Today, in compliance with such norms, journalists are not always fulfilled, as evidenced by vast amount of content presented in the media. This, first of all, concerns publications about people with disabilities. To do this, we give headings out of six developed countries of the world to show the absence or availability of linguistic ethics in preparing plots of life and activities of people with disabilities. Getting acquainted with the news ribbon for 2019-2021, found the following tendency in the formation of headlines: Canada - "COVID-19 has isolated disabled people from family, love, sex" (Martino et al., 2020), Turkey – "Emine Erdogan met with disabled" (Emine Erdoğan engellilerle, 2019), Australia – "Why schools desperately need the royal commission in the case of ill-treatment of the disabled" (Roy, 2019). In the above and similar titles from the above-mentioned countries in news plots, there is no tolerant terminology, taking into account the fact that even the name of the person who met the wife of the President of Turkey met. At the same time, articles were analyzed, where journalists use tolerant language in the preparation of news items. For example, the United Arab Emirates – "Disability in the UAE: As a significant job can expand the capabilities of "decisive people"" (Bourke, 2020), Brazil - "Daniel Diaz: the greatest medalist of the Paralympic Games of Brazil was once a drummer" (Justo, 2021), Germany- "Attract more women journalists with disabilities in the editor" (Miles-Paul, 2022), France - "Dinan. Thanks to the football on the wheelchairs "We no longer see themselves with disabilities, but athletes" (Gilbert, 2022). Mention of the names of the main heroes, observance of terminology, which puts a person in the first place, and not its disability, emphasizing the courage and working capacity of people with disabilities. Therefore, we consider an actual study, the main objective of which will emphasize the importance of using tolerant language journalists in the process of preparing plots on the life and activities of people with disabilities.

Markers of language tolerance of a journalist, first of all, are based on three bases: the rule of law, professionalism, and respect for human life, in other words, on the principles of humanism.

When creating plots, the journalist must adhere to the balance sheet of opinion, especially if it concerns unprotected segments of the population, as it forms about the last general opinion and an appropriate attitude in society. Moreover, it happens that the text is saturated with hostility, discrimination, sexism, etc., but these aspects do not notice the author-journalist itself. As a result, the intolerant media language becomes an element of the picture of the world, the norm, and the media is responsible for what such a picture of the world can lead to.

Table 1. Markers of journalists' language tolerance to people with disabilities.

Marker 1. Text scenes	Emphasis on coordination of used terminology in a news item with the main character
Marker 2. Video	An emphasis on the achievement of a person with disability, rather than a detailed analysis of nature disability
Marker 3. Cinema	An emphasis on aesthetic properties (available beautiful features) of a person with disability rather than hyperbolization of differences
Marker 4. Interview	The emphasis on the information wanted to tell the interlocutor itself, and not on the one who wants to learn from his personal life a journalist
Marker 5. Creatilization in media	The emphasis on the signatures under the photos and illustrations should be done on the benefits of people with disabilities for society, rather than their inconsistencies of the generally accepted norms

Consequently, the main purpose of any news story and the central storyline should rotate around the idea: "In the story, the main thing is a person, not one's disability." Note that a state plays a special role in this process since it depends on its filing and vision depends on the attitude of society as a whole to a person with disabilities. If during the Soviet Union, the state considered a person with disability "unfit," then in modern democratic states, the authorities are still trying to overcome a biased attitude to this category of population, which was imposed on decades, legislative norms, which, incidentally, are not always performed. The lack of punishment for non-fulfillment of such norms is threatening to society since thus strong and self-confident layers of the population make the groups of people socially least protected. Such manifestations of intolerant attitudes can be manifested by the complete exclusion of people with disabilities on social, political, cultural life, which today we observe in some developed countries of the world, and the discrimination of this population is often manifested in various forms, in particular in scenes and media publications.

Results and Discussion

While social media, play a leading role in dialogue and communication between society and people with disabilities, traditional media are not always tolerant in coverage of issues related to this category of the population, despite some positive developments in various media. In our opinion, this is primarily due to the education of tolerance in journalists, who, due to their historical heritage, are still driven by fears and rejection towards people with disabilities. Because of this, the medical model of perception of a person with disability still prevails. Journalists have extremes in covering people with disabilities: they are either written about emotionally to evoke sympathy from the viewer/reader or, conversely, they are glorified. To guide the journalist how to correctly and tolerantly express opinions about vulnerable groups, there is an article by J. Radchenko "How to write correctly about gender and vulnerable groups?", where the author claims that "Materials that cover disability and seek sympathy and pity often have a negative effect". Readers develop apathy, lose sensitivity, and develop so-called "suffering fatigue". Because of this, even interesting stories that to some extent "press on pity" - automatically cause rejection of the topic itself"

(Radchenko, 2021). I. Virtosu, a journalist from the Center for Human Rights Information, said that "media should avoid such coverage, which reduces the description of a person to one characteristic - his disability and prevents him from seeing a person" (Virtosu, n.d.), so he offered advice on how to break stereotypes, which correct language use, how to communicate with people with disabilities, etc.

Researcher T. Bondarenko monitored online publications and found that they were often intolerant of specific groups of people using hate speech. The author made two conclusions: "first, the object to which hate speech is directed, are specific groups of people: residents of Russia, residents of the temporarily occupied territories of Ukraine, ethnic groups, internally displaced persons, migrants without official documents, people with special needs; drug or alcohol addicts; people of certain professions to which society is ambiguous, and others. Secondly, in some segments of the media world there are emotionally vulnerable topics, writing about which journalists attract the attention of the audience and at the same time cross the ethical line" (Bondarenko, 2017). As for people with disabilities, journalists often use the words "disabled" concerning them, emphasizing their status in a negative context, talking about the criminal acts in which such people are involved (Bondarenko, 2017). However, according to the Code of Professional Ethics for Journalists, "a journalist should avoid insults in his publications and programs about national, racial, ethnic, and religious views and feelings of people, counteract extremism and restrictions on civil rights on any grounds. He must refrain from hints or comments about a person's physical defects or illnesses and must avoid using abusive language or profanity" (Virtosu, 2015, p. 90).

The headlines for publications about people with disabilities in the media are a clear confirmation. After the appearance of Karina Staschyschak's famous TV show "Dancing with the Stars" on the floor, many reports about her were published in the media. In fact, all the publications had headlines emphasizing the dancer's disability: "Dancing with the Stars": the show will feature a performance by a girl who barely walked but started dancing", on Inter "In the studio "Concerns everyone" a girl with a prosthesis set a dance record of Ukraine", on the site STRANA.ua "Dancing with the stars" a girl with a prosthesis instead of a leg danced cha-cha-cha", on the website of the UNIAN news agency "Those who impress": the story of a girl from Odessa who took part in a dance show, despite the lack of a leg". For comparison, you can see how the media cover other similar participants, but who do not have disabilities: "Mykhailo Zalyvako and Anna Bogdan will appear at" Dancing with the Stars "and show a wedding dance", "Mykhailo Zalyvako and Anna Bogdan danced in the image of brides at" Dancing with the Stars ": video, "Olexandra Zaritska shared secrets: does she have an affair with a partner in "Dancing with the Stars" Yuri Meshkov and whether Alexander Prokhorov really refused to dance with her?" (1plus1), "soloist of KAZKA Oleksandra Zaritska. A person of any complexion, gender, religion can dance if he or she wants", "Dancing with the Stars": MELOVIN used obscene language live and kissed his partner", "Volyn dancer performed freestyle in the show "Dancing with the Stars". These headlines talk about some life moments of these participants. We see that concerning people with disabilities, journalists always point out a certain shortcoming, use emotionally colored vocabulary to draw attention to disability, and not to human talent.

If we compare the headlines that appear in the foreign media about people with disabilities, we can see the following. The American weekly about celebrities "People" published an article about the wedding of Aimee Mullins and Rupert Friend. Aimee Mullins is an American athlete and actress who competed in the 1996 Atlanta Paralympics and had both legs amputated. American weekly "People": "Surprise! Rupert Friend and Aimee Mullins Secretly Got Married One Month Ago", "Aimee Mullins and Rupert Friend Are Engaged". These materials talk about the clothes the stars wore, about the wedding venue, about the guests, and only briefly mention the amputation of Emmy Mullins' legs. "Daily Mail" - a mass British daily newspaper: "Rupert Friend puts on a loved-up display with his Paralympian wife Aimee Mullins as they attend the premiere of The French Dispatch at the London Film Festival".

On the website of Just Jared magazine: "Homeland's Rupert Friend & New Fiancée Aimee Mullins Are Happy As Can Be in the Big Apple". "Marie Claire": "Rupert Friend and Aimee Mullins Share Gorgeous Wedding Album". The Indian Express: "Homeland star Rupert Friend secretly marries Aimee Mullins". So, we see that in the foreign media in the headlines does not appear information about the heroine's disability.

We can see how the media react when talking about the dancers of the "Candoco" group: TSN "Unique dancers with disabilities: the British group "Kendoco" came to Ukraine. On the Ukrainian Pravda website: "Beyond stereotypes: How the inclusive Candoco company has changed modern dance". "People with disabilities dance twerk in a new clip of the Estonian rapper", "The Guardian": "Candoco Dance Company review - it all just works, beautifully". Media resource "Culture & Creativity": "Candoco Dance Company: it's not therapy, it's art", "The Wonderful" (World of Dance): "Strictly Come Dancing and Candoco Dance Company share the stage this Sunday on BBC One" ("Dance with the stars and the Candoco dance troupe take the stage this Sunday on BBC One"). That is, we can see the trend that is observed in the world and domestic media. There is no hint of disability in the foreign media we analyzed, and the emphasis on uniqueness, disability in the domestic media. We consider this an indicator of attitudes towards people with disabilities both in society and in the media. We are on the way to talking about them without hyperbole or, on the contrary, indifference.

Words with a positive or neutral color, which are used in the content of media stories, can also serve as language markers of tolerant attitude towards people with disabilities. To give an overall assessment of the tolerance/intolerance of the media text, it is necessary to analyze the characters (specific people or social groups), and what words are chosen for their names. E. Chepkina argues that an often intolerant attitude to the character is introduced into the subtext, then it is important to follow how the character's behavior is described, his actions, what is the plot role (victim, culprit, rescuer)" (Chepkina, 2016, p. 13) and so on.

In general, there is not always a dialogue between people with disabilities and journalists. And this can be the cause of intolerant attitudes. To this end, we believe that people with disabilities should be present in the newsrooms, act as editors and coordinators. Their opinion should be considered when publishing texts or demonstrating stories, a basis has been found for a compromise that will suit different parties, this is not always the case. There are hard and soft forms of intolerance. If the first includes calls for violence, its approval, discrimination, the second - is the spread of negative stereotypes about social groups that are perceived as "others". E. Chepkina believes that in post-industrial society "others" are more often perceived not as enemies of their own, but as accomplices of our lives, but somewhat different from "their" as "others" (Chepkina, 2016, p. 32). In our case, journalists are trying to emphasize the "otherness" of people with disabilities: or a hero who embodies those opportunities in a society that most representatives cannot realize (by the way, this show creates a negative attitude of people with disabilities to people with disabilities who have succeeded in sports, it even shows our survey, where respondents with disabilities say that too much attention in the media is paid to the sporting achievements of people with disabilities). People without disabilities, who are fed up with such a heroic portrayal of people with disabilities, can support these people and can give a very negative message and characterization. For example, a Facebook post described a woman with a disability as a "hero" who gave birth to three children and cared for them with her husband. Commentators, on the one hand, praised her actions and, on the other, condemned the violation of her physical and moral health and the transfer of her responsibilities to the state and her husband. After that, the woman no longer wants to participate in any programs, give interviews, etc. Or the other extreme prevails for journalists: to show a person who needs compassion and to whom society does not pay due attention. This approach degrades the dignity of a person with disability because everyone wants to be what "everyone" is, not to stand out from others.

Properly, sometimes intolerance of the interlocutor may not be intentional, because a person without a disability will not be able to understand the condition of a person with disability and may

ask questions and raise issues that are unpleasant to the interlocutor. In this case, we completely agree with the opinion of E. Chepkina: "As a sign of intolerance are questions on an unpleasant topic for the addressee or a huge number of questions when the addressee has a feeling that he is being interrogated" (Chepkina, 2016). In addition, the mismatch between language codes (use of emotional vocabulary, etc.) and worldview principles can also contribute to misunderstandings and even some rejection of journalists and respondents with disabilities. Of course, sometimes the actions of journalists can be justified in finding out about certain circumstances in the life of a person with disability, but this is possible only if such actions are carried out in the interests of the audience, which must know this information. But if such an approach is used for a certain dramatization, an increase of emotional tension, it is not justified, it is not ethical and tolerant to a person with disability.

The journalist should be more attentive, follow the style of expression and not use certain language patterns, such as "bedridden", "despite the disease", "despite the flaws or shortcomings", and even more so not to emphasize the absence of certain parts body. This is completely incorrect for people with disabilities. In the public domain, many materials have a neutral emotional color and try to tolerantly cover the lives of people with disabilities, without speculating on people's feelings ("Concerns Everyone", the project "Together", a series of stories "Challenge of Fate", etc.).

There are TV-channels where they try to attract the viewer's attention with the help of the emotional component, in particular, "1+1". We understand that the attitude of the journalist, his worldview, vision depends on what will be the public attitude to people with disabilities. Thus, several stories about Paralympians who won medals at the Paralympics (Yulia Batenkova, Zoya Ovsy, Yevhen Bohodayko, Igor Tsvetov, Ruslan Katyshev) were posted on the website of the Ukrainian Television News Service in 2018. This was announced in a news release and commented on by the hosts as follows: "stories of Paralympians' incredible victories over their bodies", "thrower Zoya Ovsy, she seems to have nothing: no parents, no health, only two fingers". On the one hand, the girl is glorified, but at the same time emphasizes her violations. In our opinion, the moment when the heroines are reminded of her origin may be incorrect. People with disabilities often refuse to be interviewed in the future because of such questions. In this story, Zoya was asked about her parents who abandoned her the day after her birthday. The plot ends with a pompous statement: "Today she (Zoya) will change your idea of the possibilities of the human body and spirit because she is an iron woman... Zoya Ovsy in the special project "Without Limits". This style of coverage is too emotional, although journalists need to show it on a par with others to avoid prejudice against people with disabilities.

In the story "History of TSN. Without restrictions": the confession of the boy who became the best in the world, despite birth defects. In the headline, the component "congenital defects" is intolerant, because in this way journalists cover the guy as "another". The key words of the TSN presenters are the words unique, impressive, the best, shocking, to emphasize more emotionally the heroism of these people. Natalia Moseychuk says: "An impressive story of the victories of the human spirit over bodily ailments. As a Poltava boy with birth defects, he became the best in the world". In the eyeliner to the plot, it is written: "Not only to swim, but also to win: Eugene Bogodayko, who was born with all the limbs affected, triumphed six times at the Paralympics". The presenter continues: "And continue to swim despite the problems with the legs, the right hand, which has developed only at the elbow, and the left, which lacks fingers. The word "disabled" in the family is taboo. Despite his birth defects, Zhenya's parents raised him to be healthy. "Little Zhenya is fighting for survival in the water".

Thus, the plot repeats words that were denied and not spoken in the family of Yevhen Bohodayko but were uttered throughout Ukraine. Such an emphasis on violations can discredit the protagonist and lead to apathy and depression. Asked about such an emotional style of presentation, N. Moseychuk called such polarity justified: "When we talk about how TSN makes stories, it is important to show human qualities, i.e., the goal is to get to the heart. I believe that the television

news service is doing the right thing by showing stories about people with disabilities in such a palette. From shameful cases of treatment of people with disabilities to beautiful. I am for such polarity because it is a polarity that evokes empathy". But in talking to people with disabilities, we understand that they do not need compassion, but want to be talked about without being overly emotional, without violating their rights.

In the video "History of TSN. Without limits. Yulia Batenkova told about training hours and her victories" (8258 views) Natalia Moseychuk points out the absence of one of the limbs of Y. Batenkova, is not tolerant of the main character, because she was very annoyed when she felt sorry for the lack of a hand: "Swing for victory when one arm is missing... To succeed, she has one left and one last Paralympics. The journalist continues her comment: "Snow-covered trails sometimes seem insurmountable... In biathlon, she closes the targets one by one with one left hand. Chain reaction, no full swing, repulsion during running is weaker, respectively, the athlete is slower. The barrier seemed so insurmountable that one should not run after gold"- such a comment is, firstly, very emotional, emphasizes certain violations in the protagonist, and secondly, emphasizes her "otherness" against the background of people who have arms and legs.

"History of TSN. Without restrictions: the story of the unique Ukrainian Paralympian Igor Tsvetov" (7864 views). In the eyeliner to the plot "He runs better than he walks: Paralympian Igor Tsvetov, despite the consequences of paralysis of the legs, set a world record for short distance running". The emphasis on certain violations is not tolerant of the protagonist. "History of TSN. Without restrictions: blind Paralympian Ruslan Katyshev spoke about a difficult childhood" (5412 views). Natalia Moseychuk: "Jump into the darkness. Today is the revelation of the blind jumper Ruslan Katyshev, who, despite a difficult childhood, reached Olympus". The presenter emphasizes the lack of conditions for sports, difficulties in childhood, thus glorifying R. Katyshev, distinguishing him from others.

The protagonist does not wear glasses when leaving the house. To the question of the journalist "Why?" he smiles and says, "That's why I don't like to give interviews because they ask such stupid questions". The journalist herself: "You don't want strangers to guess about your disability?". Answer: "Yes". The journalist voices: "Every day he denies blindness, stubbornly rushes forward. Everything he does is dedicated only to the family. This is the real light in its total darkness". This style of presentation glorifies R. Katyshev, emphasizes, first of all, his disability, despite which he was able to succeed in life.

"History of TSN. Without restrictions: the discus and club thrower Zoya Ovsy told how she wins medals in a wheelchair" (5,504 views), even though she wins medals while standing on a rack, not in a wheelchair. Natalia Moseychuk makes Zoya too heroic: "People who have conquered their own body." Journalist Lyudmila Badolyan emphasizes: "Pathology of the spine, deformity of the extremities, missing fingers and toes - that's how she was born". This comment discredits the main character in the eyes of others and is intolerant, as it indicates the difference between Z. Ovsy from other people.

It was not only about Paralympians in this style that stories were shot. Thus, in 2021, TSN awarded the annual prize to those Ukrainians who proved to be brave. The title of the plot incorrectly emphasizes the lack of the ending "Impressive": "the story of a woman from Odessa who took part in a dance show, despite the lack of a leg" (24762 views). Marichka Padalko notes: "In the two years since she lost her leg, the girl came out on the floor of the Dancing with the Stars project and impressed the audience not only with her courage but also with her skill. Many comments to the plot: "I applaud standing!!! An example for many, keep it up!!!", "Well done, Karina. Keep it up ", " Well done! Strong girl!", "Well done. She dances better than those who have legs. Wrestler for life. Good luck to her in everything". The positive point is that Karina Staschyschak responds on this page and supports those who need it. For example, Elena Dimova writes: "I have the same diagnosis but I'm not completely born", to which Karina answers: "Lena, do not give up, unfortunately, this is the consequence of our diagnosis, I'm sorry that you have developed as it did. When life prepares something for us, there are two options, the first is to accept and learn anew, or

just leave everything as it is. You know the most important things in the world were done by people who kept trying even when there was no hope left. Good luck to you". There were also some ironic comments: "She dances as well as a legless person can dance with proper training. No more, no less", "And what about football right away?". This irony is due to the excessive heroism of Karina in the eyes of the audience.

We believe that it is important to agree with people with disabilities before running stories or publishing materials, as they have a slightly different view of how they should be portrayed and talked about. To this end, we spoke with public activists, TV presenter, coordinator of inclusion in StarLightMedia, Ukrainian professional karate-fighter Ulyana Pcholkina.

"Why do you think journalists rarely pay attention to topics related to people with disabilities today?" I have had a disability for over 16 years, I had a deceased brother who was born with a disability, that is, I have been involved in this topic almost all my life. Today, however, the issue of people with disabilities is still being raised in the media. In what way it is covered is a completely different question, because we still have themes of pity or glorification of a person with disability. If we talk to a person with disability, we are talking about retirement, the problem of accessibility, the problem of disability and we forget that a person can be an expert in completely different topics, be great lawyers, coaches like me. Disability is not a profession. And, unfortunately, the media pay special attention to the eve of December 3 - International Day of Persons with Disabilities or in May, when we talk about rights. In everyday life, of course, it is difficult to constantly cover the topic of disability, we do not pay attention to the fact that these people can be experts in other areas of life. I see a big problem with this. In addition, I want to draw attention to the educational component of journalists: they do not fully disclose this topic, because they almost do not come into contact in everyday life, in society with people with disabilities. And often journalists from personal experience: a person either has a relative, or knows someone, or is the parent of a child with disability - present their vision of the problem. They often come from personal experience, I also face this, for example, on one of the channels there is an editor who has a child with autism, hearing loss. It is very difficult for her to convey that it is incorrect to write "with hearing impairments". She believes that she has a child, she knows how that is, she does not progress. Because the concept of disability is progressing. And, unfortunately, this person decides to go on the air. And because of this, the audience of this channel (which is one of the largest channels in Ukraine) receives distorted information about disability and people with disabilities. That is, the use of the words "chained to a cart", "wheelchair users", etc. is "trash", not even incorrect, but trash to use such terminology. I discussed with her and her colleague, argued how to speak correctly, but it did not change anything in her views. This is a problem of education.

The root of the problem: we have not seen people with disabilities since childhood, they do not go to kindergartens, because we do not have early intervention, there are no basic things that would make life as easy as possible for people with disabilities. There is something there, of course, but there is no all-encompassing state movement. Our children go to some kindergartens, we seem to be talking about deinstitutionalization, but society still wants to lock these children in boarding schools and not see them. We are talking about schools - the same problem: they are architecturally inaccessible, and teachers are not ready, resources are not ready to accept such children. If there are people who are on fire and ready to implement it, we are still in the beginning.

For what purpose, how are people with disabilities covered? Either as heroes or as unfortunate. We filmed a cool story about a girl Khrystyna Kovalyshyn from Ivano-Frankivsk, who was chosen as Miss Wheelchair world Ukraine 2021, we filmed in Kyiv, edited a great story, did a week, but the editor wrote "Chained to a wheelchair, despite the disease..." and you look at the eyeliner and think "God". There are few journalists, but there are those who maintain a balance of opinion.

Is it justified to use emotional headlines in the media? In any case, no. Journalists have no right to manipulate those with whom this person came from or their disability. For example, people with psychoneurological disorders and those with invisible disabilities are the most discriminated

against. We have the most stereotypes about people with psychoneurological disorders: they are abnormal, murderers, although such a person is often much safer than the environment that oppresses him and makes stereotypes. Therefore, no headline in any media should emphasize disability, ethnicity, ageism, ebblism, racial and gender stereotypes. It will, of course, be more clickbait, but if we all start re-teaching society to more ethical headlines and stories, I think it will learn to be more ethical. When I wonder why such trash is served, I am told: "It's being watched", or "We write for the sake of clickbait". Many questions, I think, will not be answered unequivocally. A person with disability is a progressive concept, and journalists cannot help but change. It is a pity that millions of people listen to this information.

Thus, we see that there is no consensus between journalists and people with disabilities, everyone has their vision of the problem, there are no clear rules on how to cover information about people with disabilities in the media, and some do not want to develop, progress, go to keep up with the times. Such issues should be raised both in the education system and in the media because only in this way it will be possible to form a future society with a tolerant attitude towards people who need it.

No less devastating is the dramatization of information about people with disabilities in cinema and videos. Cinema has its principles of the film structure, aimed at challenging certain emotions in the audience. O. Mitta's opinion is correct that "a film should convey something that continuously increases the audience's interest so that in the finale it reaches its maximum. Then the audience is satisfied" (Mitta, 2014, p. 9). Accordingly, the story told by the journalist must convey the energy that charges the audience. According to the author, in a story that is well told, the energy grows and is transmitted to the viewer (Mitta, 2014, p. 9). L. Zakalyuzhny emphasizes the genetic and typological kinship of drama and television, as the latter was largely formed under the influence of drama poetics, borrowing typical plot situations, compositional structure, receptive strategies (Zakalyuzhny, 2018, p. 127).

In general, the use of film production methods in the construction of a journalistic story can lead, according to O. Pavonska, to negative consequences, "to distortion of information and manipulation of consciousness, but the recipient will still receive a" dose "of information and manipulation of consciousness and will not pass the media product" (Pavonska et al., 2019).

In modern television, we see virtually all the features that are needed for effective storytelling. This is an adequate structure, the presence of intrigue, the hero, the emotional involvement of the audience, designed to empathize with them, the plot/drama, the presence of conflict, problems, and solutions. In addition, virtually every such TV show is a kind of "drama", because it has virtually all the features characteristic of this genre: "reveals the characters through their actions. ...is characterized by a plot construction with the necessary attributes for this - the connection, the development of action, the culmination, and denouement. It preserves the chronology of events and actions of the protagonists in a relatively limited space" (Gromyak & Kovalev, 2007, p. 213). This approach is used by TSN journalists, who shoot TV shows in the form of a kind of microfilm.

The most important element is drama (translated from the Greek "action"), the main task of which is to constantly develop action, overcome problems, conflict situations. This organization of the material constantly keeps the viewer in suspense, interest in the development of the plot, and empathy. According to O. Mitta, "drama is interested in a character who overcomes barriers to achieving his goal" (Mitta, 2014, p. 3).

As topics related to people with disabilities are not of much interest to the average viewer, journalists try to dramatize the situation as much as possible to draw attention to it. The literary encyclopedia of dramatization gives the following definition: "transformation of an epic or lyric-epic work into a dramatic one, or giving the depicted event a touching or stunning", here is an interpretation of the concept of "drama": "Intensified tension of any work of art, expressed through intricate intrigues, shocking or hidden collisions, uncompromising agonies of opposing characters, inevitable painful conflicts, clashes of storylines" (Kovalev, 2007, p. 302).

In the video "Impressive stories of TSN. Golden Girl", which tells about the life of Paralympic champion Julia Batenkova, the story is realized through concrete actions. To this end, the production directly involves the characters who talk about their problems, and actors, through which it becomes possible to recreate certain events, which makes it possible to preserve the dramatic principle of history. These stories are accompanied by photos and videos, with which the viewer can better understand the main character, her thoughts, feelings, behavior.

The studied story did not leave the viewer indifferent. It has 261,957 views on 1+1 TV YouTube channel. Among the exposition elements we can include Solomiya Vitvytska, who immediately reports on "the most dramatic story that her colleagues from TSN had a story with", to understand which one, you need to review the whole story. The beginning of the tragedy of our protagonist Yulia Batenkova was a car accident, as a result of which she lost her family and health. The drama of this story is enhanced by musical effects that affect the mood of the viewer and cause him anxiety. To recreate those events, both actors and real participants of the events were involved: father, aunt, cousin, coach, mentor.

The narrator, with a small announcement at the beginning, uses various emotionally colored language tools to enhance the drama: "10 days of coma and trauma, after which they do not survive, a blow from the closest person. Death always went hand in hand. Will she be able to overcome the harshest trials of fate and win the battle for life? Impressive stories of TSN". This intrigue initially sets the viewer up to watch this video to find out what the most severe ordeal fate has prepared for this little girl. Then begins the story, which shows footage of the accident, which is repeated several times (in a girl's dream, and then in reality) and accompanies the story, which makes clear the problem of this adult woman. All the events that take place in the girl's life are accompanied by intense music. Difficult tests: ridicule from peers, called her one-armed. It was at this moment that Julia decided that she would not hide her absence, she showed her character and began to perceive herself as she is. The main conflict here was a conflict between a father and daughter who did not understand each other. The tragic situation (death of a friend) forced her to rethink her life. The words of Natalia Moseychuk from TSN news are used in this story: "She has one left and her last Paralympics. Solomiya Vitvitska: "At the right time, a caring person helped Yulia to get out of the captivity of her fears that had plagued her for years, and she took a step towards a different future". This approach is somewhat controversial, as certain aspects of these stories are unjustifiably dramatized.

In this context, we decided to give an interview to Dmytro Velychko, a fourth-year student studying Design at the Ukrainian Institute of Arts and Sciences, who has had a disability since childhood. He called this communication a "living article". Therefore, we consider it necessary to leave his proposal and give some thoughts from his conversation. Dmytro believes that "everyone has his thoughts, but not everyone is ready to open up". He continues: "When I do certain tasks and write for the institute where I study, I am already worried that someone will condemn me, that not everyone will like it. People with disabilities are usually insecure, which is why they cannot be honest with others. It is a complex, perhaps, of inferiority, of secondary nature, that one may think better of them, "more correctly". Since childhood, due to a certain rejection at school, alienation, I have formed certain complexes that often prevent me from discovering my potential. Because inside there is a fear that my activities will not be perceived by others. I am convinced that people with disabilities live in a slightly different world: if they find the strength and courage to fight for the future, they will be winners in life, if not, then they will have completely different participation. But very often people with disabilities still lock themselves in. Such thinking exhausts a person and prevents him from developing. Therefore, when I often come across humiliating stories about people like me, who are called "disabled", do not use at least the name or description of their merits, do not talk about interests, hobbies, and the like, but only say that he ("other") did what, as a rule, can only healthy person, it makes me hide and stay away from society. That is, in addition to the environment, the media play an important role, which does not always speak correctly about people

with disabilities, thus only deepening their complexes, introversion, which prevents a person from developing, to feel confident in society.

Conclusions

Thus, we believe that a journalist's tolerant attitude towards other people is determined by his language, which should be such that it does not offend or discriminate against vulnerable groups. Linguistic tolerance in the media shapes public attitudes towards people with disabilities, so a journalist must be aware that his or her statements affect people, and use language means wisely to express his views. Manifestations of intolerance towards people with disabilities can be noticed in the world media, which, as a result, manifests itself either in the strengthening of stereotypes about them or in the formation of an inadequate image of this category of the population. As journalists often go to extremes by portraying people with disabilities as heroes or those who need sympathy, thus affecting their feelings and dignity, it is worth deciding on the criteria that will best protect people with disabilities from discrimination. Currently, we can note 5 markers of language tolerance of a journalist, in particular, to emphasize the coordination of the use of terminology in the plot or publication only in coordination with the main character - a person with disabilities. If we write about people with disabilities, we should focus on the problems or achievements of people with disabilities, and not on a detailed analysis of the nature of their disability, because only in this way will it be possible to achieve respect for their rights. In addition, the hyperbolization of the differences of these people harms society's attitude towards people with disabilities. The journalist must understand that he wants to tell about himself, what to share with his interlocutor - a person with disability, thus allowing him to reveal himself without emphasizing it. The inconsistency of markers of language tolerance in notes, articles, stories can lead to the exclusion of people with disabilities from society, the inability to be heard, involved in society.

The practical component of the study

Interviews with respondents indicate that there is indeed a clear consensus in the media environment on how to tolerantly cover a person with disability, which language markers to use so as not to affect their dignity or discrimination. An interview with a person with disability showed us how introverted people are because society usually does not accept them, how painful it is to react to the words they use about them. In general, to understand the thoughts of a person with disability, it is necessary to live them. When an outsider observes others, it seems to him that he would have solved these issues a long time ago, experienced this or that state. But in reality, when a certain situation happens to you, you can experience those feelings that are unfamiliar to other people who have not been in such a situation. This applies to people with disabilities. It seems that there is nothing wrong with asking a person with disability about their health and general condition. This is how you express your concern about her, but the answer to this question will require some psychological strength because it is unknown how difficult it was for a person with disability to experience this pain, how she perceived herself. Often such conditions are accompanied by depression. In such cases, when journalists try to emphasize your shortcomings, a person with disability begins to realize that he is not like everyone else. This moment is the most painful. Every newsroom should have a journalist with a disability who can get through this situation and will be cautious about these people. Everyone wants to be "like everyone else", so they try to hide from society their condition, which can be harmful to health. Only when a person perceives himself as he is, he can calmly talk about himself. But it can take years. Society can't wait that long; it doesn't matter if you feel bad or not. Due to stereotypes in the media, it is difficult for a person with disability to perceive himself because it is often tragic moments in the lives of these people.

Thus, after analyzing media texts about people with disabilities, we were able to establish that media still use intolerant language towards people with disabilities. We have proposed markers of tolerance, based on which journalists should follow certain rules, namely: to coordinate the terminology used in the preparation of the material with the main character, to pay attention to the positive features of people with disabilities, not to hyperbolize their differences, to emphasize the

information that a person with disability wants to share, to sign visual content with an emphasis on the benefits of the person with disability for society, etc. Interviews with Ulyana Pcholkina and Dmytro Velychko revealed their vision of how journalists should portray, write about, and speak about people with disabilities in the media. It was found that the use of intolerant language negatively affects the feelings and self-perception of people with disabilities.

References

- Bart, E. & Nys, T. (2008). Tolerance: A Virtue?: Toward a Broad and Descriptive Definition of Tolerance. *Philosophy in the Contemporary World*, 15(1), 44–54. <http://dx.doi.org/10.5840/pcw20081515>.
- Batsevich, F.S., Grabovskaya, S.L., & Darmoriz, O.V. (2012). Tolerance as a socio-cultural phenomenon: worldview and methodological aspect: a collective monograph (V.P. Melnyk, Ed.). Ivan Franko Lviv National University.
- Bondarenko, T. (2017). Tolerance vs hatred. Results of the analysis of Ukrainian online publications for the presence of hate speech. Media detector. <https://detector.media/infospace/article/128312/2017-07-18-tolerantnist-vs-nenavyst-pidsumky-analizu-ukrainskykh-onlayn-vydan-na-nayavnist-movy-vorozhnechi/>
- Bourke, E. (2020). Disability in the UAE: how meaningful work can empower “people of determination.” Euronews. <https://www.euronews.com/2020/11/16/disability-in-the-uae-how-meaningful-work-can-empower-people-of-determination>
- Chepkina, E. (2016). Problems of tolerance in the media: textbook. Publishing house Ural. university.
- Code of Ethics. (n.d.). Commission on Journalistic Ethics. <https://cje.org.ua/ethics-codex/>
- Cohen, A. J. (2004). What Toleration Is. *Ethics*, 115(1), 68–95. <https://philpapers.org/rec/COHWTI>
- Crick, B. (1971). Toleration and Tolerance in Theory and Practice. *Government and Opposition*, 6(2), 143–171. <https://doi.org/10.1111/j.1477-7053.1971.tb01214.x>
- Dashti, A. A., Johar, H. A., Al-Maamari, S. N., & AlAbdullah, H. H. (2020). Harted versus tolerance: the effect of the media on the notion of citizenship in Kuwait and Oman. *Global Media and Communication*, 16(3), 271–291. <https://doi.org/10.1177/1742766520946475>
- Declaration of Principles of Tolerance. (1995, November 16). Verkhovna Rada of Ukraine. Legislation of Ukraine. https://zakon.rada.gov.ua/laws/show/995_503#Text
- Emine Erdoğan engellilerle biraraya geldi. (2019, March 5). Son Dakika Haberleri. <https://www.sabah.com.tr/galeri/yasam/emine-erdogan-engellilerle-biraraya-geldi>
- Forst, R. (2007). Tolerance as a Virtue of Justice. *An International Journal for Philosophy of Mind and Action*, 4(3), 193–206. <https://doi.org/10.1080/10002001098538716>
- Gilbert, C. (2022). Dinan. Grâce au foot fauteuil, “on ne se voit plus comme des handicapés, mais comme des sportifs.” Ouest-France. <https://www.ouest-france.fr/bretagne/dinan-22100/dinan-grace-au-foot-fauteuil-on-ne-se-voit-plus-comme-des-handicapes-mais-comme-des-sportifs-c8edf3b6-7095-11ec-9b62-f78e35bb8c6f>
- Gromyak, R.T., & Kovalev, Y. I. (2007). Literary dictionary-reference book. VC "Academy". Handbook of terms to indicate the state of disability. (n.d.). CRIN: Child Right International Network. <https://archive.crin.org/ru/biblioteka/publikacii/dovidnik-terminiv-na-poznachennya-stanu-invalidnosti.html>
- Justo, G. (2021). Daniel Dias: maior medalhista paralímpico do Brasil já foi baterista. Exame. <https://exame.com/casual/daniel-dias-maior-medalhista-paralimpico-do-brasil-ja-foi-baterista/>
- Khomenko, T. (2019). Media tolerance in crisis situations. *Bulletin of Lviv University. Journalism Series*, 45, 343–350.

- Klyuev, Y. (2016). Tolerance of political media discourse in social interaction. *International Research Journal*, 11(53), 120–124.
- Kovalev, Y.I. (2007). *Literary Encyclopedia: In two volumes (Vol. 1). VC "Academy"*.
- Lazarsfeld, P. F. (1947). Some remarks on the role of mass media in so-called tolerance propaganda. *Social Issues*, 3(3), 17–25. <https://doi.org/10.1111/j.1540-4560.1947.tb02209.x>
- Maksimova, O. (2015). Tolerance: from the Renaissance to the present. *Scientific Journal of the National Pedagogical University named after M.P. Drahomanov*, 20, 172–180.
- Martino, A. S., Schormans, A. F., & Campbell, M. (2020). COVID-19 has isolated disabled people from family, love, sex. *The Conversation*. <https://theconversation.com/covid-19-has-isolated-disabled-people-from-family-love-sex-142262>.
- Miles-Paul, O. (2022). Holt mehr Journalistinnen mit Behinderung in die Redaktion. *Kobinet-Nachrichten*. <https://kobinet-nachrichten.org/2022/01/09/holt-mehr-journalistinnen-mit-behinderung-in-die-redaktion/>
- Mitta, A. (2014). Cinema between hell and heaven. <https://myhseolymp.ru/wp-content/uploads/2015/04/Alexandr-Mitta-Kino-mezhdu-adom-i-raem.pdf>
- Molchanova, A. (2013). Tolerance as a value basis of professional activity of a teacher: a manual. Institute of Pedagogical and Adult Education of the National Academy of Pedagogical Sciences of Ukraine.
- Orlovskaya, O. V. (2012). Tolerance and its essential characteristics. Collection of scientific works of the Khmelnytsky Institute of Social Technologies of the University "Ukraine", 5, 159–163. http://nbuv.gov.ua/UJRN/Znpkhist_2012_5_37
- Pavonska, O., & Godunok, Z. (2019). Mass media in the media as a way of dramatization. *Media Space*, 11, 55–60.
- Piren, M. (2015). Tolerance is an effective factor of harmony and consolidation in modern Ukrainian society. *Visnyk NAPA. Social and Humanitarian Policy*, 2, 51–56.
- Radchenko, J. (2021). How to write correctly about gender and vulnerable groups? Explainer. <https://explainer.ua/yak-korektno-pisati-pro-gender-ta-vrazlyvi-grupi-naselennya/>
- Ramesh, V. K. (2017). Tolerance and the media. *International the News*. <https://www.the-news.com.pk/print/205280-Tolerance-and-the-media>
- Roy, D. (2019). Why schools desperately need a royal commission into the abuse of disabled people. *The Conversation*. <https://theconversation.com/why-schools-desperately-need-a-royal-commission-into-the-abuse-of-disabled-people-112058>
- Sukhomlin, O. (2008). Linguistic tolerance in a journalistic text: category parameters. *Ukrainian Journalism: Scientific Journal*, 42–48. <http://journlib.univ.kiev.ua/index.php?act=article&article=2389>
- Virtosu, I. (Ed.). (2015). *Nothing for us without us: A guide to inclusive decision-making for the media*. Lenvit.
- Virtosu, I. (n.d.). How to talk about people with disabilities: tips for journalists. *Universal design*. <https://ud.org.ua/statti/244-yak-rozpovidati-pro-lyudej-z-invalidnistyu-poradi-dlya-zhurnalistiv>
- Vogt, W. P. (1994). What is tolerance and why should we teach it? *Review of Education, Pedagogy, and Cultural Studies*, 16(3-4), 277–296. <https://www.tandfonline.com/doi/abs/10.1080/1071441940160304>
- Vogt, W. P. (1997). *Tolerance & Education: Learning to Live with Diversity and Difference*. SAGE Publications, Inc. <https://eric.ed.gov/?id=ED419893>
- Whitman, K. (2011). Crisis of tolerance. In SV Kivalov (Ed.), *Scientific works of NU OYUA* (pp. 261–268). Legal literature.
- Zakalyuzhny, L. (2018). Drama and television: an intermediate aspect (based on plays by contemporary Ukrainian authors). *Transcarpathian Philological Studies*, 3 (3), 125–130.