

**PREREQUISITES FOR THE TRANSFORMATION
OF EDUCATIONAL DISCOURSE IN DIGITAL SPACE:
THE AXIOLOGICAL ASPECT**

Pustovit N.

INTRODUCTION

Technological advancement occurs very fast, and the European educational community needs to adapt to new conditions and challenges. Academic institutions also need a central reference point around which modern communication can be constructed and progressed to fulfill their responsibilities. Values can serve as this reference point, as the digital sphere is seen as an indicator that reflects changes in values and moral principles within the global digital society. As educational and scientific discussions become more digitized in European countries, there is a logical need to examine the value framework of social phenomena within this rapidly evolving digital environment. Digital technologies play a crucial role in globalizing educational processes across Western nations.

The author argues that the proposed study is important due to the pressing need for a reevaluation of how technologies and educational actors interact, as well as an updating of the interpretation of specific communication categories and principles. The article begins by exploring transformative educational processes from the perspective of cyberspace values and narrative identity concepts. It is essential in today's context to define the value system of digital society, as these values play a key role in regulating social relations and shaping educational communication among individuals. With numerous educational interactions occurring in digital environments involving participants from diverse cultures, it becomes crucial for a pluralistic global society to establish moral and ethical norms and regulations. This can be created and executed through a thorough analysis and understanding of the principles of cyberspace, as theory is informed by practical application. Communication plays a significant role in knowledge transfer within education and technology. The concept of narrative identity aids in comprehending its dynamics in the digital realm. Our perception of time and space begins with our personal story. The narrative expresses our essence, motivations, and principles. In the context of digitization and globalization, education encompasses numerous diverse narratives that are gradually becoming fundamental to its framework as it evolves today. This article aims to conceptualize changes in educational communication through the lens of values system or axiosphere and

narrative identity. It presents theoretical underpinnings that could lead to practical guidelines for developing specialized education within the global digital educational landscape.

Areas of research currently prominent in the education field encompass curriculum development and design, educational technologies, learning evaluation, transformation in higher education, and mobile learning. This article presents a comprehensive perspective on contemporary trends in education with a focus on social and philosophical contemplation that is often overlooked in current academic discussions dominated by technology. Additionally, the impact of destabilizing factors like media-driven terrorism is being taken into account as a genuine menace to online educational communication. Contemporary societies must develop effective strategies to address this significant threat. The field of education could greatly improve by incorporating socio-philosophical viewpoints outlined in the study to enhance the theoretical foundation.

1. The concept of the axiosphere in the online environment

Understanding the nature of the axiosphere entails exploring how societal values align with their virtual representations. The information society's axiosphere is seen as embedded in virtual reality and social communication networks, shaping the new value orientations of social participants. In this context, two hypotheses can be suggested. The first hypothesis posits that the axiosphere in virtual reality mirrors society's value system.

Virtual reality is influenced by information and communication technologies, shaping a person's subconscious experience. Castells highlights that these technologies have created an audiovisual environment in which we are constantly and automatically engaged¹. This is because information has evolved into a separate economic and social resource, infiltrating all aspects of human life.

The rapid pace of social development constantly challenges individuals to navigate the complex social world. The interpretive nature of transmitted data in the media helps provide convenient solutions to this task. Information and communication technologies offer a wide range of options for contemporary individuals to find bases for social identification, expanding their ability to choose groups and improving their assessment of information². The increasing interactivity of modern information flows, particularly on the Internet, offers great opportunities for people to engage in this process and build their social identities. The Internet introduces new

¹ Castells M., Himanen P. *The Information Society and the Welfare State: The Finnish Model*. New York, 2002. 200 p.

² Дзюбенко М. О. *Ненасилля в аспекті соціально-філософської думки: дис. ... канд. філос. наук: 09.00.03*. Одеса, 2013. С. 246.

contexts, situations, and forms of interaction that complement the physical world, expanding the communication capabilities of individuals. While many researchers view the Internet as a virtual reality, it can also be seen as both a virtual and social reality.

If the Internet is integral to our daily lives, can we still consider it purely virtual? The development of information and communication technologies has played a key role in creating the Internet, and all online activities are inherently social. Both developers and users have contributed to shaping the Internet as a digital reflection of the physical world. This prompts us to question whether social processes on the Internet should be viewed as real or virtual.

When communication occurs without physical presence and no obligations between group members, social processes transition from the real to the virtual realm. However, can these social processes remain authentic without direct engagement from their subjects? Their involvement indirectly creates a “gap period” in online communications, lacking additional contexts, episodes, conditions, and real-life social actors.

To illustrate the concept of the “gap period”, examples can be provided. In face-to-face interactions, individuals occupy a physical space with added emotional, psychological, and axiological significance. Both online and offline communication are feasible via the Internet. Typically, in online exchanges, individuals swiftly form and sustain feedback loops. The explicit engagement of participants is a key factor influencing the efficacy of online communication. Interactions may transition to offline due to limitations in virtual reality. Even though virtual communication has its benefits, it cannot fully substitute real-world interactions. The shift to offline mode involves a “gap period” where the physical world’s additional contexts and social elements affect how communication in the virtual space is perceived. While this can lead to positive outcomes such as reshaping thoughts and generating new ideas, it also disrupts and alters online communication.

Value formation on the Internet differs significantly from traditional methods, with communication playing a pivotal role. The constant improvement of the communication process and the absence of stable social structures cause values to lose their direct connection with specific subjects. It can be challenging to determine ownership due to high-speed and voluminous information flows that complicate the identification process. Internet values are shaped through chaotic interactions among people with diverse, and sometimes opposing, views on life.

The only unifying factor in temporary social formations is a shared interest and goals, causing the virtual community to dissolve once these are achieved. Despite this chaotic system, patterns and ethical guidelines may still exist. In this context, Piddubna observes that the emergence of the

information society fosters societal development based on norms prioritizing personal growth amidst dialogue and diversity of world cultures, worldviews, events, and processes – altering traditional models of social, economic, and political activities, and establishing values and ideological principles.

In today's world, information and communication technologies are increasingly woven into the fabric of social interactions. They play a decisive role in shaping individual and collective consciousness. Through uniting social practices and facilitating global information exchange via cybercommunication, these technologies have become tools for exerting psychological pressure and deliberately interfering with individuals' emotional and volitional spheres, giving rise to subtle forms of aggression. The normative and regulatory potential of the information society refers to a system of norms that delineates the social obligations or necessities imposed on a subject within their cybercommunication community. Piddubna appropriately asserts that the advancement of information and communication technologies triggers substantial societal transformations, the expansion and global integration of networked interactions, the virtualization of daily existence, fresh frameworks for establishing social connections, novel challenges in comprehending digital liberty, power distribution in social constructs, and innovative utilization of technological capacities³.

Digital media are subject to certain ethical standards, such as those enforced by Facebook. These include restrictions on sending unsolicited messages or accessing restricted content on the platform. Providing false information about oneself and engaging in trolling or spamming are also prohibited. Trolling involves deliberately posting offensive materials online, while spamming refers to the mass sending of advertising messages. Violating these rules may result in account closure. Facebook remains a network that promotes freedom of speech and expression for its users⁴.

The second hypothesis suggests a relationship between the axiosphere of cyberreality and that of society, which can be demonstrated by how narrative identities are formed and influence interactions in both the real and virtual worlds. This configuration can occur in at least two ways. First, identities may be embedded, where individuals belonging to a small community also belong to a much larger one. For instance, local identities may form part of national identities, while national identities are part of global identity (or cosmopolitan). Second, these identities can overlap; some members of one identity group may also belong to another identity group with shared or

³ Піддубна Л. В. Інформаційна діяльність як засіб формування образу соціальної реальності: автореф. дис. канд. філос. наук: 09.00.03. Житомир, 2013. С. 9-11.

⁴ Abram C. Facebook for Dummies. John Wiley & Sons, 2013. 336 p.

different characteristics. For example, racial identity might intersect with local and national identity⁵.

Narrative identities are often shaped by ideological discourse, as seen in the case of European identity. Three conceptualizations of European identity can be considered. The first is the “zero-sum model”, which was introduced by the founders of European integration theory. They believed that a unified Europe could lead political, economic, and social elites to identify with Europe over their national identities to gain significant benefits from integration. This belief can be refuted with the following argument: social groups, such as farmers, primarily benefiting from European integration in an economic context, are not generally recognized for their support of the European Union. Additionally, scholars argue that the theoretical underpinnings of this collective identity concept are somewhat flawed, casting doubt on the entire model.

Scholars point out that in modern times, individuals frequently carry multiple identities simultaneously, depending on social contexts. Social identities serve to define an individual’s membership within a specific social group, encompassing emotional and evaluative elements. Through shared values, people establish a sort of community. Moreover, this sense of belonging is often accentuated by distinguishing it from other groups – individuals typically hold their group in higher regard than those outside it. In Europe, national identities are closely linked to an imagined community – the nation-state – and therefore emphasize concepts of sovereignty and state status. National identities often embody a specific image of political and social order⁶. This understanding of collective identities is associated with the second theoretical model known as the “layer-cake model”, where a particular identity is influenced by the social context in which an interaction takes place.

The third paradigm of collective identities is represented by the “marble-cake model”. This model suggests that different identities intermingle in a way that blurs clear boundaries between them. It argues for the existence of a certain “Europeanness” intertwined with national, regional, and other collective identities. Additionally, it emphasizes how the meaning of Europe varies significantly across different national, subnational, and other contexts⁷.

Virtual communities serve as the platforms through which the values of the information society are directly put into action. These virtual

⁵ Nationalism, Ethnicity, and Identity: Cross-National and Comparative Perspective/ed. Russell F. Farnen. Transaction Publishers, 2004. 538 p.

⁶ Козловець М. А. Феномен національної ідентичності: виклики глобалізації. Житомир, 2009. 558 с.

⁷ Rethinking Heritage: Cultures and Politics in Europe / ed. Robert Shannan Peckham. I. B. Tauris, 2003. P. 77-78.

communities are often likened to electronic town halls or displaced lifestyle enclaves, where spatial and temporal boundaries hold symbolic significance. The resources within these virtual communities are also inherently symbolic, forming the basis for shaping ideas about a community's infrastructure, functions, and types of interactions within it. Groups on the Internet describe the lurker ("silent majority") as one who avoids responsibility, creating a new social environment. The issue of the silent majority arises due to the lack of physical presence in the virtual world. Similarly to real communities, not everyone in virtual ones is an active participant in social events. Virtual communities consider the "silent majority" as potential participants who are not yet ready to contribute to their development.

In a virtual community, relationships are not determined by physical distance but by shared interests in objects, ideas, and events. Virtual communities are characterized by the material that engages their members, leading to why analysts perceive them as being more than conventional communities. Connections of participants to these communities encompass cognitive and emotional elements that extend beyond spatial and temporal considerations. While interactions within a community may be driven by individual desires and intentions, online communication often limits it to written exchanges supplemented with sounds and images. Virtual communities have diverse forms and functions in the digital realm.

Information and communication technologies can "compress" time and space, impacting labor organization, capital flows, trade, as well as individual interactions and local cultures. On the other hand, technology can also "expand" time and space. For instance, although e-mail is faster than traditional mail but slower than face-to-face communication; it incorporates elements of both forms. Many perceive e-mail as a more courteous means of interaction compared to phone calls and hence prefer it over them. In essence, e-mail has become an enduring element in various aspects of social life due to its transformation into a long-lasting form of virtual interaction that influences social spaces.

Piddubna argues that the intensive use of information alters the thinking, consciousness, activity, interaction, and behavior of people and their perception of the world. The creation of new meanings as a foundation for social construction influences all aspects of modern social life across all levels. Advanced information and communication technologies play a significant role in transforming the way individuals, society, and culture live due to their impact on human consciousness (high-hume technologies)⁸. This transformation involves re-evaluating basic principles for constructing social

⁸ Піддубна Л. В. Інформаційна діяльність як засіб формування образу соціальної реальності: автореф. дис. канд. філос. наук: 09.00.03. Житомир, 2013. С. 11.

reality due to changes in time-space dynamics and new forms of interaction made possible by the Internet and information technologies.

Virtual communities and social networks are primarily based on communication and imagination. Technological tools in the web space enable synchronous or asynchronous interaction, automate tasks, and aid community development. These technologies bring about significant temporal and spatial changes that create new opportunities for individuals to engage in community building. This, in turn, allows participants to enhance their understanding and self-significance within the community. The concept of the virtual community is brought to life through the “casting of the self” in terms of lifestyle and types of connection. This process introduces new ideas about imagination, identity, values, and community structure. As people engage online, they gain insights into the skills needed to fully take part in a community that differs significantly from their previous understanding of “community content”. Consequently, individuals tend to frequently change and adapt their communities. Additionally, due to the blending of virtual and physical realms, even those who do not actively participate in virtual communities are impacted by cyberspace ideologies⁹.

Therefore, the Internet serves as a communicative space where different meanings, values, and norms are exchanged. By engaging with these aspects, individuals align themselves with specific virtual communities or networks. Additionally, structural and discursive practices online may help better understand some socio-cultural phenomena. While common studies of the Internet often adopt a “transmission model” of communication that focuses solely on message dissemination over time and space through tools, an alternative perspective can be the “ritual model”. This suggests that communication should express fundamental societal principles rather than just serving functional purposes; it should represent an ongoing social process¹⁰. Virtual communities operate on a practical level and a deeper, sophisticated level of creating and maintaining meanings.

According to researchers, the Internet is not a futuristic and distant cyberspace, but rather a discrete narrative space. It can be characterized as a “silent world” where negotiations take place. One must relinquish physical presence and location to access it, becoming “a being of words only”. In this sense, the Internet is an imagined and fantastical space that embodies storytelling due to the discursive nature of social interactions and our imaginative endeavors. Narratives don’t just fill our time as we engage in reading, writing, and imagining them; they also define the periods during which we realize that our experiences have been abundant with activity. This

⁹ Building Virtual Community: Learning and Change in Cyberspace/eds. K. Ann Renninger, Wesley Shumar. Cambridge University Press, 2002. 380 p.

¹⁰ Song F. W. Virtual Communities: Bowling Alone, Online Together. Peter Lang, 2009. P. 8.

appropriation not only documents events but also establishes temporal identities for those involved in these narratives.

Narratives are not communities, although they can be artifacts of the latter. They shape our perception of the community, allowing us to envision ourselves as part of it based on the narratives we encounter. In this context, there is a shift in power and ownership within traditional communities; rather than belonging to the community as members, “community belongs to us”. This integration occurs alongside the emergence of the concept of homogeneous, empty time and is facilitated by fragmented narratives found in newspapers, magazines, and now on the Internet.

Historically, this synchronous novelty emerges when members of social groups see themselves as living their lives parallel to those in another group, even if they have never interacted. The essence of the Internet community is largely episodic concerning its activities. It gives us an illusion of personal presence and tries to persuade us that there may be a common social connection within the community.

Community should not be defined by its level of credibility, but rather by how it forms an idea of it. Online communities can be formed in two ways. Firstly, they may “grow” based on a shared awareness of the need for their existence. Often we may feel that we belong to an online community without fully understanding the reasons for our membership. Secondly, an online community resembles a group of people heading in the same direction for a certain period. They share information, occupy common chat spaces, consume news and media together, have similar interests, and envision themselves as part of a larger group. Being online entails both solitude and connection with others simultaneously. The Internet is commonly described as a “network of networks” and serves as a repository for information resources. While being on the Internet does not necessarily mean being within one of its networks, interacting within one of its networks implies being part of the Internet. The structure resembles a matrix, and its functionality arises from a blend of human intelligence and technical systems.

Social networking is a popular way to communicate in the cyber world. Digital technologies enable individuals to create public or semi-public profiles within a limited system, build lists of other users with whom they can establish and maintain communication, and view and discuss contact lists. Users can also interact with each other, exchange information, coordinate actions, and stay in touch. Digital platforms offer a novel approach to showcasing social connections, serving as a space for shaping an individual’s online identity. Additionally, they serve as spaces where users can craft detailed profiles and build relationships with others, resulting in a personal network. Typically, participants of digital media use their actual

names and photos to represent themselves, with their contacts being showcased as an essential aspect of self-representation.

A defining feature of social networks is the user profile, which is considered the central element of social networking. The information it presents may influence the user's identity and offer an understanding of the socio-cultural context within which social networks operate. According to the standard profile layout, it typically includes a photo, general personal details, a friends list, various applications, and space for notes and comments. In this context, users are often referred to as "prodUsers", reflecting their active involvement in both producing and consuming information rather than being passive consumers.

Social networking has several key characteristics: persistence, as communication between users can continue indefinitely; searchability, allowing information to be found on websites using a special search form; reproducibility, enabling the copying and moving of information from one area to another; and an invisible audience, with many third-party visitors able to access profile content despite the software filtering information intended for pre-selected friends.

Let us examine theoretical methods for studying digital media. The first approach is social network theory, which suggests that social behavior and interpersonal communication are influenced by the quality and characteristics of ties between people. As more individuals establish connections with each other, they tend to strengthen these ties through various forms of communication, including online networks. In this context, internet-based communication complements and expands the possibilities of traditional interactive behavior in physical settings. Here, the focus is not on an individual's activities on the site but rather on the interaction and strength of connections established through social networking.

The second concept is represented by the technology model, which revolves around two factors: the ease of use of specific technologies and their simplicity. These elements play a crucial role in determining the regular utilization of technology. According to some scholars, this theory can be extended to social networking by including the variable of "social pressure". When applied to social networking, social pressure refers to the influence exerted by a user's contacts and peers within their online community¹¹.

The third concept is the signal theory. It suggests that some of the information we receive from others comes from signals. In the case of digital profiles, this theory can explain why, for instance, Facebook users tend to be more realistic when describing themselves. Social networking is formed by

¹¹ Taylor B. *Entertainment Theology (Cultural Exegesis): New-Edge Spirituality in a Digital Democracy*. Baker Academic, 2008. 256 p.

users who mostly know each other in the real world, making the process of extracting signals confirming profile authenticity significantly easier¹²¹³.

The fourth theory, social identity theory, explains behavior on digital media by emphasizing the importance of individuals identifying themselves within a group to which they feel connected and with whom they share a sense of belonging. This perspective suggests that everyone seeks their unique identity as well as a feeling of belonging to a larger group¹⁴.

The attitude towards virtual space is shaped by specific situations and varies based on social contexts. The same value can have multiple interpretations in different social settings, influenced by the content of communication processes. In social networks, individuals may express values that differ from their real-life beliefs, leading to contrasting views and ideas within these platforms. Through content analysis, contextual interpretations, and linguistic analysis, we can gain insight into the essence of communication processes in social networks. This aids a more profound understanding of these networks while serving as a foundation for developing next-generation digital media and increasing society's awareness of potential threats in cyberspace.

2. Narrative identity as a tool for building an educational environment

In the context of globalization, the information and communication environment contains diverse cultural elements. It thus holds the extensive potential to impact each individual's life experience, and virtual and social presence, and influence their value systems. In this scenario, personal identification issues become more pronounced due to individuals actively engaging with digital environments that alter their consciousness structures and perception of reality.

Self-determination can be not about creating unity but simplifying identification – selecting qualities and properties useful in today's conditions¹⁵. Thus, the “I” becomes a set of situationally chosen useful properties. It reflects an individual's needs and societal expectations. Evolving norms and rules give rise to identity as a discourse shaping various realities (virtual and social). Contemporary thinkers refer to this phenomenon as narrative identity. In digital education, narrative identity can be seen as a way for individuals to construct their professional identities to participate and contribute to communication and education-related activities.

¹² Castells M., Cardoso G. *The Network Society: From Knowledge to Policy*. Washington, 2005. 434 p.

¹³ Benwel B. *Discourse and Identity*. Edinburgh University Press, 2006. 314 p.

¹⁴ Abram C. *Facebook for Dummies*. John Wiley & Sons, 2013. 336 p.

¹⁵ Артеменко А. П. Функціональність ідентичності. *Гуманітарний часопис : зб. наук. пр.* 2012. № 2. С. 15.

In other words, narrative identity serves as a valuable tool for individuals to design and develop a digital educational environment.

The article further explores the structural and functional features of a narrative identity. Narrative identity is shaped through comparison and relies on an external context, or an “Other”, for self-definition. This type of identity emerges as an interplay between the self and one’s sense of belonging¹⁶. It involves constructing a symbolic image encompassing oneself within various experiences and encompasses storytelling with both speaker and listener. The goal is to present the “I” in a relatable manner to others. In this case, the narrative relies on a specific order and symbolic procedures to interpret ourselves through language. These speech institutions are accessible and understandable to others, shaping the narrative into a discourse that reveals the narrator’s thoughts through statements. It must adhere to classification, ordering, and distribution procedures that integrate it into the community and align it with external factors like “other”, “different”, and “alien”¹⁷. Essentially, pragmatic rules for forming social relations are communicated through the narrative.

Narrative identity involves the process of defining oneself to others and creating an ideal communicative environment using suitable speech techniques and tools. It constantly evolves by generating new meanings, potentially leading to a shift from individual to group identity.

The renowned communitarian theorist MacIntyre argues that solving the problem of freedom requires more than abstract reasoning; it necessitates consideration of the embedded systems of values and beliefs within specific societies’ architecture. Furthermore, according to the thinker, modern liberal theory has failed in its claims to morality and justice. He emphasizes the concept of narrative, suggesting that understanding an individual’s behavior or speech fragments is possible when placed in relevant contexts of their life story. Similarly, comprehending political concepts can be achieved by situating them within the social and political context of a society.

The human experience is essentially a story, and individuals are storytellers through their actions and abilities. Sharing life experiences gives significance to personal identity, and connecting these experiences into a larger narrative enables one to understand the identities of others. This has significant political implications as those who cannot relate to the main narrative often feel excluded. The link between narrative and identity also highlights the issue of recognition, which is not always adequately addressed in theory and practice.

¹⁶ Рікер П. Сам як інший / пер. з франц. Київ, 2002. С. 171.

¹⁷ Артеменко А. П. Функціональність ідентичності. *Гуманітарний часопис : зб. наук.* *пр.* 2012. № 2. С. 15-16.

Mead, the proponent of symbolic interactionism theory, examines the notion of “I” within the framework of social psychology and explores an individual’s identity in terms of both their distinctiveness and acknowledgment of others (the concept of “Other”)¹⁸. This initial perspective highlights two components of personal identity: self-awareness and awareness of others. According to Mead, the formation of one’s sense of self is inherently tied to social interactions. Our understanding and recognition as individuals depend on how we are perceived by others.

The German philosopher Habermas, known for his work in communicative philosophy, also delved into the concept of identity. According to him, self-identity emerges when an individual reaches a certain level of maturity and development that allows them to recognize principles and interpret their own needs. For Habermas, self-identity is closely tied to communicative competence¹⁹. Some scholars argue that the socialized aspect of the self should be termed as identity. They propose that identity is shaped through interactions with others, resulting from a combination of processes involving identification and self-identification. Identity can be seen as a complex set of integrated relationships between an individual and themselves or others.

Identity is shaped by the community and preserved through acknowledgment from others. As a result, each identity includes a communal aspect. These collective identities create a framework that influences how others perceive their life experiences. It is important to acknowledge that these frameworks are frequently established by individuals in positions of power and have historically been associated with negative connotations. For instance, the narratives imposed on women or African Americans previously reflected gender and racial bias, failing to ensure recognition or respect from fellow members of society.

Narrative identity acts as a bridge between individuality and identity, moving back and forth while incorporating dynamic elements into the temporal structure. It is essentially the portrayal of a character within a storyline, uniting diverse components to form interconnected plots and events that convey a comprehensive understanding of the narrative. This type of identity also allows for the incorporation of different, sometimes conflicting experiences into a cohesive temporal framework, enabling an outline of the subject’s dynamic intentions. It is important to consider that comprehending one’s self requires both social identities and transformative

¹⁸ Мід Дж. Дух, самість і суспільство з точки зору соціального біхевіориста. Київ, 2000. 374 с.

¹⁹ Jürgen Habermas. Stanford Encyclopedia of Philosophy. URL: <https://plato.stanford.edu/entries/habermas/> (дата звернення 20.05.2024).

processes; thus, concerning history, this dialectical clarification is crucial for understanding one's identity.

Ideology plays a crucial role in shaping narrative identity, serving as a key aspect of both structure and function. It is deeply rooted in the societal, communal, and individual value systems that form an implicit dogma guiding society members' judgments. Similar to how religious creed shapes religious affiliation, these values construct the meaning of social affiliations. Furthermore, this system legitimizes authorities' status and their societal roles. Ideology serves to articulate the values and normative ideas of society by providing a theoretical and empirical platform for understanding social reality based on public consciousness.

Ideology encompasses a theoretical framework that outlines the criteria for membership in a group. These criteria, along with other categories, shape the social identity of a community. From the perspective of the social cognitive approach, identity is viewed as both a personal and social construct manifested through mental representation. Individuals represent themselves as members of multiple groups (e.g., women, ethnic minorities, citizens of specific countries, journalists).

This self-representation is a constructed abstraction based on personal experience and knowledge. These models typically mirror social interactions and interpretations of discourse. Experience, knowledge, and potential self-representations seem to be socially constructed phenomena. How others perceive and identify us determines part of our self-representation. When one's own experience aligns with the abstract social experiences of others and other selves, their self-representation can blend with that of the group.

In light of the above, it is important to differentiate between group narrative identity and personal narrative identity. A person's identity includes their self-perception as an individual with unique experiences and life stories, as well as their perception of themselves within social contexts. If a person's sense of belonging, values, activities, goals, and norms align with their understanding of self ("I"), their identity may be relatively stable; otherwise, it may undergo reconstruction²⁰.

Ideology may be viewed as a way to express the collective narrative identity of a group. While individual differences may exist in how a particular ideology is expressed, it is important to recognize its characteristics at the group level. Narrative identity is often articulated from an individual perspective, but groups also play a role in disseminating knowledge and shaping ideologies, implying that they collectively influence social representation and self-perception.

²⁰ Eder K., Spohn W. *Collective Memory and European Identity: The Effects of Integration and Enlargement*. Ashgate Publishing, Ltd., 2005. 228 p.

At least cognitively, collective narrative identity expresses the group's ideological views. The group's narrative identity represents the members' shared fundamental beliefs and answers key questions about their identity, origins, membership, goals, and values.

There are some critical viewpoints on collective narrative identity and ideology. The latter constitutes the foundation of group identity, encompassing fundamental principles, objectives, standards and beliefs, communal resources, and civic standing of individuals within a social group. Furthermore, while ideological principles may endure over extended periods, group narrative identity is subject to transformation and specific societal perceptions and attitudes can adjust in response to changing social and political contexts²¹.

Today the politicization of narrative identity necessitates careful consideration to prevent the emergence of destabilizing factors, especially in digital environments. The concept of "identity politics" should highlight the significance of narratives that offer individuals a framework or set of principles essential for navigating life. It is connected to the notion of pluralism and depicts society as a platform for diverse narrative identities to coexist. The prevailing ideologies today seek to rally people under one banner for societal change.

Narrative identity can express religious, ethnic, cultural, or other identities. Individuals can carry multiple identities at once. In this context, narrative identities often suggest the existence of a dominant culture in society that shapes common behavioral patterns but also necessitates an independent status and opportunities to engage in social practices that define life's meaning. Under such conditions, discourse plays a significant role in shaping group narrative identity. Indeed, the formation of social groups is inherently tied to discursive processes. These include various forms of discourse like meetings, training sessions, and calls for solidarity that contribute to building social movements and groups. On the other hand, intergroup discourse can shape group narrative identity through tasks such as self-defense, legitimization, persuasion, and more.

Discourse is understood as a set of socio-culturally determined statements, expressing the content of consciousness following the rationality of the socio-cultural tradition. The concept cannot be reduced to a unified meaning. Foucault, a well-known representative of postmodernism, views discourse as encompassing all statements and as being a regulated technology that underpins communication processes²². In the first definition, the thinker regards discourse as all meaningful fragments of speech or texts

²¹ Dijk T. A. Ideology and Discourse. *Journal of Political Ideologies*. 2006. № 11 (2). P. 115 – 140.

²² Foucault M. *Archaeology of Knowledge*. Routledge, 2002. 256 p.

that have real-world impact. The second definition pertains to specific structures within discourse. Foucault attempts to identify discourses as clusters of coordinated fragments of speech. Here, we can refer to the discourse of feminism or imperialism, among others. In the third definition, the theorist shifts focus from texts to the rules and structures that generate specific fragments of speech.

Foucault argues that what a person perceives is crucial, and the interpretation of objects and the assignment of meaning to them depends on discursive practices. These practices can shift objects and events from the ideal plane to the real one. The possibility of discursive practices and their material attribute has been extensively questioned by scholars. According to them, referents cannot break the endless chain of meanings in which one sign points to another, nor can they be absorbed by these signs. However, for Foucault, reality appears as constructed despite his awareness of its influence on the thoughts and behavior of communicators.

Foucault and the Western linguist Mills both studied the problem of discourse. In his works, Mills analyzed the meaning of words and their correlation with larger structures without assuming fixed meanings for words and sentences a priori. The scholar emphasized that discourses are inherently contradictory and constantly engage in dialogue and conflict with other positions.

The discourse primarily revolves around ideological confrontation. Unlike Foucault, Mills argues that non-privileged groups within the class system lack access to educational services, knowledge, information networks, and capital, resulting in restricted access to discourses. Although the same language may be spoken in a country, it is evident that some groups have significantly limited access to the circulating discourses in society²³.

Discourses can construct reality and identity. The discourse approach to the problem of identity can be understood in two ways: first, as a discursive performance or identity construct obtained through interaction; and second, as a historical system of structures of power over identity. Traditional conceptual approaches to the problem of identity are dominated by two theoretical models: an independent subject who forms their own identity, and a separate psychological subject who opposes the cognitive mechanisms, schemes, and forces of the unconscious. At the end of the twentieth century, there were attempts to redefine the subject as something socio-cultural and socio-historical, an “unfinished product of discourse”. This shift in philosophical thought was linked to the challenges of self-determination.

²³ Mills S. *Discourse*. Routledge, 2004. P. 15-16.

Communicative philosophy portrays identity as a dynamic process that can both reproduce and disrupt the discourse order²⁴.

The initial scholarly works exploring the connection between discourse and identity focused on how social factors influence variations in linguistic variables such as pronunciation or grammar. Modern research, influenced by the poststructuralist paradigm, suggests that discourse plays a crucial role in shaping identity. In the author's opinion, it forms group narrative identity and governs the interaction of values at interpersonal and intergroup levels. At a personal level, discourse coordination mechanisms are rarely activated in shaping narrative identity.

The interpretation of the information conveyed by an individual and their identity largely relies on the context, conditions for discourse emergence, and social interaction dynamics. Online discourse and narrative identity are especially significant in the digital age's information landscape. As individuals' personas increasingly inhabit virtual spaces, social interactions occur within an environment that serves as a conduit for exchanging information and projecting identities across two realms: objective reality and virtuality. In such conditions, the subject's narrative identity undergoes a process of social segmentation and segregation. In the first case, the mental body resembles an integrated system of segments that interact with each other. In the second case, however, the components of the mental body gradually disperse into social reality and virtuality structures, leading to the transformation of the subject's identity.

It can be assumed that as the subject's identity is being transformed, they are also consciously forming an online identity, a situational construct. Online identity is like a quasi-identity, because individuals may appeal to ideals and values online that they do not necessarily follow or adhere to in real life. The concept of online and offline identities may be proposed as part of a continuous process of self-discovery and defining one's place in the world. Overall, discourse has the potential to prevent the destruction of one's sense of self and establish connections between online and offline identities during communication.

3. Challenges in educational communication and methods for addressing them in the digital era

One destabilizing factor for digital society and educational discourse is media terrorism. It is important to consider the nature of its emergence and essence. Media terrorism broadly involves the abuse of media and communication processes to undermine a state or society's symbolic system,

²⁴ Benwel B. *Discourse and Identity*. Edinburgh University Press, 2006. 314 p.

including cultural norms, forms of communication, customs, etc²⁵. The author defines media terrorism as a strategy to achieve a political goal through illegitimate violence and its direct and indirect publicity using mass media tools.

Terrorists only carry out their acts when they know the media is present, as they rely on wide publicity to attract potential supporters and broadcast their messages. Maintaining sensationalism helps them achieve these goals.

To support the thesis that terrorism represents a modern nihilistic worldview, we can examine the ideas of renowned postmodernist Baudrillard. According to the theorist, contemporary nihilism has evolved from its historical origins in decadence and metaphysical radicalism into a more radical and resolute form. Today's nihilism is realized through simulation and frightening rather than destruction – shifting from active violent fantasy to fake transparent functioning of things. This presents an undoubtedly more dramatic situation compared to previous forms of nihilism²⁶.

Contemporary nihilism, as portrayed by the media, involves destroying meanings rather than tangible things. Terrorism can be seen as a deliberate rejection of established systems of values, such as universal principles, and it is this symbolism that amplifies its impact. Today, terrorism poses a significant challenge not only in political, legal, social, and philosophical spheres but also within the realm of digital education because extremist ideologies and acts of terrorism are disseminated through online platforms.

The destabilization of the values of the digital society was historically preconditioned by the global spread of fundamentalism. Fundamentalism, as a term, refers to conservative philosophical, moral, and social movements. It was initially used in the Christian world to describe the conservative movement in the US Evangelical Church. Often seen as a reaction to globalization and secularization in modern society, it is important to differentiate between its traditional meaning and its current usage by media, politicians, scholars, and representatives of various faiths in public debates.

In this context, fundamentalists are seen as religious fanatics who take their beliefs too seriously and aggressively defend them against their opponents. Fundamentalism involves justifying certain beliefs and ethical positions based on previous illogical assumptions, which can lead to the use of religious arguments to justify wrongdoing.

Modern forms of fundamentalism are connected to the secularization of societies. Canadian philosopher Taylor defined “secularism”. Firstly,

²⁵ Рогова О. В. Медіа-орієнтований тероризм як політичний феномен. *Дні науки філософського факультету-2006: матеріали доповідей та виступів міжнар. наук. конф.* 2006. С. 117.

²⁶ Бодріяр Ж. Симулякри і симуляція / пер. с франц. В. Ховхун. Київ, 2004. 230 с.

secularization involves the removal of religion from public life. Secondly, it entails a crisis in religious beliefs and practices. Thirdly, it signifies a shift in the conditions and environment for the practice of religious beliefs. The theorist stresses that humanity has significantly altered its approach to religion, even though society's differentiation does not always result in the privatization of belief and its excessive subjectivity. As a part of the secular metanarrative, the reference to secularization was an attempt to predict the decline of religion. However, rather than disappearing, religion has entered a new phase and has not been overshadowed by the countless speculative theories of "new atheism". Religion consistently transcends subjective reality by integrating individuals into the intersubjective world.

Religion extends beyond the confines of a specific cult, integrating individuals into a trans-social reality. In monotheistic religions, the world is viewed as a creation where nature, society, and human beings are linked by a single principle – God, who permeates this reality. Religion is not separate from reality; it not only exists within it but also to some extent shapes it through its engagement with social experiences rich in cognitive content and guided by moral norms and values²⁷.

After the Cold War, many Western societies began to view religion as a source of global division and schism. As a result, Islamic fundamentalism is now widely considered dangerous. However, it is important not to see Islam as a threat to Western societies since much of the Islamic world remains distant from fundamentalism. While some movements have clashed with the West in socio-political conflicts in the Middle East, most of the Islamic world does not align with extremism or fanaticism. Fundamentalism is considered one of the "international factions" that relies on traditional authority and extreme dedication to a particular group. Fundamentalist movements have intensified primarily due to the hegemony of the West and the Third World's struggle for rights and material as well as cultural resources. The global expansion of non-Christian fundamentalist religion has also significantly impacted ethnic minorities in the West, with some negative consequences for indigenous people in Europe and North America.

Today, the Internet has become the battleground where liberal democracy and conservative radical groups clash. The competition for influence plays out through various online communication tools. For instance, terrorist organizations utilize the Internet to spread motivational and operational content to potential recruits, often urging them to join the global jihad. Moreover, the circle of participants can include a wide range of individuals, from website designers and financiers to weapons experts and combat veterans. Since potential recruits primarily receive information about

²⁷ Christoffersen L. Religion in the 21st Century: Challenges and Transformations. Ashgate Publishing Ltd, 2010. P. 73-85.

terrorism and terrorist attacks from various digital media, they start imitating the behavior of members of terrorist groups who leverage media to promote and instill their ideology. The use of digital media facilitates the dissemination of knowledge within terrorist groups, demonstrating the impact of their actions on the public and helping to establish, maintain, coordinate, and expand a network of support. As a result, the media's capability to create identification mechanisms is influenced by how terrorists are portrayed in their broadcasts.

In some cases, terrorist groups and media outlets have a symbiotic relationship. The former are constantly seeking recruits and audience attention, while the latter are looking for dramatic and scandalous stories to boost their ratings. The media plays an important role in global communication, serving as both an instrument of influence in the hands of terrorists and a tool in the fight against global terrorism. The Internet serves as a conduit for radical messages to permeate social structures. It also significantly contributes to the dissemination of some terrorist ideologies. For instance, al-Qaeda was the first terrorist movement to transition from physical space to cyberspace.

Terrorist groups utilize the Internet as a recruiting tool, leveraging information and communication technologies to enhance the effectiveness of message delivery while gathering data about website users. They also operate virtual training camps, run online forums, and disseminate instructions, newsletters, and other propaganda materials. Propaganda serves as a deliberate and strategic presentation or plan aimed at influencing large audiences. It is employed by organizations, groups, and governments to propagate particular interpretations of reality or establish a "new truth". Extremist propaganda is grounded in a specific political agenda.

The rise of media-oriented terrorism has reshaped our understanding of terrorism within the framework of communication theory. This theory suggests that the message of violence from terrorists involves the victim in the communication process, even if they are not always the intended recipient or ultimate target. Researchers view terrorism as organized and coordinated violence that resembles a theatrical performance, with terrorists focusing on meticulous details in their actions. As Forest puts it: "Terrorism's goal is not to conquer but to destroy others by transforming them from beings into non-beings"²⁸.

Terrorists select targets with symbolic and political significance, for instance, embassies and diplomats. Developed nations often delegate their personnel to carry out international policies, establish investment activities, and set up offices in other countries for diplomatic purposes. An embassy

²⁸ Forest J. J. F. *Countering Terrorism and Insurgency in the 21st Century: International Perspectives*: 3 v. ABC-CLIO, 2007. V.2: *Combating the Sources and Facilitators*. P. 17-18.

represents a nation's sovereignty and interests, while diplomats serve as official representatives of their countries on the international stage. Therefore, terrorist attacks on these targets can be viewed as assaults on the country itself and its national values.

Terrorist groups often interpret international activities as manifestations of colonization, aggression, and repression. These are seen as symbols of imperialism and hegemony and become targets for terrorist attacks that must be destroyed immediately. Additionally, terrorists target symbolic buildings and places representing the prestige and power of a nation. Individuals with symbolic status exerting influence on political, economic, or social life – such as political leaders, journalists, and businessmen – are also potential targets for terrorists due to their symbolic value. Finally, passenger carriers are targeted because they offer a large number of potential victims²⁹.

Nowadays, in addition to “traditional” religious terrorism we now see the emergence of new and more complex forms of this dangerous phenomenon. In one situation, a lone terrorist serves as both the architect and executor with a potential target. In a different situation, there may be a coordinator working with a terrorist group to attack their intended victim. Modern terrorism has expanded to encompass political, economic, and various other manifestations. The customer achieves their goals by communicating with terrorists through online channels.

It is time to consider the mechanism of digitally mediated terrorism. In the virtual environment, customers influence performers by appealing to their values. Through iconic and verbal signs, they activate the terrorist group's memories, reinforcing negative collective memories such as portraying the Western world as an aggressor. This instinctively triggers the terrorist group's self-preservation response; they aim to prevent a repeat of “Western expansion”, protect their religion and values, and are thus prepared to fight an imaginary enemy created for them by the client. The quasi-enemy is symbolic; it represents an enslaver that conceals the client's specific goals and objectives behind a screen.

To counter the destabilizing impact of media terrorism and reduce its negative effect on the educational discourse, we need to move beyond orientalist stereotypes and explore potential opportunities for resolving religious and cultural conflicts as well as the ongoing clash between individualistic and communitarian viewpoints.

Overcoming cultural and religious differences requires establishing a stable political structure to institutionalize liberal tolerance and protect the civil and political rights of diverse ethno-national minorities. Human rights

²⁹ Forest J.J.F. *Countering Terrorism and Insurgency in the 21st Century: International Perspectives*: 3 v. Greenwood Publishing Group, 2007. V.1: Strategic and Tactical Considerations. 696 p.

should not favor the ruling majority or an autocratic regime. Leaving human rights protection at the discretion of a dictator makes both the majority and minority more susceptible to unexpected violations of their rights. Resolving religious and ethnic conflicts necessitates institutionalizing human rights, thus averting further infringement by pro-government entities.

In the modern context, some proponents of multicultural communitarianism dismiss liberal tolerance as being too individualistic to safeguard the specific rights of minorities for “cultural survival”, which may, in turn, necessitate limitations on individual autonomy. However, such alternative approaches fail to grasp the intricacies of religious and cultural frameworks fully. Even advantaged groups might face discrimination that limits their religious practices. Political challenges, including political crises in any nation frequently hinder the enactment of minority rights.

To prevent this, individual governments should refrain from manipulating the process of implementing minority rights. Western countries should also critically evaluate their policies on resolving religious and ethnic conflicts and acknowledge the complexity of this process for other countries³⁰. Therefore, liberal tolerance should dominate not only domestic but also foreign policy.

The acknowledgment and understanding of the privileges of religious and ethnic minority groups within a nation could lead to the creation of specific systems aimed at fostering mutual recognition and support in issues related to “ethnic equality”, thereby establishing a unified legal framework where shared interests, values, and opportunities for joint progress are embraced. One could argue that the West and East have interconnected religious and cultural influences, leading to the possibility of applying principles of international politics to address issues related to advancing, establishing, and reinforcing universal human rights as well as their underlying values.

Let us explore the possibility of resolving cross-cultural conflicts. Interacting across different cultures is crucial in facilitating meaningful cultural exchange while upholding human rights and respecting cultural traditions. Human rights provide the political framework for integrating values and principles within the context of cultural heritage. While this concept has the potential to foster self-awareness, enhance communication, and enable the exchange of information, as well as support the responsible management of both modern and historical culture, it can also be used to suppress and restrict minority rights. As a result, managing cultural heritage remains a pertinent issue that is being actively tackled by academic institutions and global organizations.

³⁰ Ibid.

The Universal Declaration of Human Rights enshrines basic freedoms such as life, liberty, security, and protection of rights. It also guarantees freedom of movement within and outside the state, as well as freedom from slavery and violence. Additionally, the Declaration emphasizes individuals' rights to freedom of thought, morality, and religion³¹. For instance, Article 27 asserts that everyone has the right to freely participate in the cultural life of their community; to enjoy the arts; and to participate in the progress of science and its advantages. Culture is seen as an integral part of human rights but it may fail to explain specific relationships among individuals, communities, and nations or offer strategies for conflict resolution arising between these entities.

Scholars argue that heritage, together with basic freedoms, can be viewed as a key aspect of human rights. This is based on the idea that heritage inherently involves honoring and safeguarding both individual and collective identities, emphasizing the importance of recognizing the worth of both individuals and communities.

The global cultural legacy holds the possibility to foster acceptance, while intolerance towards others' identities often results in suppressing minority cultural representation. Moreover, "cultural heritage is a vital element of communities', groups', and individuals' cultural identities, contributing to social cohesion; disrespecting or destroying it constitutes an infringement on human dignity and rights"³².

Today, the concept of "cultural heritage" encompasses all cultural artifacts, customs, and wisdom passed down to a nation or community from earlier generations. It offers the potential for continued transfer of cultural identity to future generations.

Cultural heritage represents the practices and knowledge recognized by a community as part of its history and identity. Members of the group should have free access to these cultural experiences, including understanding cultural objects through their functions and roles in society. This allows for enjoying fundamental rights and freedoms, such as freedom of conscience and religion.

The connection between cultural heritage and human rights comprises three key elements: the recognition of preserving and safeguarding cultural heritage as a means to protect human dignity and contribute to global culture, the prevention of severe violations of international cultural heritage and human rights laws, and the conservation of cultural objects as part of measures to uphold human rights in today's global cultural environment³³.

³¹ Universal Declaration of Human Rights. URL: <http://www.un.org/en/documents/udhr/> (дата звернення 15.04.2024).

³² Cultural Heritage and Human Rights/eds. Helaine Silverman, D. Fairchild Ruggles. Springer, 2008. P. 6-7.

³³ Cultural Human Rights/eds. Francesco Francioni, Martin Scheinin. BRILL, 2008. P. 8.

CONCLUSIONS

The realm of cyberreality is a defining feature of an advanced information society, seamlessly woven into virtual communities and digital media. The connection between the axiosphere of cyberreality and society is evident in two ways: first, the cyberreality axiosphere can be integrated into the societal axiosphere; second, there are areas where they intersect. As a result, the information society's axiosphere is inherently complex and hybrid, blending values shaped by social institutions with a hyper-relative value system formed during virtual interactions among individuals.

Narrative identity can be seen as a foundational element of today's digital education. Ideology serves as the structural foundation ensuring its functional potential, while discourse guides the coordinated and coherent construction of this societal realm by regulating diverse value exchange and interactions within the communication space.

Narrative identity is a key aspect of the digital society, shaping individuals' values and interactions. It provides a framework for interpreting life experiences and influences one's perception of the world. This concept is flexible in its interpretations, depending on social context, and plays an essential role in maintaining social integrity, particularly in modern society with its loss of traditional meanings and nihilistic attitudes.

Today, the use of digital media to propagate extremist ideologies is a key destabilizing factor in the educational sphere. It undermines fundamental values by promoting violence and actively targets young individuals who are active on social platforms as potential recruits for terrorist groups. The author suggests that addressing the cultural and civilizational conflict requires developing and executing initiatives for cultural collaboration between Western and Eastern societies. This approach emphasizes the importance of focusing on cultural differences rather than solely political, social, or religious disagreements. A key aspect of this strategy involves revising educational programs to emphasize intercultural dialogue, aiming to enhance digital competencies while fostering mutual understanding and cultural exchange among individuals from diverse nationalities, cultures, and religions.

SUMMARY

The socio-philosophical comprehension of educational processes within the context of digitalization and globalization offers insights to comprehend and forecast trends in education and science. Currently, insufficient attention is given to this issue. The analysis examines the concept of the axiosphere in the online environment, revealing it as a hybrid complex system encompassing both traditional values and those developed through virtual communication. It is revealed that narrative identity serves as a structural

element of digital education, facilitating interaction between individuals and transmission of their value orientations. Furthermore, media terrorism's role in destabilizing educational discourse in cyberspace is analyzed and characterized. The promotion of intercultural exchange programs within educational institutions is proposed as an active measure. This article holds conceptual and theoretical significance.

BIBLIOGRAPHY

1. Артеменко А. П. Функціональність ідентичності. *Гуманітарний часопис* : зб. наук. пр. 2012. № 2. С. 13 – 19.
2. Бодріяр Ж. Симулякри і симуляція / пер. с франц. В. Ховхун. Київ, 2004. 230 с.
3. Дзюбенко М. О. Ненасилля в аспекті соціально-філософської думки: дис. ... канд. філос. наук: 09.00.03. Одеса, 2013. 160 с.
4. Козловець М. А. Феномен національної ідентичності: виклики глобалізації. Житомир, 2009. 558 с.
5. Мід Дж. Дух, самість і суспільство з точки зору соціального біхевіориста. Київ, 2000. 374 с.
6. Піддубна Л. В. Інформаційна діяльність як засіб формування образу соціальної реальності: автореф. дис. канд. філос. наук: 09.00.03. Житомир, 2013. 20 с.
7. Рікер П. Сам як інший / пер. з франц. Київ, 2002. 458 с.
8. Рогова О. В. Медіа-орієнтований тероризм як політичний феномен. *Дні науки філософського факультету-2006: матеріали доповідей та виступів міжнар. наук. конф.* 2006. С. 116 – 117.
9. Abram C. Facebook for Dummies. John Wiley & Sons, 2013. 336 p.
10. Benwel B. Discourse and Identity. Edinburgh University Press, 2006. 314 p.
11. Building Virtual Community: Learning and Change in Cyberspace/eds. K. Ann Renninger, Wesley Shumar. Cambridge University Press, 2002. 380 p.
12. Castells M., Cardoso G. The Network Society: From Knowledge to Policy. Washington, 2005. 434 p.
13. Castells M., Himanen P. The Information Society and the Welfare State: The Finnish Model. New York, 2002. 200 p.
14. Christoffersen L. Religion in the 21st Century: Challenges and Transformations. Ashgate Publishing Ltd, 2010. 234 p.
15. Cultural Heritage and Human Rights/eds. Helaine Silverman, D. Fairchild Ruggles. Springer, 2008. 206 p.
16. Cultural Human Rights/eds. Francesco Francioni, Martin Scheinin. BRILL, 2008. 369 p.

17. Dijk T. A. Ideology and Discourse. *Journal of Political Ideologies*. 2006. № 11 (2). P. 115 – 140.
18. Eder K., Spohn W. Collective Memory and European Identity: The Effects of Integration and Enlargement. Ashgate Publishing, Ltd., 2005. 228 p.
19. Forest J. J. F. Countering Terrorism and Insurgency in the 21st Century: International Perspectives: 3 v. Greenwood Publishing Group, 2007. V.1: Strategic and Tactical Considerations. 696 p.
20. Forest J. J. F. Countering Terrorism and Insurgency in the 21st Century: International Perspectives: 3 v. ABC-CLIO, 2007. V.2: Combating the Sources and Facilitators. 603 p.
21. Foucault M. Archaeology of Knowledge. Routledge, 2002. 256 p.
22. Jürgen Habermas. Stanford Encyclopedia of Philosophy. URL: <https://plato.stanford.edu/entries/habermas/> (дата звернення 20.05.2024).
23. Mills S. Discourse. Routledge, 2004. 176 p.
24. Nationalism, Ethnicity, and Identity: Cross-National and Comparative Perspective/ed. Russell F. Farnen. Transaction Publishers, 2004. 538 p.
25. Rethinking Heritage: Cultures and Politics in Europe / ed. Robert Shannan Peckham. I. B. Tauris, 2003. 268 p.
26. Song F. W. Virtual Communities: Bowling Alone, Online Together. Peter Lang, 2009. 178 p.
27. Taylor B. Entertainment Theology (Cultural Exegesis): New-Edge Spirituality in a Digital Democracy. Baker Academic, 2008. 256 p.
28. Universal Declaration of Human Rights. URL: <http://www.un.org/en/documents/udhr/> (дата звернення 15.04.2024).

Information about the author:

Pustovit Nataliia,

Doctor of Philosophy,

Lecturer at the Department of Foreign Languages

Ivan Kozhedub Kharkiv National Air Force University

77/79, Sumska Srt, Kharkiv, 61023, Ukraine