INTRODUCTION

Contemporary scholars not infrequently claim that the time of a single, universal world image has passed irrevocably. Today, the world is becoming polycentric rather than monocentric. Schelkunov et al. (2019) declare that digitalization acts as a new ontology of this world, changing our understanding of communication, connection, and perception of time. Computer technologies originally had the status of means, with the help of which a person domesticates the culture space, solves various social problems. However, today we can admit that information and communication technologies are becoming the new cultural phenomena. Digital ontology blurs the hyper-concentration of ideas, ideologies, and actions and replaces it with decentralization. The state of this new world is adequately reflected by the philosophy of hypertext, non-linear writing, which seeks to expand the liberal values in cognition, creativity, and social activity as well as to bring polysemy, uncertainty, vagueness of choice and chaotic freedom into them.

The sphere of social and humanitarian knowledge is currently experiencing a certain crisis of the reconstruction process. The totality of the digitalization process of modern life makes obvious a necessity of mastering various kinds of devices, which simultaneously acts as a modern anthropological practice of mastering oneself. In this connection, we will turn to the changes that a human cognitive attitude to the world undergoes. The contemporary digital space proves to be terra incognita, which every modern person should strive to master. At the same time, it should be noted that today almost all scientific fields, one way or another, are trying to systematically compare the human being and the digital continuum, which the former has to correspond to.

Contemporary scholars not infrequently claim that the time of a single, universal world image has passed irrevocably. Today, the world is becoming polycentric rather than monocentric. Digitalization acts as a new ontology of this world, changing our understanding of communication, connection, and perception of time. The expansion of digital logic into various social spheres transforms (and often even substitutes) analog environments that made human culture possible in its broadest sense, a number of researchers wonder whether virtue could possibly be taught today (Savchuk, 2009; Schelkunov et al., 2019). Computer technologies originally had the status of means, with the help of which a person domesticates the culture space, solves various social problems. However, today we can admit that information and communication technologies are becoming the new cultural phenomena. Digital ontology blurs the hyper-concentration of ideas, ideologies, and actions and replaces it with decentralization. The state of this new world is adequately reflected by the philosophy of hypertext, non-linear writing, which seeks to expand the liberal values in cognition, creativity, and social activity as well as to bring polysemy, uncertainty, vagueness of choice and chaotic freedom into them.

Cognitive practices of the pre-digital stage were characterized by the presence of a paradigm that determined the need for intellectual interaction aimed at achieving true knowledge. The basis of this paradigm was the need for interaction, when each person, pursuing their own personal interests, had to produce social connections to attain their own cognitive goals; this interdependence provided a continuous movement towards the socialization of true knowledge. Of course, the Marxist idea that consciousness is present in knowledge, but does not define it, can be found at the heart of the modern progress of rationality. Here, private research interest was not the dominant and, accordingly, the subject
of reflection, therefore, a certain cognitive transparency was inherent to modernity, when the free exchange of knowledge was natural, inter alia for knowledge with a symbolic social value, by which in this context we understand social and humanitarian knowledge.

**METHODS**

The works of classics of the relevant media philosophy direction in philosophy and sociology, who substantiate the specifics of the modern society like post-industrial, informational and network - D. Bell, E. Toffler, M. Castels, I. Masuda, T. Stonier, A. Galloway served the methodological basis of the research.

To understand the nature of the new media, we used the works of M. McLuhan, J. Deleuze, F. Guattari, G. Debord, who authored such key concepts for understanding the organization of the modern Internet as ‘global village’, ‘rhizome’, ‘body without organs’, ‘society of the spectacle’. In the interpretation of new media practices, the authors rely on the approaches of D. Haraway, M. Prensky, F. Žižek, M. Ferraris, W. Philips, L. Manovich, J. Meyrowitz, W. J. Potter, F. Webster. The media-ecological aspect of these concepts is of key importance for the research, which made it possible to study the Web as a space in which new cognitive practices are formed and implemented.

The authors make use of the most common methodological strategy for studying nonlinear narration - ‘hypertext theory’.

To date, the most common methodological strategy for studying nonlinear narration is the ‘hypertext theory’. At the same time, researchers do not agree upon the interpretation of the meaning of the notion of hypertext. Some authors apply it as a generalizing concept that marks the nonlinear nature of linking semantic elements within the narrative, regardless of the physical medium (whether a paper or an electronic one). Thus, for instance, Zh. Genette, understands by hypertext any text that refers to the preceding texts and proves to be in relation to these latter at a higher stratification level (BUT, 2015).

Other researchers, Ensslin (2020), for example, when talking about hypertext, actually imply electronic hypertext, i.e. the nonlinear connection of formal-compositional elements of the text created with the help of an electronic medium. T. Nelson defines hypertext as the text that branches out, allowing the reader to choose, and for reading which the interactive screen appears to be most convenient. Levi (1988), with the reference to R. Barth, argues that the text as a multidimensional branching of meanings might not be reduced to the characteristics of its material carrier. At the same time, he believes that electronic hypertext best corresponds to the Bart model of text, embracing in matter the possibilities that R. Bart wrote about as ideal processes of text perception (‘convergence effect’) (ISKANDAROVA, ALLANURODOVA, 2018, p. 48). Bolter (1991) speaks of hypertext exclusively as of a new revolutionary form of e-mail, which should replace all ‘paper’ literature in the making. E. Hess-Luttich (1999) as well contrasts hypertext with ‘book text’ (Buchtext), which is being exclusively understood as a linear narrative of the past (LEVENSO, 2017).

In our opinion, the following definition tends to be the most relevant one: ‘Hypertext is the representation of information as a linked network of nodes in which readers are free to navigate in a non-linear fashion. It allows for the possibility of multiple authors, blurring the functions of the author and the reader; as well as extended works with indistinct borders and multiple reading strategies’ (GUSAROVA, 2015).

General scientific methods of analysis and synthesis, induction and deduction have also been applied.

**RESULTS AND DISCUSSION**

It is worth noting that the image of the gnoseological subject, reflecting and producing new meanings, and as a result, setting universal humanitarian vectors, is undergoing significant changes today. Today we can speak of a convergent type of culture, when the digital space and its numerous actors have a decisive influence on cognitive search. Content streams pass through the refractions of several media aggregators or platforms that make contextual changes. The content movement cycle is a super-technological phenomenon where actors in
digital interactions define themselves through the discovery of a fragmented, opinion-mediated, reinterpreted semantic core.

There are many discrepancies regarding the interpretation of the concept of hypertext. First of all, this is due to the fact that the concept is gradually gaining new meanings. Its ‘flat’ understanding related to computer technologies, with the rapid development of the Internet, is being replaced by a more multidimensional one, and gradually this concept becomes a universal characteristic of the modern social and cultural space.

‘Non-linear’ text is usually divided into relatively independent (in terms of meaning and plot) fragments, from which the reader can create constellations either arbitrarily, or on the basis of an algorithm developed by the author that allows moving from one fragment to another. Thus, the reader creates his own text, which does not necessarily include all the fragments and storylines available in the work.

Many researchers believe that the phenomenon of hypertext can, to a certain extent, be detected in all historical eras. Therefore, the idea of hypertext does not appear to be a modern invention, and culture has long been using hypertext structures. The non-linear form of knowledge representation is quite traditional for religious, mystical, artistic, and philosophical texts that make extensive use of footnotes, references, comments, and comments on comments. The ancient forms of writing, according to the study of Iskandarova and Allamurodova (2018), had a non-linear character.

For many centuries, there have been documents where internal cross-references and references to other documents form a significant portion of the content. Such are, for example, the Talmud with its abundant use of annotations and embedded comments, as well as the works of Aristotle, in which references to other sources play a huge role.

It is also being suggested that this is how the Bible was written. It consists of books of the Old and the New Testaments; books are divided into verses-nodes, numbered within each book without repetition; each verse is a complete super-phrasal unit, revealing a certain micro theme; many verses are accompanied by a reference to other verses of the same book or other books of the Bible, which allows you reading the Bible ‘non-linearly’, choosing a particular sequence of reading on the links, depending upon the mindset and associations, arising in the process of reading (HESS-LUTTICH, 1999).

Cognitive psychology, which studies the processes of knowledge transmission, believes that a person learns writing and reading linearly, whereas initially, in the depth of his mentality, there are much more complex transformations. The peculiarity of the mental process is that ideas are not being generated in a rigid sequence, are not being produced in a finished, polished form. The cognitive-creative activity of a scientist, writer, or specialist can be represented as a movement from a nonlinear network of ideas to building a linear text. In turn, the reader (user) performs the reverse transformation of linear text into hypertext, choosing his own way of reading, creating his own text and thus becoming a co-author, a partner in the process of text construction.

The subject of our discussion is hypertext as a fundamentally new strategy of cognition and communication, acting as an alternative to linearly organized texts and gradually replacing them. (JORGE, PAREDES, 2018; RANDLE, STROINK, 2018). We were intended to find out what are the mechanisms of transition to the hypertextual cognitive model, as well as how and why the latter is being currently raised by philosopher to the rank of one of the definitive characteristics of the modern society.

Hypertext proved to be in tune with the modern era, it most adequately characterizes the new relationship of a person with reality. The entire current culture, which is intensively undergoing digitalization processes, is moving towards interactivity and hypertextuality. Authors and creators of digital resources see the need of involving users (readers) in the production of texts. This topic is particularly relevant for higher education, where digitalization of the educational process is one of the paramount trends.

At the same time, hypertext researchers underline, that no traditional textbook, being essentially linear, is directly integrated into the hypertext space. Rather, we can assume that each teacher is able to create a hypertext representation of his subject. The main technology
is improvisation, the teacher’s ability to draw away in time from the linear presentation of the material, to turn to the ‘side track’, as well as to stop when it is due, creating a problem situation, ‘leaving the issue up in the air’, having provided all the necessary comments.

It should be taken into consideration that in contrast to the linear construction of an educational program aimed at achieving precise educational goals, the final result is not that important in the hypertext education (from the point of view of goal setting). Here the emphasis is placed on lateral branches from the general line, on digressions, ‘references’, and the ability to find a starting point for moving through the mazes of meanings in any program element of knowledge, what ultimately contributes to the formation of universal human abilities. Hypertext construction of education intensifies the process of thinking, creates opportunities to connect your own thoughts with objective knowledge thanks to semantic connections, and to restore in memory what was not comprehended at an earlier stage of perception. These skills are especially significant when working with the content that is presented on digital media.

Today, digital media is becoming a strategically important factor in obtaining information, and this necessitates the development of the digital education infrastructure itself (Claro et al., 2018). With the development of the Internet speeds and its technical functions, more complex interaction between teachers and students has become possible – the status of new (digital) media is changing from an alternative channel of knowledge to a full-fledged way of accessing information, an integral part of the education system. This gave way to a shift in the focus of the training course from the content of the educational course to the subject of training. Direct Internet access has made University education personalized (BEZVERHNY et al., 2020). This means that there has been an actual change in the previous educational paradigm, in which the producer of educational content – the teacher verbally presents a set of certain data to the recipient, i.e., to the student. Now the traditional hierarchy of roles and the didactic approach itself are being adjusted to the request of the student and the way of handling information. In essence, digital media technologies destroy the conservatism of University forms of organization of education/teaching, which are discussed in a metaphorical style by Professor V. Westera of the open University of the Netherlands (LANDOW, 1992, p. 24) teaching is, by and large, similar to farming, when the whole process is arranged in cycles – sowing, growing, harvesting.

According to many researchers, the main function of hypertext is the same as that of a linear text: it proves to be a carrier of content separated from the individual, expressed by verbal and nonverbal means. But if the linear text is continuous and does not suggest a choice in the matter of the sequence of access to information, then while working with hypertext, this question arises before the reader constantly and naturally; he can refer to different elements (‘nests’) of hypertext in different order, making use of the indicated semantic connections.

It can be argued that the form of modern thinking contradicts to the form of writing. This is the result of centuries of predominance of the deterministic principle in culture, when texts seek to subordinate reality and the processes of its comprehension to a linear scheme, but they do not fit into it. Non-linear writing, blurring the one-dimensionality of the text, gives space to the movement of thought, the ability to perform transitions to other dimensions. Scientists have long come to the conclusion that hypertext meets the intrinsic needs of a modern man, whose thinking is becoming ever more and more nonlinear. And these trends should be reflected in the forms of information presentation within the educational process. It might be suggested that hypertextuality can act as a new universality that does not seek to discover an absolutely relevant truth. The rejection of the static ‘I know’ in favor of ‘I know in order to find out’, as But (2015) notes, ‘creates a sense of inner balance and stability in an unstable reality for students and sets the vector of educational practice relevant to the present» (SCOLARY, 2019). The modern globalizing world reveals the failure of attempts of taking a universal view of it.

And yet, we tend to believe that it is too early to sing praises to hypertext, because it should be taken into account that its ubiquity in culture is the evidence of the elimination of integrality, the loss of the idea of a single line of development. Of course, the linearity of a ‘simple’ structured text often suffers from ideologization and, perhaps, one-sidedness and extreme,
but hypertext, in turn, generates chaos, decentralization of knowledge and views, which disorients the unsophisticated subject. Taking into account that hypertext is not so much of a text itself, but rather a cognitive-communicative model that is typical for society as a whole, such shortcomings will not seem that harmless. However, we hope that instead of a dead-end path leading from order to disorder, alternatives will be found that will allow forming cognitive strategies based on the dialectical interaction of linear and non-linear (hypertext) cognitive practices.

After Curbertson (2020), the idea of the hermeneutical circle contains a variant of such interaction (F. Schleiermacher, M. Heidegger, G. Gadamer). Here, knowledge appears as a loop closing on itself, when from the very beginning the entire potential ‘network of the whole’ is ‘thrown forward’, and further knowledge actualizes individual links, revealing the potentials of the whole in segments. The logic of the hermeneutical circle as a methodology can be formulated as follows: one might understand something only when he already understands what is trying to understand.

The hermeneutical circle is the embodiment of the principle of nonlinearity in cognition. Commencing to work with a text that is being understood in hermeneutics very broadly - not only as a written source, but also as a sign-symbolic information system of various origins, the knower forms preliminary projections of meaning; not infrequently there may be several of them. This looks like a ‘run-through’, based on pre-knowledge and pre-understanding, which have yet to unfold, to be updated. Further, in the process of covering the text, there is a proliferation into the meaning and at the same time its clarification, as a result - there appears a whole (a complete knowledge of the subject). But, most often, there is no complete satisfaction with the whole that has arisen, and then there is a need to clarify something else. This inevitably returns the ‘reader’ to the individual parts, and such a return gives rise to the new projections of meaning. This is how the hermeneutical circle is gradually expanded, or more precisely, the circular movement through expanding circles is being carried out.

Movement within the hermeneutical circle demonstrates a special type of causality - cyclic (circular) causality, acknowledging the relationship between cause and effect (new knowledge and its antecedents) from the position of the principle ‘all in all’. Here, cause and effect are not clearly differentiated. The reader (user) moves from something already existing towards something it is about to become. American researcher T. Veblen called this cumulative causation (BRETTE et al., 2017). As a result of seemingly disordered individual transitions-movements (hyperlinks), a complex macrostructure, that can change, be completed, and be a reason for further transitions and wanderings, is growing. Here we are dealing with a special philosophical method, which some scientists call nonlinear dialectics.

One of the essential traits of nonlinear dialectics, devoid of strict requirements and algorithms, rigid formalization, is a holistic view of the object, a holistic approach to its study. And it is not just a holistic view, which was also inherent to classical dialectics, but rather a holistic approach, when the whole precedes the conclusion when solving a problem, in a certain sense anticipates it and from this point of view in some way determines the result. But this whole is abstract, speculative; it is a presupposition model in understanding the object, a goal that permeates the scientific strategy in solving the problem.

At the same time, it is important for the knower to understand that he discovers only individual facets of a multidimensional complex whole that has an unlimited range of potential possibilities, so that he is focused on recognizing the validity of different ideas about the same text (a fragment of reality) and, consequently, different research and cultural traditions designed to establish a hermeneutical connection with this text. This, in turn, makes it possible to communicate linear and nonlinear cognitive practices in the form of a dialogue aimed at establishing contact between them and ensuring effective cognitive activity in both digital and analogy environments.

This is not to ignore that in contrast to the old media formats of interaction; digital reality nullifies the institutions of the educator and the mass viewer. One may talk about a situation where all network actors are working on the resolution of the problem of ensuring search performance, which depends on individual understanding of certain rules of digital systems (CROSSLIN, 2018). If at the beginning of the formation of the media industry, subjects would intuitively unite in ‘media corporations’, then today there is an obvious paradigm shift, when
micro influencers from various fields of activity are able to form localities of like-minded people. Niche digital channels are becoming disruptors of state media and media corporations of any type.

We might as well come up with an assumption that digital agents destroy the phenomenon of mass culture not only in the understanding of the majority culture, but also as an opportunity for cognitive search on equal grounds as such. The processes of increasing complexity of technologies and the growth of personification of content delivery lead to further transformations of the digital space. Historian L. Gitelman offers a two-level model of media: on the first level (basis) - a technology that allows interaction, on the second one - an environment with a set of protocols that stem from a particular technology (Maharg, 2020).

The origins of media ecology come from the works of the Canadian media theorist M. McLuhan, although the concept itself was introduced into the humanitarian discourse by the American researcher Postman only in 1968 (Postman, 1998, p. 414). Media ecology is developed within the framework of cybernetics and in the works that explore the problems of the philosophy of technology. It is hard to disagree with the fact that digital technologies of information delivery, as well as I. Gutenberg's printing press, influenced the course of history, transformed the perception of the surrounding reality and, accordingly, changed the priorities in the cognitive process. In turn, media ecology, as an interdisciplinary theory, is aimed at establishing clarity in understanding the factors, determining the type of cognitive practices in the digital continuum. Thus, we can conclude that the actual practice of the cognitive process, as well as the relationship between people, is mediated by new technologies, which, however, according to some researchers, do not add new meanings, but change the way people act in the world (KULMINSKAYA, 2011).

In his article ‘Member of intelligentsia, intellectual, cultural’, as declare Karimov (2019) and Russian researcher Savchuk (2009) writes about the emergence of a new type of actor, which is an expression of the spirit of the time. According to the author, this is a so-called cultural, that is, a subject that, unlike the figures of the past eras, such as a member of intelligentsia and an intellectual, wants to win power over the minds of the masses and gain popularity by any means. This new type of actor is comparable to the mass-media shaman (J. Baudrillard) and the media subject (V.A. Podoroga). This is the one who wants to take over all available manifestations of the media: radio, television, and so on; who actually revives the role of the conditional cortigiani (ital. courtier) - a universal courtier who, despite the comprehensiveness of his development, is, by definition, only a mirror for his master.

The XXI century can be described as the beginning of a period characterized by the growing concern of the philosophical community about the ethical image of the subject responsible for digital intellectual production. Gnoseology, normally developing at a certain distance from all sorts of ethical crises in other philosophical fields, received a serious challenge at the moment when it became obvious that the network space generates such a phenomenon as a filter bubble. The seemingly unshakable gnoseological attitude about subjective reflexivity ceases to find its confirmation in the digital intellectual context. A human being rejects the idea of himself as of an autonomous knowing unit capable of productive activity. Instead, he parcels almost all the obligations of computing, orientational, and controlling activities on its device, thereby delegating part of its own cognitive activity, which is increasingly becoming distributed. According to the Russian researcher in the field of neuro-linguistics, T.V. Chernigovskaya, ‘information storage is becoming more and more complicated: all these clouds in which our data hang, video- and movie hosting services, libraries, museums are growing every second. No one knows what to do with it, because this information cannot be processed. The number of brain-related articles exceeds 10 million items - they simply can’t be read. Every day, ten of them come out. Well, what am I going to do about it now? Access to these repositories is becoming more complex and expensive. Access is not a library card, but an education that a person is given, and an idea of how to get this information and what to do with it” (SIMONSON, SCHLOSSER, 2015).

The network user rejects the need of fighting against the idols that F. Bacon wrote about - he independently determines for himself a digital guru, a blogger, whom he starts following in the space of various applications and websites. As the Russian researcher Kulminskaya (2011)
notes: ‘drawing on their needs and taking into account past experience, a blogger forms certain and fairly stable dispositions to perceive different situations and how to react to them’ (GENETTE, 1982).

There is a radical rethinking of the cognitive attitude of a person to the surrounding world, when the initiative of the subject as a prerequisite for cognitive search ceases to function in the digital space of nonhuman-sized volumes of new, outdated and fake information. The critical-reflexive cognitive attitude is replaced by an approach that can be described as the principle of deserved randomness. The cognizing subject shifts the responsibility for achieving the truth and the process of verifying knowledge mainly to the previous cognitive experience, becoming practically a hostage of the previously formed algorithms that seriously determine the results of cognitive activity that he can obtain.

The determinism of search queries creates another ‘bubble’ around the user, which blocks his ability to recognize the determinism of the information that is offered to him as a result of a search query. His cognitive experience acquires the character of a kind of mystery, staying in which the knower gradually loses the attributes of subjectivity, as his cognitive practices are increasingly directed by various actors of the digital space. In this regard, N. Postman notes that ‘technology is like a Faustian demon: it gives something, but also takes something away’ (POSTMAN, 1998). Thus, it seems logical to assume that the cognizing subject of the digital space can be designated as a novice who is only getting farther from discovering the truth.

Hypertext, being a fundamentally new strategy of cognition and social activity acts as an alternative to linearly organized texts and practices and is the most relevant to the modern socio-cultural environment undergoing digital transformations. Hypertext construction of cognition and education intensifies the process of thinking and creates opportunities to integrate, through semantic connections, one’s own thoughts with objective knowledge.

CONCLUSION

The principle of deserved randomness proposed by the authors is down to the understanding that the user's query is always determined by his previous digital search activity. This context of understanding the actual processes of cognition allows the authors to conclude that the activity of a modern gnoseological subject acting in the digital space is a kind of spiritual effort aimed at overcoming the distribution of their own cognitive activity. In this regard, hypertext cognitive-communicative strategy, which is capable of generating chaotic, decentralized knowledge and views, thus leading to disorientation in the cognitive and social activity of a person is becoming ever more relevant.

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Resumo
A análise dos principais agentes para a formação de práticas patrióticas na juventude e a natureza de sua influência sobre os jovens como sujeitos da atividade patriótica é de considerável interesse para a ciência e a prática sociológicas que determina o propósito deste trabalho no formato especificado. A base metodológica do estudo é formada pelas disposições do paradigma da atividade, o artigo também utiliza os resultados de uma pesquisa sociológica em larga escala realizada como parte do projeto de pesquisa “Patriotismo cívico na formação e desenvolvimento de práticas solidarísticas no sul da Rússia: potencial de recursos e condições para sua implementação”. O estudo conclui que uma das razões para o pouco envolvimento da juventude sul-russa na atividade patriótica é que as ideias patrióticas traduzidas no nível de formação patriótica por agentes como família, instituições de ensino, órgãos governamentais e mídia divergem da orientação da juventude sobre o conteúdo de práticas patrióticas envolvendo diferentes agentes e institutos.

Keywords: Cognitive search. Fake information. Digital ontology. Nonlinear cognitive practices. Hermeneutical circle.

Resumen
El análisis de los agentes clave para la formación de prácticas patrióticas en la juventud y la naturaleza de su influencia en los jóvenes como sujetos de actividad patriótica es de considerable interés para la ciencia y la práctica sociológica que determina el propósito de este trabajo en el formato especificado. La base metodológica del estudio está formada por las disposiciones del paradigma de la actividad, El artículo también utiliza los resultados de una encuesta sociológica a gran escala realizada como parte del proyecto de investigación “Patriotismo cívico en la formación y el desarrollo de prácticas solidarias en el sur de Rusia: potencial de recursos y condiciones para su implementación”. El estudio concluye que una de las razones de la poca participación de los jóvenes del sur de Rusia en la actividad patriótica es que las ideas patrióticas traducidas a nivel de formación de valores patrióticos por agentes como la familia, las instituciones educativas, las agencias gubernamentales y los medios de comunicación divergen de la orientación de los jóvenes sobre el contenido de las prácticas patrióticas que involucran a diferentes agentes e institutos.

Palabras-clave: Búsqueda cognitiva. Información falsa. Ontología digital. Prácticas cognitivas no lineares. Círculo hermenéutico.