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THE EPISTEMOLOGICAL POTENTIAL OF AGENDA AND FRAMING THEORIES IN THE STUDY OF PR ACTIVITIES OF RELIGIOUS ORGANIZATIONS

The article provides a methodological analysis of the theories of agenda and framing in the context of studying the PR activities of religious organizations in the modern media space. It is substantiated that the mentioned theories of mass communications are not only empirical models of media reality, but also important tools for understanding the mechanisms of social construction of reality. The main levels of agenda setting and their role in the formation of public opinion regarding the activities of religious institutions are revealed. The concept of framing as a cognitive and communicative mechanism for interpreting events and creating meaning in media discourse is analyzed. Special attention is paid to the interaction of PR services of religious organizations with the media in the process of forming thematic and attributive frames, as well as the problem of stigmatization and symbolic inequality in the coverage of religious topics. It is demonstrated how PR services of religious organizations can influence the processes of constructing journalistic frames, counteract discriminatory frames, adapt communication strategies to the pluralism of interpretations in the digital age, responsibly establish and implement feedback with the audience to correct the image established in public opinion. It is proven that the application of agenda and framing theories allows us to identify patterns in the formation of the public image of religion, assess the effectiveness of communication strategies and predict the dynamics of public attitudes. It is concluded that it is appropriate to integrate these theoretical approaches into PR research as a means of analyzing the relationship between knowledge, communication and power in modern society, to assess specific PR strategies of religious entities.

Keywords: PR, PR activities of religious organizations, PR services, public opinion, agenda, framing, media discourse, theories of mass communications.

Statement of the Problem. The modern digital era appears as a qualitatively new stage of social development with the mass introduction of the latest information and communication technologies into various spheres of human life. The media space is being significantly transformed, changing the nature of various forms and types of communicative activity, including public relations. The attention of specialists in this field is drawn to the ability of the media not only to inform society, but also to construct reality by forming a news feed and offering directions for their interpretation, which is indicated by the increase in intensity due to the audience's possession of compact devices for instant consumption of information material. Moreover, as the experience of the Covid-19 pandemic, the reorganization of professional activity and life of Ukrainians during the large-scale invasion of the Russian army shows, external challenges stimulate the development and total implementation of dig-

ital technologies. Traditional forms of PR activities of religious organizations are also changing. Under conditions of simplified accessibility to the media space (creation of communities in social networks and blogging), they are already competing for the attention of an audience that is in a state of information overload. The epistemological potential of agenda and framing theories in the study of PR activities of religious organizations lies in the ability to identify the main trends in the formation of public opinion about religious institutions, communities, figures, and spiritual leaders in the modern world.

Analysis of recent research and publications. The problem of PR activities of religious organizations was studied by us in the aspects of the formation and preservation of historical memory, the impact of digital technologies on religious communication of Muslim organizations in Slovakia, etc. [8: 10]. British scientist A. Topkev conducted a frame analysis of reli-



gious reports in the British and Turkish national press (over a thousand news articles). He concluded that they have disproportionate coverage in four dimensions – spiritual, secular (everyday life), political and conflict [11]. American media researcher K. A. Powell, based on framing, revealed the features of coverage of the topic of Islam and terrorism in the American media space [6]. Approaches to the study of framing and its impact on public opinion are discussed in the work of D. Chong and J. N. Druckman “Theory of Framing”, which formulates a method for identifying frames in communication and a psychological model for understanding how each of them affects public opinion [2]. H. A. Semetko and P. M. Valkenburg in their research focused on the effects of framing (attribution of responsibility, conflict, human interest, economic consequences and morality) based on the analysis of four thousand news articles [7].

The aim of the article is to reveal the epistemological potential of agenda-setting and framing theories as methodological tools for analyzing the PR activities of religious organizations in the modern digital media space, as well as to substantiate their feasibility for understanding the mechanisms of public opinion formation, the public image of religion, and countering the stigmatization of religious institutions. To achieve this goal, the following tasks have been defined: to analyze the evolution and key provisions of the agenda-setting theory (M. McCombs, D. Shaw, etc.), to distinguish its two levels (thematic and attributive) and to demonstrate their applicability to the study of the visibility and interpretation of the activities of religious organizations in the media; to reveal the essence of the theory of framing (E. Goffman, D. Chong, J. Druckman, H. Semetko, P. Valkenburg, etc.), to classify the main types of frames (universal and thematic), as well as to characterize the effects of framing in the context of religious communication, in particular fabrication, stigmatization, and anti-crisis strategies; to determine the specifics of the interaction of PR services of religious organizations with the media in the processes of frame setting and frame sending, taking into account the influence of the digital age, audience feedback, and pluralism of interpretations.

Presentation of the main material. Agenda-setting theory (or the shorter name – agenda theory) is based on the work of Maxwell McCombs and Donald Lewis Shaw “The Agenda-Setting Function of Mass Media”, published in 1972. The authors immediately begin with the statement: “by reflecting what candidates say during the campaign, the mass media can determine important issues – that is, the media

can set the “agenda” of the campaign” [4, p. 176]. It is the management and editorial staff that make the audience understand not only about the existence of a certain problem, but also about the degree of its importance. The prevalence of the role of mass communications over personal ones in the political life of society accumulates the influence of the media on the voter’s decision-making regarding voting. And we are talking, first of all, about the ability to receive significant amounts of information. The theory is based on a large empirical study of 100 voters in Chapel Hill during the 1968 presidential campaign. The results showed that a significant portion of the news items that voters remembered were devoted to campaign analysis rather than the issues themselves. It was the media that had a significant influence on voters’ judgments about what they considered to be the main issues of the campaign [4, p. 180]. In fact, undecided voters paid some attention to all news items, regardless of whether they were from or about a particular favorite candidate, but those who were not strongly committed at the beginning of the campaign paid good attention to all news items.

Subsequently, a whole set of studies was conducted in different countries and it was found that the regular daily repetition of messages about specific social problems in the news and the growth of the role of the media as a communication tool constitute the basic source of journalism’s influence on the audience. The publicized problems quite quickly move from the media agenda to the public agenda. At the same time, the duration of such a transition is significantly intensified from two months to several days. But the role of the media in setting the agenda is not exclusive, because a significant influence is the political culture of citizens, education, etc. There is also a dependence on the person’s need for orientation, because the higher he is, the more he seeks to find the necessary information in the media, the greater his susceptibility to the effects of agenda setting [5, p. 46]. The American scientist V. Weaver analyzed whether the general cognitive motive of the need for orientation is a better predictor of the relationships between media use and media effects than individual satisfactions, and whether there is an explanatory advantage in considering individual satisfactions in combination with the need for orientation. He applied the “uses and satisfactions” approach, which focuses on what people do with media, rather than on what media do with people. This led to the conclusion that the general need for orientation is a better predictor of cognitive effects than specific satisfaction with observation [13, p. 372]. And the agenda itself, which is formed

on the basis of news coverage of events, is the result of exchanges with sources that provide information for news stories, daily interaction between news organizations themselves, as well as the norms and traditions of journalism [5, p. 48]. That is, each specific media determines which event will become news, which will be on the agenda. Defining the object is the first level of agenda setting.

It is influenced by civil servants, a large network of public relations specialists, both in the non-state and state sectors. In general, setting the agenda leads either to the formation of dominance of ideas, views, beliefs in public opinion, or to the preparation of formation based on an emphasis on either a specific issue or on certain attributes (characteristics and features that describe and define the object). The very attention to a specific news object (social problem, figures, organizations, countries, etc.) already allows it to be distinguished from others, thus making it possible to have an opinion about it. But at the same time, there is a correlation with already existing standards, criteria for assessing similar phenomena, processes, people, since the prevailing majority of the audience does not carry out a thorough analysis of all information. An important role in this is played by the attributes of the object established in the mass consciousness and their peculiar affective background. Both objects and their attributes are variable, the authors indicate that each object has its own attribute agenda, that is, first journalists, and later the public have a close, if not identical, approach to its interpretation in the news. The influence of the news agenda of attributes on the public is the second level of agenda setting [5, p. 47], here the transfer of the certainty of the attribute(s) of the object occurs.

The theory of agenda setting allows us to investigate how the PR activities of religious organizations are presented in the media. On its basis, it is possible to determine which aspects of their work become visible to society and how the image of the social role of religion is formed as a result. Religious organizations, except for some of the most conservative ones, do not exist outside the media reality. Public opinion reflects their position on certain moral and ethical issues, social conflicts and scandals, and political processes through their reflection in the news. The interaction of religious organizations with the media is relevant, since it is an opportunity to influence the formation of the agenda.

The definition of two levels of agenda setting allows us to separate the topics that, thanks to PR activities, get into the media from how these topics are presented and discussed. Thus, at the first level in

religious PR, the relevant services have a set of topics related to religion that regularly get into news reports. First of all, this applies to calendar religious holidays that are traditionally celebrated in a particular society. The media can also be interested in tensions and conflicts that arise in the interfaith environment; specific events in the relationship between the state and the church (the practice of political life proves the active involvement of religious institutions in political decision-making or in political marketing); social activities of religious organizations; positions on new events or phenomena that require ethical reflection; social conflicts that require the involvement of third parties, which the church can act as. The presence of religious media, which is a kind of platform for any religious organization to place its own media content, the presence of confessional media in the media space allows journalists to update specific topics or positions related to their activities. Moreover, thanks to the activities of public relations services, religious organizations can initiate the attraction of public attention to a specific object.

At the second level, the focus is on the attributes of the object, which allows us to analyze how events that fall into the media's focus can be interpreted. Here, it is important to base the organization's PR activities on the principles of openness or closure, modernity or traditionalism, monologicality or dialogicity. That is, it is not enough for an event to become news; it is important to predict how it will be evaluated and interpreted by the public. That is why the process of forming evaluative and interpretative frameworks and criteria is important. On the other hand, the public itself is interested in information that contains value orientations and explanations, especially in conditions of social instability, crisis, and moral uncertainty, and the church is one of the sources that forms answers to these requests. Under these circumstances, media reports on the position of relevant religious organizations can have an increased impact on the formation of the public agenda.

Close in content to the theory of agenda-setting is the theory of framing. But it emphasizes the cognitive bias of the perception of information depending on the form of its presentation without changing the content. D. Chong and J. N. Druckman define framing as "the process by which people develop a certain conceptualization of a problem or reorient their thinking about a problem" [2, p. 104]. Actually, this is the disclosure of certain aspects of the second level of agenda-setting, because here the media play a special role, which first focus attention on specific events, and then place them as news in the corresponding

semantic fields, while part of the information remains outside their boundaries. The author of the theory is considered to be Irwin Hoffman, who in his work "Frame Analysis: An Essay on the Organization of Experience" turns to the analysis of the phenomena of media reality, which are called the "framing effect". Essentially describing the absence of clear attitudes in society, which suggests the possibility of manipulation. A person, as a rule, perceives any event of social life in the definitions of "primary frames" that contain different sets of rules, and, depending on the choice of the type of frame, he describes it in an appropriate way. In essence, each primary frame allows its user to determine the place, perceive, identify and designate a seemingly infinite number of specific cases defined in its terms [3, p. 21]. Primary frames are divided into natural (physical, uncontrolled) and social (controlled by the will). The second can be defined as controlled actions that at the same time subordinate their performer to certain "standards", social assessment.

The principles of implementation of such actions can be honesty, efficiency, good taste, etc. The primary frame is a tool for analyzing the mechanisms of the world through the prism of a number of phenomena. First, the "amazing complex" describes events (for example, miracles, UFOs, paranormal phenomena) that raise doubts in the usual system of explanations, but at the same time, a society in which the assumption "all events can be ordered within the traditional belief system" is affirmed expects them to be reduced to the usual understandable reasons. Second, "tricks" appear as a demonstration of a person's control over natural forces, emphasizing the cultural limits of human capabilities in frames where social actions intersect, or even rise above physical laws. That is, actions take place in conditions where a "trick" seems almost impossible (for example, circus acts, sports achievements), but it shows the limits of human capabilities and the strengthening of the social frame over the natural one. Third, "slips" indicate situations of unexpected loss of control over a body or object (e.g., an accident) as an expression of the inability to fully control social actions. Here, there is a tension between the expected social order and random natural interventions, because unlike a "trick", where the loss of control is expected and justified, in "slips" there is no effort to maintain control at all. Therefore, fourth, "randomness" reflects a significant event that the individual perceives as indirectly caused, that is, by coincidence or independent actions not attributed to intentions (e.g., an accident). Here, natural events appear to be guided by social intentions, allowing citizens to come to terms with events that would other-

wise be a confusion for their system of analysis. Fifth, the "tension of segregation" reveals the tension in primary frames, the difficulty of maintaining a single frame of interpretation when an object (for example, the human body in the context of a gynecological examination) can be perceived from both a social and a natural perspective. But it is important that each type of event is only one element in a whole idiom of events, and each idiom is part of a characteristic frame [3, pp. 28–37]. The latter force individuals to manage natural impulses in a social context.

Frames in communication, according to D. Chong and J. N. Druckman, appear as key aspects, ideas or values that are emphasized in a message in order to direct the audience's thoughts in a certain direction [2, pp. 106–107]. Frames in communication influence the attitudes and behavior of the audience, with politicians, media and citizens often adopting frames from each other, but frames in elite communications have a significant impact, as they are able to shape civic frames. News frames can be divided into two categories: thematic and universal. The first are characterized by their uniqueness for a specific event or problem. They allow for in-depth exploration of details, they are difficult to generalize or use for comparison. The second are universal, they can be found in the coverage of different topics and in different countries, they are usually based on general journalistic conventions and norms [12, pp. 54–55]. G. Semetko and P. Valkenburg identified five main frames: conflict, human interest, responsibility, morality, and economic consequences, with "responsibility" being the most common in national news, followed by "conflict" and "economic consequences" [7].

Significant for theories of mass communication is the description of fabrications as deliberate deceptive frames, which are opposed to keying as a transformation of ideas, realized by all participants. E. Goffmann points to the ability of fabrications to create illusions. Fabrications differ from jokes ("benign fictions") in that the latter are not intended to harm the victim. And fabrications are implemented on the basis that the victim interprets events within the framework of the expected reality, not suspecting a deception, the disclosure of which destroys the social order. Of course, there are frames that naturally circulate in society and are not a tool of manipulation, which is why frames designed for manipulation are quite difficult to distinguish from those created due to the natural need of a person to construct reality under his own constructs [14, p. 177]. Hoffmann considers the media as part of the social infrastructure that forms a collective understanding of reality and is vulnerable to manipu-

lation through frame transformations. Media can be a tool of indirect fiction, when one party manipulates information to deceive a third party. In essence, the main assumption of I. Hoffmann is to recognize individuals as capable users of all these frames on a daily basis. He emphasizes that “stories that interest people are caricatures of evidence precisely to the extent of their interest, providing unity, coherence, direction, self-sufficiency and drama, which are only roughly supported, if at all, by everyday life” [3, p. 20]. The definition of frames in communication involves the isolation of a problem or event, since different frames are used for different events, even for the same event, but at different times there are also alternative frames. The effect of framing is measured through the variation of preferences, correlation with values or comparison with control, as well as the ability to change attitudes through basic reasoning.

Frame analysis involves establishing a specific setting, the implementation of which in public opinion is provided by frames. Next is the determination of the initial set of frames that create a certain coding scheme, establishing the main topics on which they focus the recipient’s attention. And, finally, the selection of sources for content analysis (mass media sources, specific news channels or searching for news by keywords) [2, pp. 107–108]. After that, coders, using computer programs or manually by keywords, establish the presence or absence of certain frames in the selected media material. The manual version of the work is used if it is necessary to establish new frames, but it requires checking the reliability of inter-coders. It is important for researchers to conceptualize framing as a dynamic process.

In the context of religious and confessional PR, the theory of framing acquires special importance, since religious organizations actively work with the formation of the perception of their activities, faith and values in the mass consciousness. Developing the ideas of E. Goffmann and other researchers of framing, it can be argued that religious PR is implemented in the media space of “social frames”, because religious organizations, which in this context act as communicative agents, are constantly engaged in the construction, support and correlation of frames, since it is through them that society perceives their activities, the foundations and interpretation of religious doctrine, etc. A separate problem is the framing of minority religions. It is clear that the communicative activity of any religious organization, even in a secular society, is carried out in specific cultural and historical conditions, where there are already complex news frameworks, taking into account the contexts of the formation and devel-

opment of religious life in a diachronic context. The theory of framing has epistemological potential for studying social stigmatization, according to which certain religious organizations are “marked” in the mass consciousness with the active role of the media with certain stereotypical characteristics, for example, “terrorists”, “outdated”, “conspirators”, “rioters”. Frames allow forming a certain information construct that the audience perceives and extends its zone of influence. The problem of implementing standards of journalistic activity with an emphasis on impartiality and non-discrimination is becoming more urgent. The interaction of PR services of religious organizations involves taking into account the presence of two extreme types of journalistic framing practice: frame setting and frame sending [1, pp. 64–65]. In the first type, the journalist acts as an active interpreter of events, constructing semantic frameworks based on his own ideas, professional attitudes or editorial policy, which can lead to both simplification and problematization of religious topics. In the second, the media function as a channel for relaying frames proposed by public actors, in particular the PR services of religious institutions, which reinforces the importance of their strategic work in forming clear, understandable, consistent, and socially acceptable interpretations. The digital age provides opportunities for the journalist to establish feedback with the audience, which, on the one hand, contributes to the implementation of the journalist’s own frames (frame setting). But, on the other hand, the audience receives more opportunities to challenge the frames of journalists, that is, its potential for critical rethinking and appeal to deny the imposed framework increases, which forces both the media and PR services of religious organizations to take into account the pluralism of interpretations and increased sensitivity to issues of symbolic inequality, stigmatization and confessional discrimination. In this context, the application of the theory of frames to the PR activities of religious organizations allows not only to analyze the mechanisms of forming the public image of religion, but also to develop appropriate communication strategies. For example, on the basis of the theory of framing, researchers have the opportunity to identify the dynamics of rethinking “traditional” religious issues (in particular, regarding gender, attitudes towards LGBT) in accordance with modern civic and cultural values, how the formed media construct affects the audience, changes under the influence of “new” frames, forming new attitudes. It also allows us to assess the nature of competition between various actors, including media actors, in determining the key framework for interpreting religious topics. In

particular, this is traced in the formation of a stable image of “Muslim terrorists” in the mass consciousness of Western societies by means of the media, depending on the political situation. Thus, the American researcher K. A. Powell, having analyzed 882 news articles from the leading national media of the USA, found that the perpetrators of terrorist acts who are not Muslims (for example, the shooter in Charleston) are usually described by the media as lonely, mentally ill individuals, and their actions as isolated “hate crimes”. And if the perpetrator is identified as a Muslim, the media immediately begin to look for his connections with international terrorist networks (ISIS, Al-Qaeda), while any crime or incident is immediately classified as “terrorism” [6, p. 5]. Therefore, such a dominant media frame requires Muslim religious organizations to develop a PR strategy taking into account the context of a deepening cultural split at the global level, taking into account the role and place of political actors in the formation of such a frame, and to actualize the need for corresponding changes in media practice.

Frames are a tool for anti-crisis communications of religious organizations. Thus, when a scandal arises and becomes public (for example, a property conflict, accusations of crimes by clergy or religious figures),

the PR department can use the frame of “morality” or “responsibility” in its media activities, in which case it can portray the announced problem as a “test of faith” or a “process of internal purification”. Such a strategy will allow, firstly, to reorient the audience to spiritual aspects, and secondly, to demonstrate openness to the opinion of the community and the ability to self-criticize.

Conclusions. Theories of agenda setting and framing have significant epistemological potential for studying the PR activities of religious organizations, as they allow for a systematic analysis of the mechanisms of constructing media reality and forming public opinion about religious institutions in the digital age. At the first level of agenda theory, PR services of religious organizations can influence the visibility of key topics, while the second level allows us to track the transmission of attributes that determine the interpretation of these topics by the audience. Framing theory complements this analysis by revealing cognitive and communicative mechanisms of selecting aspects of events, directed meaning-making, and the formation of stable interpretive frameworks, in particular through universal frames of responsibility, conflict, morality, and human interest.

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Слюсар В. М. ГНОСЕОЛОГІЧНИЙ ПОТЕНЦІАЛ ТЕОРІЙ ПОРЯДКУ ДЕННОГО ТА ФРЕЙМІНГУ У ДОСЛІДЖЕННІ PR-ДІЯЛЬНОСТІ РЕЛІГІЙНИХ ОРГАНІЗАЦІЙ

У статті здійснено методологічний аналіз теорій порядку денного та фреймінгу у контексті дослідженні PR-діяльності релігійних організацій у сучасному медіапросторі. Обґрунтовано, що зазначені теорії масових комунікацій є не лише емпіричними моделями медіареальності, а й важливими інструментами пізнання механізмів соціального конструювання реальності. Розкрито основні рівні встановлення порядку денного та їхню роль у формуванні громадської думки щодо діяльності релігійних інституцій. Проаналізовано концепцію фреймінгу як когнітивного та комунікативного механізму інтерпретації подій і смислотворення в медіадискурсі. Особливу увагу приділено взаємодії PR-служб релігійних організацій із медіа у процесі формування тематичних і атрибутивних рамок, а також проблемі стигматизації та символічної нерівності у висвітленні релігійної тематики. Продемонстровано, як PR-служби релігійних організацій можуть впливати на процеси конструювання журналістських рамок, протидіяти дискримінаційним фреймам, адаптувати комунікаційні стратегії до плюралізму інтерпретацій у цифрову епоху, відповідально встановлювати й реалізовувати зворотній зв'язок з аудиторією для корекції утвердженого в громадській думці образу. Доведено, що застосування теорій порядку денного та фреймінгу дозволяє виявляти закономірності формування публічного образу релігії, оцінювати ефективність комунікативних стратегій та прогнозувати динаміку громадських установок. Зроблено висновок про доцільність інтеграції цих теоретичних підходів у дослідження PR як засобу аналізу взаємозв'язку знання, комунікації та влади у сучасному суспільстві, для оцінки конкретних PR-стратегій релігійних суб'єктів.

Ключові слова: PR, PR-діяльність релігійних організацій, PR-служби, громадська думка, порядок денний, фреймінг, медіадискурс, теорії масових комунікацій.

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