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DIGITAL SOCIALIZATION IN THE EDUCATIONAL ENVIRONMENT: SUBJECTIVITY HERME-NEUTICS

SOCIALIZACIÓN DIGITAL EN EL ENTORNO EDUCATIVO: HERMENÉUTICA DE LA SUBJETIVIDAD

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ABSTRACT

The aim of the work is to identify the specifics of the formation of new subjectivity and identity in the process of digital socialization in the educational space. The relevance of the study is caused by the formation of a new human ontology: under the conditions of the digital transformation of modern society, the socialization of youth takes place in a radically specific cultural and historical context - under the domination of virtual reality. The work is performed within the framework of methodological optics of subjectivity hermeneutics. The scientific novelty of the study is the identification of a new subjectivity in the form of "digital prosumerism" in the process of digital educational socialization, as well as identification markers, forms of representation and communication strategies of the digital subject-prosumer in an educational environment. The article shows shifts of the role of teacher and pupil in the conditions of interactive forms of learning as a channel of the culture of digital socialism. The work deepens knowledge in the philosophy of digital media communications, in order to catalyze creative initiative and civic activism of young people.

Keywords:

Digital Socialization, Subjectivity, Digital Prosumerism, Digital Aborigines and Immigrants, Education, Interactive Forms of Learning.

RESUMEN

El objetivo del trabajo es identificar las especificidades de la formación de una nueva subjetividad e identidad en el proceso de socialización digital en el espacio educativo. La relevancia del estudio viene dada por la formación de una nueva ontología humana: bajo las condiciones de la transformación digital de la sociedad moderna, la socialización de la juventud tiene lugar en un contexto cultural e histórico radicalmente específico - bajo el dominio de la realidad virtual. El trabajo se realiza en el marco de la óptica metodológica de la hermenéutica de la subjetividad. La novedad científica del estudio es la identificación de una nueva subjetividad en forma de «prosumerismo digital» en el proceso de socialización educativa digital, así como los marcadores de identificación, las formas de representación y las estrategias de comunicación del sujeto-prosumidor digital en un entorno educativo. El artículo muestra los cambios del papel del profesor y del alumno en las condiciones de las formas interactivas de aprendizaje como canal de la cultura del socialismo digital. El trabajo profundiza en el conocimiento de la filosofía de la comunicación de los medios digitales, con el fin de catalizar la iniciativa creativa y el activismo cívico de los jóvenes.

Palabras clave:

Socialización Digital, Subjetividad, Prosumerismo Digital, Aborígenes e Inmigrantes Digitales, Educación, Formas Interactivas de Aprendizaje

INTRODUCTION

Our research, as a starting point, takes a known anthropological position that humans are not born, but become that humans are products of socialization. In our work we are based on the understanding of the socialization of the person as a process of appropriation of social relations through education in the family, education in the educational environment, work activity, assimilation of value-sense structure in interpersonal communication. Thus, a person is integrated into society and given an identity. Socialization is the most important process of the individual's familiarization with the norms, statuses and values characteristic of a given society. It's unthinkable outside of the institute. In the education system, a person traditionally forms and refines his or her worldviews, obtains educational and communication skills, participates in masterpieces of world art, gets acquainted with the basic moral codes.

Although socialization is a lifelong process, it is most important in childhood and adolescence (so-called primary socialization), when the most basic norms and values are laid, regulatory social relations. For this reason, the main direction of individual socialization will be "from older to younger", in which the older generation, already socialized, forms the younger generation according to its own norms and patterns.

At the same time, the socialization of a person does not imply a passive position of a person, nor reduction of his or her status as an object on the part of the purposeful activity of the institutions of socialization, but an active subjective position of a person through his or her inclusion in social processes, as well as the process of self-production. In other words, socialization is not limited to the processes of adaptation to the available social environment, but involves both its transformation and the transformation of itself.

The digital transformation of society inevitably changes the way in which human beings socialize. Education in modern society implies digital competence (literacy). Digital space as well as object space can be considered as "inorganic human body" (K. Marx). Does it enrich, becomes "smart" prosthesis of a person?

In this connection, it was important for us to analyze the specificity of the socialization of man in the digital age from the point of view of the peculiarities of its production of new forms of subjectivity, so that we could not ignore the well-known concept of futurist Prenski (2001), about digital immigrants and "digital aborigines". The first refers to people born and raised in the era before the widespread use of digital technologies, while "digital Aborigines" are children who are surrounded by various digital gadgets literally from the first years of their life. Representatives of

these two generations speak and think "in different languages". It is important that Prenski (2001), touches on the root of the problem of socialization in the digital age in relation to the education system: "our teachers are "digital immigrants", who speak archaic language from the pre-digital era, try to educate the generation, which speaks a completely new language" (p. 2). This raises the question of the effectiveness of education through classical teaching methods, as students, immersed in a digital environment, constantly interacting with it, have a special "digital language" computers, video games and the Internet, so they think differently, prefer multitasking.

The very differentiation of these types suggests that they are carriers not only of different ways of thinking and processing information, but also of different norms and values, pictures of the world. Essentially, they live in different worlds and form different life patterns. Therefore, their assessments of digital reality will vary. We believe that the conflict between these subcultures reinforces the hermeneutics of subjectivity. The question is: how then do the communication processes that are part and parcel of socialization change? In this regard, we set ourselves the task of critically rethinking the Prenski concept in terms of identifying some transformations of digital socialization versus classical socialization.

The problem point of the study is the analysis of digital socialization of young people in the educational environment in the context of the change of human ontology, namely the mixing of virtual and real worlds. The vital world of "aborigines" is now concentrated not in the nearest environment, but in the global network, and it is he who receives the status of being, and with it - the life-sense center of man. A person is absorbed into virtual reality, down to addictions, Internet dependency. Digital socialization is embedding into digital reality. The ambivalence of digital socialization is that often the virtual world can be seen as an escape from reality, which calls into question the achievement of the goals of socialization in the "real" world. Blurring of boundaries of the real and virtual worlds burdens the identification processes, promotes life in the "as it were", games and plays. In the conditions of decentralisation of the person, the absence of a stable identity, is it possible to speak at all about subjectivity of the person? These questions were prerequisites for our research.

It should be noted that despite the fact that the human problem in the digital society already has a certain history of development (Bagdasaryan & Kravchenko, 2022), however, the study of digital socialization is still skewed towards the development of a categorical apparatus and the definition of its components; Work on the development of psychological (Soldatova & Voyskonsky, 2021; Prus & Tishkova, 2022), sociological (Gvozdikov, 2019) and methodical-pedagogical (Kropachev & Shmonin, 2023;

Sorina, 2024) aspects of digital socialization and the study of the negative aspects of human existence in the cyberenvironment prevail. The philosophy of digital media integration is not yet sufficiently developed, especially in terms of identifying positive "presence" and the participation of the younger generation in the digital educational reality.

The position of Soldatova & Voyskonsky (2021), defining "digital socialization" as "mediated by infocommunication technologies process of mastering and appropriation of social experience and social ties which an individual acquires in online contexts, reproduction of this experience and social relations in the multiple reality of the surrounding world". (p. 432)

The hypothesis of the study is as follows: digitalization of modern culture is a determinant of transformation of identification processes, anthropological practices, models of society that determine qualitative changes in the mechanism of digital socialization of the younger generation. In contrast to the subjectivity formed on the basis of a single cultural ontology, common meanings and values, the nature of the modern identity of the digital person is formed in the polycentric world, blurring the boundaries of the real and virtual. A performative form of social activity dominated by high mobility in terms of changing roles, which leads to the fact that identity in the digital environment stops varying in form and designed in content.

The novelty of the study consists in the ontological-hermeneutical analysis of shifts of the forms of acquisition and manifestation of the subjectivity of the younger generation in the digital age, in substantiation of heuristic significance of introduction into scientific circulation of the concept "digital prosumerism" in the context of the analysis of digital socialization in the educational environment (as a complement to the existing concept of "pros-Merism"), in the identification of educational practices of Socialism in the modern cyber environment (Budenkova, 2019; Grevtseva, 2022).

The analysis of new forms of subjectivity in the digital age makes it possible to set the educational system the task of increasing the effectiveness of work aimed at activating the initiative of young people in productive forms.

METHODOLOGY

This study is methodologically based on the explanatory principles of the social-activity essence of the person and socialization as an active form of development of social ways and norms of activity and human hostel. The work is carried out in the framework of the hermeneutics of subjectivity - with the aim of identifying modern forms of subjectivity in the educational space through the prism of digital socialization.

At the same time, the ontological aspect of the hermeneutic approach revealed a number of significant transformations in the ontology of the man socializing in the digital environment. By means of the critical reflection method, it was found that the concepts of M. Prenski and E. Toffler require further reflection. The unity of comparative analysis, cultural-historical, social-philosophical approaches made it possible to achieve the research goal and solve the tasks.

Cyberspace, fully capturing all spheres of society, fully and variously activates all known mechanisms of human socialization: identification, differentiation, acculturation, adaptation, communication. The Internet environment can act as a space for positive development of the younger generation (Grevtseva, 2022; Morgan et al., 2022).

Digital technology creates an unprecedented speed in the history of communications and an unhindered way of connecting people and connecting people into a global network space. Quite common is a critical view of the process, as contributing to the primitivisation of thinking and the disruption of natural living communication between people (Dudnik & Markov, 2020; Kozolupenko, 2022). At the same time, the positive aspects of this phenomenon are noted: Noteworthy in this regard is the work of Mararitsa et al. (2013), which analyzes various benefits of Internet communication for the younger generation and debunks myths about "imminent threats" consequences of its spread. The authors consider Internet communication as an opportunity to increase human social capital, as a tool of social communication and an important resource of self-development.

Indeed, digital technologies provide the younger generation with huge opportunities for creative content creation and dissemination, creative projects - through some platforms such as youtube.com, flickr.com, and projects (Wikipedia), etc. (Bruns, 2008). Researchers have noted that creative collaboration in the cyber environment offers young people a number of advantages, for example: it promotes the development of media literacy and technical skills; it contributes to the formation of key predictors of psychological well-being (respect, recognition, belonging); strengthens aspects of identity such as ethnicity or cultural background (Blanchard et al., 2008).

A group of Russian scientists (Yeliseeva et al., 2012), analyzing the problem of raising the social activity of Russian youth, notes the great positive role of Internet technologies; in particular, it concluded that one of the modern ways in which young people can take social initiative is through the creation of charitable sites and social networks. According to the authors, video hosting (for example, YouTube) and author's blogs allow young people to promote their social projects, engage in charity work and be active participants in events taking place in society.

All these opportunities of digital technologies open to the younger generation and in the educational environment.

For the younger generation of “digital aborigines” cyberspace is its own organics, lengthening itself. An Aboriginal doesn't live in a global village so much as it becomes his body. It's as if the younger generation is originally more suited to living in a digital environment, more immersed in a shared media environment than any other age group. The older generation often asks for help from the younger generation in setting up a smartphone messenger, understanding the banking app or ordering a taxi. The question arises about the subject of socialization of “digital Aboriginals”, because in a certain sense the Aboriginals themselves socialize people of older generations. We have come to the conclusion that for this reason socialization in the modern digital world occurs as if in the opposite direction: “from the younger to the older”. In this context, we have recorded that digital technologies thus enable young people much earlier than before to become equal subjects in intergenerational communication and social production, active creators of information space, Express their views and express their information interests (Tsimbalenko et al., 2012).

However, it should not be forgotten that due to the fact that the generation of “fathers” does not always act as a model of mastery of digital reality, there is destruction of authority of the older generation and, as a result, there are defects in the traditional mechanism of socialization of man, First of all, through a link like family. To this should be added the fact that in the process of socialization part of the gadgets is able to take on parental educational functions.

Moreover, in the process of socialization of the modern person, the family can be only “physical”, but not functional-meaning topos of socialization, since the child can physically be at home, in the family, but actually he communicates not with parents, but in a virtual network. This creates an illusory form of family well-being, a spiritual kinship - conflict-free because each member of the family is in its virtual reality, perhaps without common ground. Thus, socialization does not really take place within the family, but in virtual reality. In a way, this situation records two parallel processes: digital socialization and de-socialization in the family (alienation from the traditional channel of cultural values and norms of behaviour). In such a situation, schools and other educational institutions have a huge role to play in the process of healthy digital socialization.

However, there are other “pitfalls” of digitalization. With the aim of critically comprehending Prensky's (2001), concept from the perspective of hermeneutics of subjectivity in the process of digital socialization, we asked a provocative question: whether “digital Aborigines” are so easily socialized in the world of digital technology and are able to fully assert the status of subjectivity?

We believe that a number of points need to be addressed. First, despite the obvious success of representatives of the so-called generations “Z” (or “zomers”) and succeeding him “generation Alpha” in dealing with digital gadgets, computer messengers, social networks, etc., it should be noted that the process of joining to them has significantly simplified in recent years due to the development of more and more “intuitive” interfaces, programs and applications that allow to use their basic functions not only children, but even animals (on the Internet it is easy to find videos where cats or dogs play special games on the screen of the tablet). Of course, this is the result of a quite purposeful policy of modern IT-companies, seeking to make their products maximally “friendly” to the user in such a way that it requires a minimum of effort of use. The site, application, program should be maximally “convenient”, if you use the language of M. Heidegger, that is, to function without effort, so that the user does not even notice any energy costs when using the IT-product. However, what happens if the application starts to malfunction? Here the “digital Aboriginal” demonstrates its utter helplessness: you need the help of a specialist.

Second, the ontological design of the digital world is in fact very little like an infinitely branching horizontal network, where communication nodes are individual websites, social networking profiles, or digital devices. Rather, this world should be represented as an iceberg, where the surface is what we see on the screen of a computer or smartphone, with simple commands in the form of buttons or drop-down menus, icons, symbols, etc., while beneath the surface is a completely unknown world of multilayer programming languages, resting on its foundation as a “material” carrier - zeros and units of binary code, determining the position of microscopic transistors on the electronic circuit of the computing device. The more “deep” the programming language is mastered by a specialist; the more power he gets over the functioning of our electronic devices. Mastering these programming languages requires complex and long learning and has nothing to do with how the child learns to speak the language of his or her parents.

So the social structure of the subjects of the digital world is becoming like the civilization of the ancient world, like Egypt or Babylon, where an extremely narrow caste of priests possessed all the knowledge accumulated at that time about the basic structure of the world and zealously protected this knowledge from the profane. At the same time, the activity of “computer shamans” in the eyes of ordinary users is little different from worship or sorcery with the use of mysterious conspiracies, talismans and rites. The pinnacle of esotericity in the world of IT can be considered the neural networks, which give absolutely fantastic results in the form of automatically generated pictures,

meaningful texts, music and verses, and how exactly they get this result - even their creators cannot say.

"Digital Aborigines" enjoy the benefits of this world only as long as these benefits remain "useful", at the same time, they can not affect whether tomorrow will be maintained this cooperation or not. The mass person of the last century also used household appliances, cars and other equipment as something naturally "handy" and immediately went to a technician in case of failure. However, the technician could easily explain the meaning of his actions, relying on the general knowledge of mechanics or electrodynamics, which are studied in the school, and demonstrate the result directly on the device after its repair. Modern computer man rarely deals with digital devices on a physical level, he "communicates" with a computer or smartphone in his own "secret" language, the meaning of which he does not want, and often just can not explain the user. The digital world is a symbolic environment at the ontological level that requires a symbolic mastery.

A feature of digital socialization is the integration of humans into the production and exchange of inherently soulless, de-personalized and de-anthropologized (as opposed to knowledge) information. Communication is being replaced by communication; non-selectivity in modes of activity and communication prevails, and absence in the last spiritual depth. The share of direct interpersonal relationships is minimized. "The world creating human in man is replaced by the world made by man" (Shammazova & Zalyaev, 2021, p. 320). The model of the person following the standard, that is, the unified person becomes in demand with time. To adapt in a progressive world, one must abandon uniqueness, in favor of universality.

The particularly dangerous replacement of cognitive (knowledge) content becomes informative for the education system. If for the traditional system of education earlier it was important to show "scientific achievement" in the comprehension of the truth (long and difficult path to the truth), then the informational comprehension of the world negates the process of production of knowledge, nullifies it. Cognition is understood as the exchange of finished information, not as an act of methanoia (a profound transformation of the individual and his basic relationships to the world). Aggravating the situation is the predominance of visual mode of mastering information over abstract-conceptual.

Confirmation of the underdevelopment and superficiality of today's digital person's subjectivity can be the desire to leave momentary digital footprints beyond the understanding of their semantic social value, which forms a specific ontological bias ("only leaving a digital footprint, I exist") and the transformation of temporal perception (the so-called "short-term mentality" and lack of focus on the eternal mode).

All these points should be taken into account when analyzing digital socialization in the educational environment. At the moment, however, the education system also reproduces the problem points we have identified. The antidote to superficiality in the process of digital socialization may be the practice of prosumerism. The concept of "prosumerism" was put forward by Toffler (2004), to denote the situation when "the civilization of the Third Wave begins to erase the historical gap between the producer and the consumer, creating a special economy of tomorrow, combining both factors - "prosumer" economics" (p. 34). Prosumerism in the classical version of Toffler is described as production-consumption at the level of an individual actor.

Within the framework of the development of Internet technologies, as well as new forms of digital services, the concept of Toffler (2004), is updated with new force, recording the emergence of new types of projectors. Links can be established between active network users and professional manufacturers. Modern interpretations of the concept of "prosumerism" (Bruns, 2008) characterize prosumer activity as a result of the efforts of online communities, where millers are the users who create the product - content in the space of social platforms. The term "sifter" means a professional consumer, capable on the basis of the principle of "do it yourself" (Do It Yourself), to take an active part in the generation of media content. In modern conditions of development of network forms of interaction the company involves the user to participate in development of a particular product, to participate in design, improvement, testing of a new product on the basis of cooperation with network media - social networks, forums. There is production on demand of consumers, according to the consumer pattern, involvement of consumers in the design process. Users become both manufacturers.

Prosume practices have spread as an example of social self-organization where different users work to develop their individual spaces - blogs, websites for sharing and discussing, for example, political ideas, Civic journalism is the active participation of the audience in the collection, analysis and dissemination of news and information. The abundance of voluntary user-generated content suggests a new pattern of representation and communication.

We believe that examples of prosumerism can be found in the educational environment. They function through interactive forms of learning. It is important to note that in order to overcome the paradox of digital immigrants teaching Aboriginal people, Mr Prenski proposed to create innovative forms of education: learning in a multimedia environment, using interactive learning tools, suggesting the abandonment of old "vertical" forms of transfer of knowledge and skills "from teacher to student" in favor of "horizontal" forms of interaction based on the means provided by digital technologies.

Indeed, with the introduction of interactive forms of learning, the subjectivity of students increases immeasurably in comparison with the traditional model of education, which is characterized by the transfer of knowledge from teacher to student as “ready-made” and, as a result, learning is not very effective. Interactive forms of learning are based on the promotion of independent research activity of the student in the process of finding information and solving cognitive problems, which is postulated as the main goal of education. The student becomes an independent and equal part of the educational process, which produces communication between the teacher and the student “on equal terms”. The development of prosumerism practices in the field of education was reflected in the expansion of practices to attract students to the joint production of knowledge - the upside-down class is popularized as a model of training, when the student becomes the main producer of educational content. Often, a student takes on the role of a teacher-reviewer, when, for example, in digital educational resources solves the problem of a reviewer of student works of their classmates.

The strategies of education in the field of management change in the direction of creating such forms, in which the student acts not only as a consumer of educational services, but also as a manager of his own educational program, as a kind of technologist and “designer” his own training. We mean the practice, in which the student chooses the path of study, the modules of the program of study, the set and sequence of study disciplines. The range of possible scenarios for the personalization of the educational process is constantly expanding, the introduction of “mixed training” to meet the request in any style of training. At the same time, relations between teachers and pupils began to be reproduced as market relations, which created new expectations from the educational process.

One of the models of the interactive educational process is “coaching” widely spread in the field of additional education, refresher courses. The Coach mainly organizes group work on a specific task, initiates discussion, follows the rules and promotes the expression of a variety of views. In this case, the coach himself may not be an expert in the field of knowledge under consideration, and he does not have ready-made solutions to the tasks under consideration, he only directs the research work in a productive way.

Thus, the role of the teacher in the educational process of interactive format is rather moderating, guiding. Some of the models (for example, “coach” and “facilitator”) do not at all assume that the teacher has special knowledge in the subject under discussion. Other models (“Mentor”, “Tutor”) assume the presence of a professional culture and outlook in the field of study, however, are not aimed at transferring specific knowledge, theories or facts, but

at getting to know a given culture, personal growth of the student, as well as constructive criticism of errors.

It is obvious that the digital practice of prosumerism in the educational sphere radically changes the forms of manifestation of subjectivity and socialization not only of the student but also of the teacher, which confirms the initial thesis about the process of socialization as a process of a lifetime.

Thus, the digital educational culture of prosumerism contains the possibility to focus on the *“metaphysical mode of education”*: “the metaphysical purpose of formation corresponds to the deep goals of human metaphysical sales (through metaphysical effort to approach human form)”. (Saikina, 2022, p. 105)

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CONCLUSIONS

On the basis of this study, we conclude that:

In order to reduce the risks of digitalization for the educational environment, it is necessary to understand more fully in theory the specificity of digital socialization (especially in terms of intergenerational communication) and its prospects.

At the moment (at the stage of the formation of the digital age) socialization in the digital world changes its traditional vector aside: “from younger to older”, which allows young people in the age aspect earlier to manifest their social and civic forms of activity and subjectivity, creativity.

It is necessary to bear in mind that in intergenerational communication in the near future, probably, the classical movement of socialization from elders to younger will once again assert itself due to the mass coverage of “number” all segments of the population and closing the digital divide between older and younger people. This requires further theoretical reflection.

It is shown that the Prenski and Toffler concepts need some adjustment and clarification in the following paragraphs:

- The digital Aboriginal is not something inherently given, it is itself a product of socialization.
- Digital Aboriginal is more adaptable to the digital environment and the manifestation of subjectivity. However, this does not mean that the tasks of classical socialization are abolished. There is a conflict of opportunities and age maturity of the subject in the absorption and consumption of digital content.

The illusory ease of socialization of digital Aboriginals and its causes was discovered. One of the peculiarities

of mastering the digital reality of “digital Aborigines” has been noted: the ability to use the benefits of digital reality only in the status of “partners”.

ability to use its benefits only in the status of “convenient” goods.

The ontological-hermeneutic approach contributed to the following points:

- The ontological device of digital reality is not horizontal-network, but vertical (in the form of an iceberg with member on the visible and underwater part).

- Digital socialization is developing in parallel with the processes of de-socialization in the traditional sense, which is expressed in the phenomenon of “escape from reality”.

- The activity of the younger generation is manifested in “ontology of the digital footprint”, in which the digital footprint becomes a fact certifying the existence of a person: “I have left a digital footprint, so I exist”.

Our research further identifies the main vectors of identity transformation in digital culture.

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