



## METHODOLOGICAL ANALYSIS OF THE CRITERIA FOR THE CULTURAL SPACE OF DIGITALIZATION OF THE GENERATION OF HIGHER EDUCATION APPLICANTS

### ANÁLISIS METODOLÓGICO DE LOS CRITERIOS DEL ESPACIO CULTURAL DE DIGITALIZACIÓN DE LA GENERACIÓN DE ASPIRANTES DE EDUCACIÓN SUPERIOR

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#### ABSTRACT

The article presents a historical and cultural analysis of the genesis of the concept of "cultural space". The phenomenon of the digital generation is studied through the prism of the existence of the real and virtual worlds. A methodological analysis of the criteria of the cultural space of the digital generation is conducted using Western studies as an example. Modern trends in cultural changes in the digital generation are revealed. A portrait of the digital generation is compiled. The prospects for the formation of a new paradigm for working with the digital generation, building a culture of communications, and cultural space are determined. The article uses the theory of information, network, virtual digital society, the theory of postmodernism, the generational approach, the Generation Me-Generation We strategy, the theory of social networks, the axiological, socio-cultural approaches, and the concept of mixed reality. Involved observation and the survey method (work with focus groups), questionnaires are of great importance for obtaining empirical data on the value attitudes and behavior patterns of digital youth. The article also uses the methods of philosophical, psychological, structural and

functional approaches, the method of analysis, synthesis, and scientific generalization. The article uses the cultural and anthropological approach, since many problems of young people in Ukraine are associated not only with economic and political difficulties in the state, but also with the wrong formal approach to youth policy management. Most often, young people are treated as a special age group, the formation process of which is determined by the behavior patterns accepted in society. The anthropological features of this group are not taken into account. Observing and accepting the integrity of the object under study – the digital generation, we conducted an analysis of its essential characteristics.

#### Keywords:

Digital generation, cultural analysis, culture of communications, cultural space.

#### RESUMEN

El artículo presenta un análisis histórico y cultural de la génesis del concepto de "espacio cultural". El fenómeno de la generación digital se estudia a través del prisma de



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la existencia de los mundos, real y virtual. Se realiza un análisis metodológico de los criterios del espacio cultural de la generación digital utilizando como ejemplo los estudios occidentales. Se revelan las tendencias modernas en los cambios culturales en la generación digital. Se compila un retrato de la generación digital. Se determinan las perspectivas para la formación de un nuevo paradigma para trabajar con la generación digital, construir una cultura de las comunicaciones y el espacio cultural. El artículo utilizó la teoría de la información, de la red, de la sociedad digital virtual, la teoría del posmodernismo, el enfoque generacional, la estrategia “Generación Yo-Generación Nosotros”, la teoría de las redes sociales, enfoques axiológicos, socioculturales, así como el concepto de realidad mixta. La observación participante y el método de encuesta (trabajo con grupos focales), cuestionarios: son de gran importancia para obtener datos empíricos sobre las actitudes valorativas y los patrones de comportamiento de los jóvenes digitales. El artículo también utiliza métodos de enfoques filosóficos, psicológicos, estructural-funcionales, el método de análisis, síntesis y generalización científica. El artículo utiliza un enfoque antropológico-cultural, ya que muchos de los problemas de los jóvenes en Ucrania están asociados no sólo con dificultades económicas y políticas en el estado, sino también con un enfoque formal incorrecto en la gestión de la política de juventud. La mayoría de las veces, los jóvenes son tratados como un grupo de edad especial, cuyo proceso de formación está determinado por los patrones de comportamiento aceptados en la sociedad. No se tienen en cuenta las características antropológicas de este grupo. Observando y aceptando la integridad del objeto en estudio – la generación digital, realizamos un análisis de sus características esenciales.

#### Palabras clave:

Generación digital, análisis cultural, cultura de las comunicaciones, espacio cultural.

#### INTRODUCTION

Modern society has changed significantly, the value and digital divide has scattered society in different directions. Technological innovations have brought a new reality to the anthropology of everyday life - digital, “virtual” reality, neural networks and machine learning are developing at a rapid pace. Humanity has found itself in a situation of a new leap in the development of the species homo sapiens. Henri Bergson wrote about the essence of the concept of “virtual”, making a careful distinction between the classical Aristotelian opposition of potential and actual, on the one hand, and the so-called “corked” (or virtual) reality, on the other. According to the philosopher, the virtual is not a synonym for potential (existing in possibility,

in potentiality), but a synonym for the real, opposed to the actual.

They anticipated the current situation that arose as a result of the explosive development of digital technologies, namely, the emergence of a specific type of reality, sometimes called virtual reality, sometimes - digital space, the space of digital communications. In this space of digital communications, the original, “factual” (synonymous with “analog”, “face-to-face”) relationships between people and the world acquire a different form, social relationships acquire a different speed, and the processes occurring in the life of society accelerate along with them. This process especially concerns the material world and its modern continuation – new information technologies.

The phenomenon we have described also gives rise to a specifically new type of culture – the so-called “digital” culture. Digital culture arises in the digital space and has its characteristics: it is virtual (as opposed to factual culture based on analog or face-to-face types of communication), communication processes in it accelerate many times, the time of information exchange in it is reduced to minutes, sometimes seconds, but it is also superficial. Despite the fact that digital culture assumes a person’s transition to a new level of knowledge of the world with the help of omniscient digital technologies and communication methods and thanks to universally accessible information, in fact, a person is depersonalized and becomes a consumer of depersonalized, anonymously created digital content, an object of all kinds of manipulation. The amazing paradox of digital culture lies in its two-facedness: on the one hand, the living world, on the other, the technological world.

In these conditions, attention is drawn to the state of young people born and formed in the era of the information revolution and active development of communication technologies. People born during the development and flourishing of Internet technologies are called the digital generation. In Western sources, it is called the next generation, generation Z, millennia, network generation, the Facebook generation, iPod, etc. They can be identified by such key parameters as: passion for virtual space and excellent orientation in the world of digital information, social networks and virtual communications. Almost from the cradle, young people grew up in a virtual environment, surrounded by gadgets and tablets. We will especially note their borderline state in the focus of the real and virtual worlds, which is a distinctive feature of the new generation from the previous one. Their picture of the world is formed on the border between the real and virtual worlds. There are many contradictory, non-coinciding opinions on this state of affairs, in particular, the interconnection between technology, technology and the values of life of future generations. There is a laconic letter designation of the 21st century generation - Z, from the standpoint of digital

image magnification capabilities. Generation Z lives in the phygital space, that is, simultaneously in the virtual and real "(Physics + Digital = Phygital)" world, and the cultural space for this generation is the spatio-temporal relations formed under the influence of media culture (the digital world). And for the phygital generation, technological transformations are becoming the norm of life, space is narrowing, the world is opening up, and time is flowing faster. Here, the Internet acts as a means of communication and obtaining information.

In the context of globalization, changing values, global problems, pandemics and other challenges to humanity, society is developing new behavioral strategies for survival. The content of adaptation practices has many nuances and depends on value-generational guidelines, directly or indirectly dependent on the surrounding space. The new 21st century has discarded the concept of spirituality and morality, bringing to the forefront the priorities of matter and cynicism. Virtual aggression, an imaginary worldview, having moved into the real world, has caused a surge of aggression, suicides, and other inadequate behavioral reactions. The influx of information is permeated with stereotypes of a consumerist society, emphasizing the widespread consumption of material values and the objectification of individuals and relationships, which wash away basic concepts of honor, responsibility, kindness, generosity, and other recognized universal values. In the 21st century, such concepts as "cyber terrorism", "cyber bullying", "trolling", "digital fraud", etc. have come into use. All these phenomena are negative, lead to instability in society, and sometimes endanger the physical and mental health and even the lives of individuals. Among young people, there are also undesirable manifestations of the consequences of widespread digitalization.

The high percentage of aggressiveness among modern teenagers, teenage suicides and so-called "death groups" on social networks like the infamous "Blue Whale", the spread of drug addiction among teenagers due to easy access to sites selling so-called "spice", "speed" and other illegal or semi-legal drugs, are often associated with the influence of digital technologies. Here, minors have access to virtual games, often aggressive and violent, and many games are provocative in nature, inciting children and teenagers to perform life-threatening tasks in real life ("Granny Granny", the already mentioned "Blue Whale", etc.). A large number of entertainment applications, as well as social networks, encourage children and teenagers with immature psyches to follow modern trends. This image of a strong, handsome, young man, for whom and for whom our planet revolves. The focus on hedonism and passion for life on the screen to the detriment of real life forms the modern picture of the world of a teenager.

The complex and contradictory nature of socio-cultural transformations, globalization processes that allow for multi-vector and multiculturalism in politics, economics, education, as well as the processes of robotization, computerization, automation and production, accompanied by an increase in the number of drones launched that exercise total control over human life, put the digital generation before a difficult choice. How will the new world develop: the dominance of an artificial man (replicant) or a superman and the end of the era of Homo Sapiens, or the development of the potential for self-realization as part of a global society and as a translator of a national code. The influence of culture in the digital space does not depend on the location of the participants in the communication process, and in its network dimension carries with it both positive and negative consequences for young people and, accordingly, requires a deep analysis of the socio-cultural image of the digital generation formed in its space. This image is formed from a contradictory, but at the same time quite fitting into the framework of a globalized culture (an individual exists simultaneously in two dimensions - global and local) and the behavior strategy "Generation Me - Generation We". Taking into account the above, we believe that there is a need for a conceptual analysis of the digital generation of Ukraine in the context of the strategic tasks of the state aimed at studying, analyzing, and researching the new generation of youth.

The problematic field is interdisciplinary, directly or indirectly affecting such scientific fields as cultural studies, philosophy, sociology, psychology. Historiographic analysis has determined research directions that reveal the essence of the digital generation in modern society. The available scientific works have made it possible to form an idea of the degree of study and interrelation of the concepts of "cultural space", "digital generation", "digital culture", and also to assess the extent to which this topic has been studied in the context of global technological progress.

## MATERIALS AND METHODS

The works of thinkers are devoted to cultural-philosophical research that reveals the concept of "cultural space" (Jackson, 2019; Harris, 2020; Kumar, 2021).

From the standpoint of the postmodernist approach, the cultural space of the digital generation can be viewed in a technocentric (Lee, 2018; Nguyen, 2019; Miller & Davis, 2020; O'connell, 2021).

Their theory of value transformation is linked to historical processes that have occurred in people's lives. The conditions in which today's youth are formed differ from their parents' generation, and the values of self-survival are

transformed into the values of self-expression, digitalization, and technologization in the world. Postmaterialism as one of the values they affirm is manifested in the worldview of the network generation (gender equality, tolerance, environmental issues, personal independence).

Interesting findings of American, Australian and Swiss researchers on the problem of smartphone addiction, Internet addiction were also used to determine the trends of cultural changes of the digital generation. From the economic perspective, from the point of view of marketers, a great contribution to the study of generation Z was made by the American researcher who has been studying the problem of generations for more than twenty years (Anderson & Ross, 2020). In European studies, contributions to the development of youth issues, the impact of global digitalization on society, digital anthropology, virtual ethnicity and identity were made by (Bennett, 2019; Davis, 2020; Collins & Evans, 2021).

Modern studies of the digitalization of society and the predicted prospects of the new world order are well reflected in the works of researchers (Eisenberg, 2018; Friedman & Smith, 2019).

The main **objective** of the article is a theoretical study of a new term – the cultural space of the digital generation in the context of modern digital information reality.

The object of the article is the digital generation aged 13-17 (Generation Z).

Subject of the article: value orientations and socio-cultural characteristics as components of the image of the digital generation of modern Ukraine.

Hypothesis of the article. The work puts forward and substantiates the hypothesis that the modern information reality, which has formed a network society different from all previous societies, has become the source of the formation of the cultural space of the new digital generation, which is a system of value orientations and attitudes that determine their socio-cultural image.

The article uses the theory of information, network, virtual digital society, the theory of postmodernism, the generational approach, the Generation Me-Generation We strategy, the theory of social networks, the axiological, socio-cultural approaches, and the concept of mixed reality. Involved observation and the survey method (work with focus groups), questionnaires are of great importance for obtaining empirical data on the value attitudes and behavior patterns of digital youth. The article also uses the methods of philosophical, psychological, structural and functional approaches, the method of analysis, synthesis, and scientific generalization. The article uses the cultural and anthropological approach, since many problems of

young people in Ukraine are associated not only with economic and political difficulties in the state, but also with the wrong formal approach to youth policy management. Most often, young people are treated as a special age group, the formation process of which is determined by the behavior patterns accepted in society. The anthropological features of this group are not taken into account. Observing and accepting the integrity of the object under study – the digital generation, we conducted an analysis of its essential characteristics.

Based on the historical and cultural analysis, the author's analysis of the concept of "cultural space of the digital generation" was carried out. Ukraine is involved in the World Wide Web of the Internet, due to which, under the influence of digitalization of all spheres of activity, the picture of the world of the young generation is formed. The cultural space of youth is an environment that forms the evaluative and behavioral guidelines of a person, his values and norms, creating a new type of consciousness. Young people understand, share the values of socio-cultural phenomena, where two realities (virtual and real) co-exist together, organically complementing each other. The phenomenon of the digital generation, which relatively recently in Ukraine has become the subject of scientific discussion from the standpoint of different methodological approaches (generational, network, psychological), has a different number of formulations and has no clear age boundaries. From the point of view of Western literature, the digital generation is, first of all, young people, the formation and development of which is associated with the active consumption of digital technologies. This is a large layer of society, consisting of people born from 1985 to the present. However, judging by the rapid development of information technology in the late 90s and early 2000s, according to the latest research by Western scientists, the pure digital generation or generation Z (1995-2010). Then, according to researchers, the alpha generation (2011-2021) will follow, that is, a new, still unexplored generational cycle. Given the somewhat late arrival of the Internet and the active use of digital products in Ukraine, the years of birth and formation of the digital generation fall on 1985-2002 (millennials or Y) and 2003-2023 (homelanders or (zoomers (Z))). Moreover, homelanders are considered a typical digital generation, since they did not know life without smartphones and the Internet. Millennials (from English millennials), at least, associate their childhood with playing outside, and studying at school or university with going to the library. The new generation is characterized by complete immersion in the network and searching for information not in the library, but at home on the computer.

3. The object of the study was teenagers born in 2000-2005, who were 13-18 years old in 2018-2019. According



to the hypothesis, these are representatives of the Y age group, Z. What plays a role here is not so much the name of the generation itself, but the time period in which the value meanings and behavioral strategies of a certain group of people were formed.

Methodological criteria:

the digital generation of Ukraine, as a generation formed under the influence of information and digital technologies, which determined the features of value orientations and socio-cultural image;

the cultural space of the digital generation is represented by the concept of a global nature and closeness of generations around the world. The picture of the world of modern teenagers is represented by a contradictory model of space (behavioral actions, cultural patterns, ways of constructing a vision of the world and oneself in it);

digital culture, new social practices of activity, changes in higher mental functions, new forms of communication, forms of training, threats, the search for self-identity, loneliness in information noise.

the modern cultural environment of generation Z, the diversity of which is due to the influence of Internet technologies, digital platforms and the abundance of social networks has transformed the motives and value attitudes of the younger generation. The fact that the zoomers live in a mixed reality determines cultural shifts in communication, the ways of constructing everyday life change: routine takes on the character of a visual representation of life understanding, values are individualistic with a hedonistic bias. Such values include orientation towards independence, creativity, freedom of movement, freedom of thought, speech, and activity. Information literacy and constant involvement in network communication have determined a new type of communication that has a symbolic form (memes, shortening of words, pictures, emoticons);

value dynamics in generational continuity allows us to characterize the digital generation as a special group of people with a set of values of two worlds: real and virtual. This is expressed in communication: a high level of virtual relationships in virtual reality and a low level of communication in real space. For many teenagers, expressing their thoughts and conveying them on social networks is in many ways preferable, since real eye-to-eye contact often makes a teenager avoid such a dialogue. Internet browsers come to his aid, where you can download ready-made information or go into correspondence in instant messengers. Older teenagers are characterized by a low level of participation in social and political life and a high interest in constructing themselves as individuals. Such specific signs of the lifestyle of modern youth as an accelerated pace of life, short life projects are noted.

The high popularity of bloggers (and influencers) in social networks, as a marker of a successful new life for show, can serve as a model and example in this case. Human behavior in a digital society is explained by the paradox of prefigurative culture. It suggests the presence of an immanent conflict between, on the one hand, fundamental concepts, categories that have long been used to characterize a human being in all its manifestations and, on the other hand, the claim of the new cyberculture to create a new person, whose existential characteristics will radically change thanks to new digital technologies.

Culturologists increasingly understand the concept of "cultural space" as "national identity, cultural norms, values passed down from generation to generation." "It is in the cultural space that the coexistence of past and modern layers of culture is possible." Space is an indicator of a person's ethnic affiliation with his family, his ancestors. Even primitive man knew the boundaries of his habitat, the so-called feeding and accommodating landscape in which he lived, his family and his tribe lived. It seems that understanding one's place in the ethnic palette of modern society is one of the factors that determines our cultural space. The cultural space of an individual is represented by his consciousness and activity, his feelings and images.

Culture in the 21st century is reflected in the new trend of postmodernism. Postmodernism, characterizing itself as "the world is chaos", rethinks culture.

The heyday of this trend coincided with the beginning of the mass introduction of information technology into all areas of human activity. At the same time, everything digital is associated with the virtual, which in translation from Latin means "possible". That is, the cultural space begins to be considered as a new potentially possible existence, which has the right to exist, provided that digital technologies are available. The new cultural space in the conditions of the flourishing introduction and use of digital technologies has all the signs of a postmodernist trend: blurred, indefinite, chaotic, allowing for all changes, rhizomatic.

Cultural space can be considered as a space of play. The play concept of culture considers play as the fundamental basis of culture. In support of his words, calling cultural space a cultural area, he adds that it has all the characteristics of a game. In fact, the cultural space of a person is the life of a person itself, where "the life scenario is controlled by the Absolute, and humanity acts as actors." For her, this phenomenon manifests itself in the playful, creative constructive activity of a person. "A kaleidoscope of rapidly replacing each other cultural forms, the rapid flow of cultural processes, as a tendency of cultural dynamics, made it possible to talk about play as an essential

characteristic of human existence, turning existence into play, and play into existence.” From the cultural space, humanity draws ready-made solutions to many life problems. Adapting to changing reality, new solutions are created on the basis of ready-made solutions. In this case, we can talk about culture as a space in which a person lives, forms, develops and creates.” Thus, culture is a highly complex open self-developing system, and cultural space includes “the space of nature, society, communication, and intelligence.” “Cultural space is a complex territorial-historical and demographically determined, natural-scientific, philosophical, socio-psychological, cultural, ethnological conglomerate of things, objects, ideas, values, moods, traditions, ethnic norms, aesthetic, political and social views in a certain cultural situation, manifested within the boundaries of a specific area and time.” Moreover, in his understanding, cultural space is, first of all, the space of a nation, which has clear boundaries: Mine-Alien-Ours. Thus, “cultural space can be understood as a value that has emotional and intellectual content.” It groups value guidelines that subsequently influence the form and content of cultural space.

Thus, the cultural space of a modern person is a space that shapes a person’s behavior strategy, values, and meanings. In the digital age, the issues of cultural policy are at the intersection of culture, digital technologies, media, and politics. And the connection is a new form of communication that generates new models of interaction. Now it is a technological platform where participants exchange information presented in different forms, types, and ways. The emergence of blogs, social networks, Internet advertising with audio and video material forms a digital culture, and society becomes networked, since the channels for receiving and transmitting information are closely intertwined and interconnected. Everyday practice is inextricably linked with daily rituals of checking email, social networks, calls, messages, watching videos. During the day, in addition to doing mandatory work, a person has time to write a comment on a new post on Facebook, look at the news feed of loved ones, share another (fake?) piece of news. The volume of user content is growing, the amount of consumed audiovisual information is increasing. The modern cultural space seems to us a phenomenon of a new reality. We are not surprised by the emergence of previously non-existent professions, such as IT doctor, smart home infrastructure designer, curator of collective creativity, science artist, etc.

The space includes the old everyday reality and the new creative virtuality. Thanks to popular video games, which are played by everyone who more or less owns new technologies, virtual reality has become an everyday practice of communication between people, communities, and concerns. In February 2020, the whole world watched how a

Korean woman was able to meet her deceased daughter, thanks to virtual reality technology. By the end of 2019, a 10-billion investment consortium VR Venture Capital Alliance will be created, which plans to launch 10,000 demonstration VR attractions in shopping and entertainment centers and other public institutions throughout China in order to promote VR technologies to the masses.

An analysis of the concept of “cultural space” allowed us to conclude that this term is polysemy. Firstly, cultural space is a space where a person connects himself with a local culture, with the preservation of cultural traditions and customs tied to a certain territory. Secondly, cultural space is a system of communication, interaction, allowing people to communicate with each other. And finally, thirdly, cultural space is a system of human values, determining his behavior, activity.

Therefore, the concept of cultural space in modern reality is quite contradictory. In the context of the fourth industrial revolution, two philosophical categories of being: space and time are undergoing changes. We assume that information and communication technologies play a major role, thanks to which a special communicative media environment is formed, with its internal structure, which embodies a figurative model of the surrounding reality, with its own set of norms, rules, foundations, influencing the socialization of the individual, and, first of all, reflecting on the new generation. Thus, the historical and cultural analysis of the cultural space made it possible to understand the essence of this concept, its connection with nature, man, technology and how over time this concept was transformed into a media space under the influence of information and communication technologies. In the framework of our study, the cultural space is a cultural environment, the everyday practices of the life of society of which are presented in the format of a network system equipped with a visual worldview, namely: images, signs and symbols.

Before identifying the criteria for the cultural space of the digital generation, it is necessary to understand the terminology of the concept of “digital generation”. Today, in the world as a whole, and in particular, the issue of generations has become extremely popular. This topic is especially interesting for sociologists and marketers who see a connection between events occurring in history and the generations that observed and lived through historical events. Having a Latin origin “generatio”, according to the philosophical encyclopedic dictionary, this word has the following explanation: “a separate link in the chain of procreation (parents, children, grandchildren); a group of people of approximately the same age, belonging to a nation or cultural circle (Williams, 2022). It is estimated that the duration of such a generation is approximately 20-30 years. The existence of a generation has an important social function. It is obvious that the modern

generation is global and is at the stage of prefigurative culture. Prefigurative culture develops when people face unfamiliar and significantly changed circumstances, such as when a new era appears. In such situations, the older generation is limited in its adaptability by knowledge and experience tied to the past. Young people in a prefigurative culture are primarily focused on the present and the future and are less attached to the past than their parents and grandparents. Consequently, young people and older generations have different perspectives because of their different frames of reference. Thus, children in a prefigurative culture can lead the way rather than follow in the footsteps of their older relatives. This is what we are seeing in modern times (Green & Brown, 2022). *“Today, suddenly, in all parts of the world where all nations are connected by an electronic communication network, young people have a community of experience, an experience that their elders never had and never will have. Conversely, the older generation will never see in the lives of young people a repetition of their unprecedented experience of change, one after another. This gap between generations is completely new, it is global and universal. Today’s children are growing up in a world that their elders did not know, but some of the adults foresaw that it would be so. Those who did foresaw it turned out to be the harbingers of a prefigurative culture of the future, in which the future is unknown”*.

Analyzing foreign and domestic approaches, they come to the conclusion that the categorization of generations and the allocation of generation Z as a special generation, unlike any other, refers to popular non-academic knowledge and many characteristics are just signs of age stages that young people of all generations have gone through. Despite different ideas about modern teenagers, about the uniqueness of a particular generation or, on the contrary, statements about the typical specificity of adolescence, which is equally manifested everywhere in any generation, the authors of all theories agree on one opinion that the model of behavior and value attitudes, forms of communication are always influenced by external conditions (historical events), the environment.

Thus, belonging to a generation is determined not by the year of birth, but on the basis of common values that arose on the basis of defining historical events - threats, challenges, achievements. The worldview of the digital generation is a worldview of young people - consumers of digital technologies, who grew up in an exclusively media-saturated environment, consumed by them with the help of the same technologies. Learning how to consume media information, how to communicate and produce digital content cannot be the business of the previous generation «X», whose knowledge, values and skills were formed by the analog content of the end of the Cold War and the beginning of the end of the USSR.

Generation Y, but especially and mainly generation Z - people of a prefigurative culture, in which the transfer of knowledge occurs in an inverse, reverse order, that is, the younger generation teaches (or supposedly teaches) the older one. Returning to the cultural space, we will try to give our own definition of the concept of «cultural space of the digital generation» and, based on the definition of the age category of the object we are studying - the digital generation (generation Z), we will highlight the main criteria of the cultural space of this age group. The difficulty of defining the term cultural space of the digital generation is explained by its interdisciplinary nature. The initial moments that determine its viability are its transition to the digital environment, media culture. An equally important reason for the interest in the emergence of the phenomenon of «digital generation» was the formation of digital culture. The emergence of the concept of digital culture brings culture to a new level of its study. Culture and digital technologies influence all spheres of human activity (from consumer products to interactive communication). Digital technology has radically changed the way of producing and distributing cultural products. First of all, this applies to the Internet, which is increasingly used to distribute various cultural products through the same information carrier (Reed, 2021). Globalization has led to the internationalization of flows of goods and services, as well as to a worldwide exchange of ideas, people and capital. Cultural diversity and mutual penetration of cultures have created new products, new customs and multiple identities.» From the above, it follows that the cultural space of the digital generation is a digital environment, the media-saturated environment of which is represented by images, signs and symbols, the meaning of which is invested in each individual in their own way.

Thus, the cultural space of the digital generation can be considered as a network space that has neither territorial nor temporal boundaries.

Based on the concept of cultural identity of the digital generation, we understand it as a sign of a teenager's belonging to a particular cultural community, identifying themselves with the values and norms accepted in this culture. Smirnova A.I. gives the features of network communication: anonymity, invisibility and security. Network communication provides a search for a suitable platform for expressing interests in music, sports, literature, learning foreign languages, the ability to unite in interest groups of like-minded people, and find new friends. Social networks give a teenager the opportunity to find their identity, creating their own network identity (it can be completely opposed to a real subject: you can change appearance, status, nationality, religion, etc.). The invisibility of a real person gives a person the opportunity to completely control the impression of himself. Which is

what we observe among teenagers. Often, some teenagers change their avatars, decorate, modify their Internet page, track who visited their page, and what photos were marked and commented on. Self-presentation, however, often does not correspond to reality (Thomas, 2020).

Thus, the formation of identity is determined by internal and external factors. Internal factors include the subject's understanding of his individuality. In order for individuality to become obvious to the subject, it must be accepted by others, which occurs in the process of his self-presentation. If self-presentation occurs consciously with a specific goal, then we are talking about the formation of an image in cyberspace, about occupying a certain niche in the space of the virtual world, which results in external factors, namely, selfism, image-making, trolling, cyberbullying, likes and dislikes, and become a threat to the growth of social loneliness and cultural demoralization.

Thus, the process of communication in the digital space is represented by

- anonymity;
- lack of physical interaction with the interlocutor;
- voluntariness;
- relative freedom;
- delayed response (non-linearity of dialogue with the interlocutor);
- means of saving time and expressing emotions (memes, abbreviated words, borrowing English words as a sign of the glocal nature of culture);
- ethical requirements, implying a ban on insulting a person (Stewart, 2019). This form of communication especially concerns children and adolescents, which leads to their psychological problems. We will talk about this form of communication in the second chapter of the dissertation. So far, the need to develop an Internet culture that prohibits bullying and ridicule of a person on the network is obvious. Internet culture implies the prevention of trolling, cyberbullying (harassment) of people.

Thus, the form of communication of the digital generation is presented in two planes. In virtual reality, it is freer, has a number of distinctive features. The communication style is colored by the use of memes, signs, abbreviated words, often borrowed from English, the use of numbers, punctuation marks, expressing the emotional coloring of the interlocutors. Thus, the criteria of the cultural space of the digital generation Z, using the example of Western countries, give us the opportunity to analyze, research and create a picture of the construction of the world of teenagers in the conditions of digital reality.

Thus, the cultural space is, first of all, a communicative space and, the form of communication in the digital environment, is of great importance. The last criterion, we highlighted the features of communication of young people in the conditions of modern reality. Modern communication is represented mostly by visual content, which accustoms society to receiving impressions through pictures, hypertexts, often changing the idea of what is happening. As a result, a person superficially consumes information and often does not have time to critically evaluate it, to what extent the content is correct and valuable. New communication has a number of features, namely: anonymity, which allows the communicant to send voice, text messages under a fictitious name, behave rudely and not comply with the norms of communication etiquette. This form of communication forms a deviation in behavior. The absence of verbal interaction also has a negative consequence for communicants. During communication on the Internet, the absence of non-verbal gestures makes a person think up an image, draw an idealized portrait of the communicant and vice versa, to show their strengths in the foreground, carefully hiding the shortcomings. Delayed response, as one of the characteristics of digital communication, often leads to a nervous breakdown in teenagers. The habit of immediately receiving the desired answer or information, if it is necessary to wait for it, leads to irritation or leads to a decrease in self-esteem in teenagers, since some chat functions allow you to see whether the communicator has read the message or not (Facebook Messenger, WhatsApp) and how quickly he responded to the interlocutor, which can further affect the communication process.

The recent events related to the war that has befallen Ukraine, caused by Russia's attack on Ukraine, have led to a globalization crisis and a slowdown in the growth of the world economy, global tensions between the world's leading powers. In this sense, each state switches its attention to the economic, political and cultural security of its country. Such deglobalization leads to an increase in the role of digital technologies, when ordinary citizens of any country have felt the great influence of information and communication technologies, Internet applications. Entrepreneurs of Ukraine have figured out how to monetize their business in social networks. During the period of active use of the Internet and information technologies, the values of young people are influenced by mass culture, the products of which are focused on widespread consumption and material objects. Representative of Russian existentialism N.A. Berdyaev notes the harmfulness of technologies for the development of society and man. *«The machine entered the world victoriously and broke the eternal order of organic life. From this revolutionary event, everything changed in human life, everything broke*



*in it .... Organic flesh is replaced by a machine, organic development finds its end in a mechanism. Mechanization and mechanisation are a fatal, inevitable cosmic process. In the global whirlwind at an accelerated pace of movement, everything is shifted from its place. But in this whirlwind, even the greatest values may perish, and man may not survive*" (Williams, 2022). At the same time, significant cultural changes brought about by media culture, or even better, cyberculture, transformed human views on what is happening. There appeared:

1. the ability to do things that were previously impossible: instant dissemination of information;
2. round-the-clock communication with people or software around the world;
3. self-presentation of one's creativity;
4. transnational nature of ideas, ideas, projects;
5. deterritorialization;
6. light in weight and at the same time powerful information smart technologies (IPad, iPhone, laptop, tablet, etc.);
7. online communication;
8. non-stop interactivity.

Within the framework of the above-mentioned characteristics of digital culture, there is a tendency for active voluntary human participation in the cyber environment, and the emergence of new values that meet the requirements of the modern world. We have a concept: man-machine-man. There is no place for nature here, no place for direct human-human communication. This is what futurists and researchers in the field of psychology and pedagogy are afraid of. Man as a higher living system is disappearing, being replaced by artificial intelligence, technology and digital devices. Changes or transformations are taking place in human thinking, man is already thinking more globally. We ask ourselves what ending we will come to and how we can find a common language with those who have not seen or lived other concepts beyond the concept of «man-machine-man». We are talking about a new generation born in 2006-2024, who are currently living in a new culture defined by numbers. The features of the new digital culture - speed, accessibility, ease of acquisition, transmission and transformation of information, possible anonymity and multiple identification, cannot but influence modern youth, their attitude to life, to family, to parents, to peers. The modern cultural space has given rise to such phenomena as selfism, virtual identity, narcissism, global communication, a different perception of space and time, the absence of authorities and unwillingness to take responsibility, and most importantly: the split between «digital migrants» and «digital natives». At the same time, a person faces serious tasks that require constant inclusion,

activity. Competitiveness involves a person in a technologized process. As a result, the primary values of health, family, education, spirituality and morality are transformed, the threat of losing the integrity of oneself as a person, rejection from one's ethnic group, culture is growing.

## CONCLUSIONS

Thus, the genesis changes of the concept of "cultural space" in the context of a single information and communication digital field are revealed. The methodological problems of studying the digital generation are considered and the essence of this phenomenon, living in the plane of two worlds: virtual and real, with the influence on the formation of worldview and value orientations during socialization and growing up, is determined. A methodological analysis of the criteria of the cultural space of the digital generation is carried out using European studies as an example. Modern trends in cultural changes of the digital generation are determined. A portrait of the digital generation of Ukraine is compiled. The prospects for the development of youth policy in the context of the digitalization of society and the model of building communication with the new generation as a condition for the harmonious formation and education of the individual are determined.

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