International Journal on Culture, History, and Religion
https://ijchr.net | eISSN: 3028-1318
Volume 7 Special Issue 1 | doi: https://doi.org/10.63931/ijchr.v7iSI1.337

*Article*

# The Digital Era as a New Stage of Sociocultural Transformation: A Philosophical View on Changing Values

**Alla Kravchenko, Mykola Lipin, Olena Krasilnikova, Nataliia Husieva, and Iryna Kyzymenko**
State University of Trade and Economics, Kyiv, Ukraine
*Correspondence: allakravchenko745@gmail.com*

**Abstract**

*The purpose of this research was to reveal the mechanisms of the digital era's influence on the sociocultural transformations of modern society and to develop approaches to harmonizing technological progress with humanistic values, as this was especially important in the context of globalization processes and the growth of virtualized forms of interaction. To achieve this goal, an interdisciplinary approach was used, which allowed for the combination of philosophical understanding of the dynamics of changing values, sociological analysis of an individual's interaction with digital media, and cultural studies of the deep processes of transformation of cultural practices and the formation of digital identity. The study found that the digital era was one of the factors of sociocultural transformations, significantly changing the structure of values, cultural codes, and practices of human communication. The main attention was focused on revealing the peculiarities of the formation of new types of digital identity and rethinking traditional value orientations, including family, morality, humanity, and direct communication, under the influence of virtualized reality. The research findings showed that the process of constructing a "digital self" was accompanied by both increased opportunities for personal expression and increased risks of simplified virtual representation and increased dependence on external evaluation. Based on the results obtained, several recommendations were proposed aimed at developing critical thinking, raising ethical awareness, and improving educational programs in the direction of integrating innovative technologies with humanistic guidelines.*

***Keywords***: *communication, culture, digital age, digital identity, digital transformation, ethics, information society, posthumanism, social inequality, social values*

**Suggested citation:**

Kravchencko, A., Lipin, M., Krasilnikova, O., Husieva, N., & Kyzymenko, I. (2025). The Digital Era as a New Stage of Sociocultural Transformation: A Philosophical View on Changing Values. *International Journal on Culture, History, and Religion, 7*(SI1), 718-744. https://doi.org/10.63931/ijchr.v7iSI1.337

## Introduction

The relevance of this research was driven by the fact that the digital age fundamentally changes modern society's social, cultural, and moral guidelines, forming new models of identity, communication, and interaction. The rapid development of technologies, particularly artificial intelligence, big data, personalization algorithms, and digital platforms, optimized communication processes and caused deep transformations in value systems. Under the influence of global online communities, traditional notions of family, morality, humanity, and privacy were rethought. Simultaneously, issues of digital inequality, data control, and the impact of algorithmic systems on social behavior and democratic processes became more acute. Such changes required comprehensive philosophical reflection, which would allow for harmonizing technological development with humanistic values, preventing the challenges of digital unification and the erasure of cultural authenticity.

Between 2020 and 2025, scholars increasingly addressed the issues of society's digital transformation, analyzing its technological characteristics and numerous sociocultural effects. D. Freedman (2020) emphasized the key role of digital platforms in shaping social relations and revising mechanisms of political participation. The researcher argued that the online environment increasingly influenced the development of civil society, but at the same time could intensify inequality of access to resources, causing user stratification based on levels of technological skills. In contrast, N. Couldry (2017) focused on the economic and ethical aspects of *"data colonialism"*, exploring how the collection and use of large data sets transformed the logic of modern capitalism. The authors concluded that by operating information flows, global digital platforms simplified communication and gained unprecedented control over user behavior.

The research of S. Hongladarom and Sh. Zuboff (2023) brought to the fore the problem of *"surveillance capitalism"*, in which large corporations effectively bargained for the right to privacy by offering tools for automated monitoring and personalized advertising. In this way, a new configuration of power was formed, where digital services performed technical and socially regulatory functions. In the work of N. Srnicek (2017), the concept of platform capitalism was proposed, which covered not only the business models of major IT companies but also analyzed the impact on people's lifestyles and professional employment. The researcher stressed that the virtualization of work processes redistributed areas of responsibility between employers and employees, forming new employment segments and, at the same time, threatening traditional forms of social protection.

A group of researchers led by S. Babina (2024), who studied metamorphoses of personality in the information society, focused on the psychological and cultural dimensions of the digital age. The authors demonstrated that the active involvement of the individual in social networks and global online communities affected self-identification, moral value systems, and the style of interpersonal communication. Alongside expanding opportunities for self-expression, there existed a danger of losing authenticity, a superficial perception of cultural heritage, and the devaluation of profound symbols.

At the same time, some conceptual questions remained insufficiently addressed in the aforementioned works: first, how exactly the transformation of traditional values (family, humanity, moral norms) occurred in the process of immersion into the digital environment; second, what philosophical and axiological mechanisms contributed to the formation of "digital identity" and how these mechanisms changed human subjectivity; third, in what ways new forms of digital communication and global online networks affected the structuring of worldview attitudes and deep cultural codes.

Given this, the need arose for a comprehensive interdisciplinary analysis combining philosophical, cultural, and sociological dimensions. In the context of global challenges, it became clear that examining the digital age could not be limited only to economic or technical perspectives; a deeper reflection was needed on how digital technologies restructured human existence and spiritual-cultural uniqueness.

The aim of this work was a comprehensive study of value transformations occurring under the influence of digitalization, particularly the analysis of mechanisms through which the digital environment stimulated changes in perceptions of morality, family, humanity, and communication, as well as the formation of a new type of identity. To achieve this aim, the study addressed several tasks: to outline theoretical approaches to understanding the interaction between humans and technologies in philosophical and cultural discourse; to identify significant trends in the expansion of digital reality that altered traditional cultural codes and meanings; to evaluate the impact of global online communities on the spiritual development and worldview of the individual; to develop recommendations aimed at forming ethical foundations and critical media literacy capable of harmonizing the development of digital society with humanistic orientations.

## Literature Review

Between 2010 and 2024, research on digital transformation expanded significantly due to the rapid spread of internet technologies and the transformation

of many spheres of social life into digital environments. Alongside the traditional analysis of economic or technical aspects, modern academic work is increasingly focused on the sociocultural effects of this process. Thus, in the studies of A.J. van Deursen and J.A. van Dijk (2018), attention was drawn to the impact of digital platforms as structural elements that reconfigured communication practices, creating preconditions for new forms of social interaction and simultaneously raising issues of monopolization and control over information flows. These conclusions correlated with the findings of T. Bucher (2018), who examined the *"cultural hegemony"* of platforms, emphasizing that algorithmic systems increasingly shaped the informational environment and specific behavioral patterns, value orientations, and communicative standards.

One of the central research areas became the question of *"surveillance capitalism,"* covered by S. Hongladarom and Sh. Zuboff (2023). The authors emphasized that control over data gradually passed to large tech corporations, which tracked user behaviour, built predictive models based on it, and influenced consumer and social practices. A new social reality was being constructed, in which personal privacy became a commodity, and robust algorithms gained access to the formation of public opinion. At the same time, within the concept of *"platform capitalism,"* N. Srnicek (2017) highlighted the need to reconsider traditional ideas about the labor market, employment, and social protection, since digital platforms acquired the status of new *"employers,"* offering flexible, although often unstable, forms of work.

Equally important remained the issue of digital inequality, as discussed by M. Ragnedda (2017), A.J. van Deursen, and J.A. van Dijk (2018). This phenomenon acquired a complex nature as it encompassed technical access to internet resources and people's ability to critically engage with online tools and apply them for education and self-development. The lack of necessary skills and limited resources led to a gap in opportunities for professional fulfilment, educational advancement, and access to quality public services. It was also emphasized by V. Eubanks (2018), who warned that automated decision-making systems could reproduce and intensify discriminatory biases in credit, healthcare, and social support areas.

Other works criticized the excessive commercialization of the online space. They stressed that transnational IT corporations risk turning public communication into an environment governed solely by corporate interests without proper state regulation. In parallel, increasing relevance was gained by data ethics issues and "information ecosystems" (Mittelstadt, 2019; Floridi, 2020), in which algorithms operated with factual and behavioral information. A. Jobin et al. (2019) summarized global recommendations for developing and implementing artificial intelligence,

emphasizing the importance of transparency, accountability, and non-discrimination in designing automated systems. Similar ideas about the need for socially oriented digital innovations were expressed by D. Freedman (2020), who proposed integrating the principles of justice and human rights protection into technological ecosystems.

R. Braidotti (2019), who developed a post-humanist perspective, presented perspectives on the digital age from the viewpoint of philosophy and anthropology. Within this approach, humans appeared as an inseparable part of the Technosphere, which extended the boundaries of classical anthropocentrism and emphasized the close interrelation between human subjectivity and technological artefacts. This view was also reflected in the works of S. Turkle (2011), which addressed changes in the perception of self and interpersonal communication, where digital devices became intermediaries in emotional and social contacts.

Another relevant aspect of research was the *"mediatized society,"* discussed by N. Couldry (2017). The author emphasized that digital media were now deeply embedded in everyday life, enabling transnational communications and forming new mechanisms of influence over social institutions. It created challenges for the educational environment, as it necessitated a rethinking of the roles of teacher and student in the context of digital platforms. S. Livingstone and A. Blum-Ross (2020) noted that young people acquired new skills of digital discernment and critical thinking mostly in virtual environments, often outside formal education. S. Livingstone (2019) argued for special media literacy programs designed for audiences of different ages to overcome the risks of informational passivity and ensure proper personality development.

E. Pariser (2011) drew attention to the so-called *"filter bubbles,"* where algorithmic personalization of content led to the isolation of users in a limited informational space, which could hinder social dialogue and deepen the polarization of public sentiments. In a broader context of cultural interaction, N. Couldry (2017) analyzed *"data colonialism,"* highlighting that collecting and controlling large datasets became a tool of informal power with the potential to influence collective imaginations and modes of thinking.

A relatively new research direction was associated with how digital environments could alter the very concept of subjectivity and spirituality. For instance, in the works of N. Couldry (2015) and R. Brulle (2016), a thesis was traced about "worldview metamorphoses" under the influence of new forms of globalized communication, which could both foster solidarity and produce new types of alienation. It, to some extent, aligned with D. Freedman's (2020) idea of the need to introduce an ethical dimension into all spheres of digitalization, from algorithm

development to the practices of using social networks. Contemporary philosophical works such as B.-C. Han (2022) and P.P. Verbeek (2020) offered critical reflections on the impact of digital technologies on democracy and subjectivity, underlining the ambivalence of these processes. J. Ash (2020) complemented this analysis by drawing attention to the erosion of traditional values in digital capitalism, while V. Miller (2020) focused on cultural transformations in the globalized online space.

Thus, the analysis of contemporary academic sources outlined several key approaches to understanding digital transformation. The first approach emphasized economic and power shifts related to the functioning of platforms and data circulation (Srnicek, 2017; Hongladarom and Zuboff, 2023). The second focused on structural inequalities exacerbated by digital technologies (Ragnedda, 2017; Eubanks, 2018). The third approach deepened the ethical and philosophical dimension, examining the influence of the digital environment on the nature of the human, identity, and interaction with the surrounding world (Turkle, 2011; Braidotti, 2019; Floridi, 2020). At the same time, the question of how the integration of internet technologies reconfigured culture, education, and communication practices require acquiring new competencies and forming digital interaction ethics (Couldry, 2017; Livingstone and Blum-Ross, 2020). All this confirmed the complexity of digitalization as an issue, encompassing not only the economic or technological dimension but also deep transformations of the social fabric, moral orientations, and cultural codes.

Hence, the analysis of modern literature demonstrated the multidimensionality of digital transformation: from the problem of data ethics and internet access to post-humanist concepts and the implementation of digital technologies in education and culture. Scholars agreed that digitalization had an ambivalent nature: it opened innovative opportunities for communication and development, while at the same time retaining risks of growing inequality, loss of privacy, and global unification of cultural forms.

## Methodology

The research methodology was based on an interdisciplinary approach that integrated philosophical, sociological, and cultural analysis to study the sociocultural transformations caused by the digital era comprehensively. Both classical works in the philosophy of technology and modern research in internet sociology, digital culture, and posthumanism were used to investigate this scientific topic.

The philosophical analysis aimed to identify the ontological and axiological changes caused by digital technologies. In particular, the concepts of the *"infosphere" and "surveillance capitalism"* were considered, and the impact of technologies on the understanding of freedom, identity, privacy, equality, and justice in the digital society

was analyzed. The sociological analysis focused on studying changes in social interactions, structures, and institutions under the influence of digital technologies. The phenomena of digital inequality were studied.

The cultural analysis focused on the transformation of cultural forms, the processes of globalization and glocalization of culture, and the risks of unification and standardization of cultural codes under the dominance of digital media. Changes in the production, dissemination, and consumption of cultural products, the formation of digital identity, and the impact of digital technologies on art, education, and cultural heritage were studied.

In addition to scholarly analysis, empirical material from Ukrainian and international statistical sources, as well as from publications of analytical centers, was used in the study. It included data from the National Institute for Strategic Studies (Astafiev, 2019) and the Pew Research Center (Suprun et al., 2020), highlighting digital technologies' impact on various dimensions of social life.

The synthesis of results obtained through philosophical, sociological, and cultural analysis allowed for the formation of a holistic view of the complex impact of the digital era on sociocultural transformations, the identification of key trends and contradictions in this process, as well as the substantiation of recommendations for harmonizing technological progress with humanistic values.

## Results and Discussion

The current period of social development, marked by rapid digitalization, is causing significant changes in worldviews, communication practices, and the formation of individual identity. If earlier the identity of a person was mainly based on national, cultural, religious, or social components, this process is complemented by new dimensions included in global virtual networks. According to research by H. Suprun (2020), the development of the digital environment opens new spaces of self-expression and self-knowledge. Individuals construct digital presence based on established cultural traditions and their own activity in social media, online forums, and digital platforms for learning or content consumption. Thus, the "digital self" combines a traditional cultural background with dynamic, often transnational information flows.

The study by N. Nychkalo et al. (2020) points to a profound restructuring of the inner world of a modern person who is in the role of a so-called *"digital citizen"*. In this situation, a person constantly interacts with global knowledge, searches for new meanings in the boundless field of digital data, and tries to develop their own guidelines among various cultural forms. In this situation, maintaining a moral and ethical compass is of particular importance, as universal values, respect for human

dignity, freedom, privacy, and solidarity, risk *"dissolving"* in endless streams of information unless a conscious, critical attitude to digital content is developed.

An important aspect of the transformation of values is the problem of the redistribution of values in the direction of new priorities (Efremov, 2025). For example, A.P. Antoniuk (2020) notes that digital culture has become a catalyst for the globalization of art and creative practices, while stimulating the development of freedom of access to information, the breakdown of traditional cultural boundaries, and the rapid convergence of different types of cultural heritage. The shift towards digital formats, instant distribution of creative products, and direct contact with a multinational audience may seem like a new stage of cultural prosperity. However, this process is not without contradictions: excessive standardization of communication, the spread of unified patterns of behavior and information consumption, and the unbridled pursuit of visual appeal of content can lead to the 'washing out' of local meanings and the devaluation of traditional cultural codes. Visual data is presented in Figure 1.

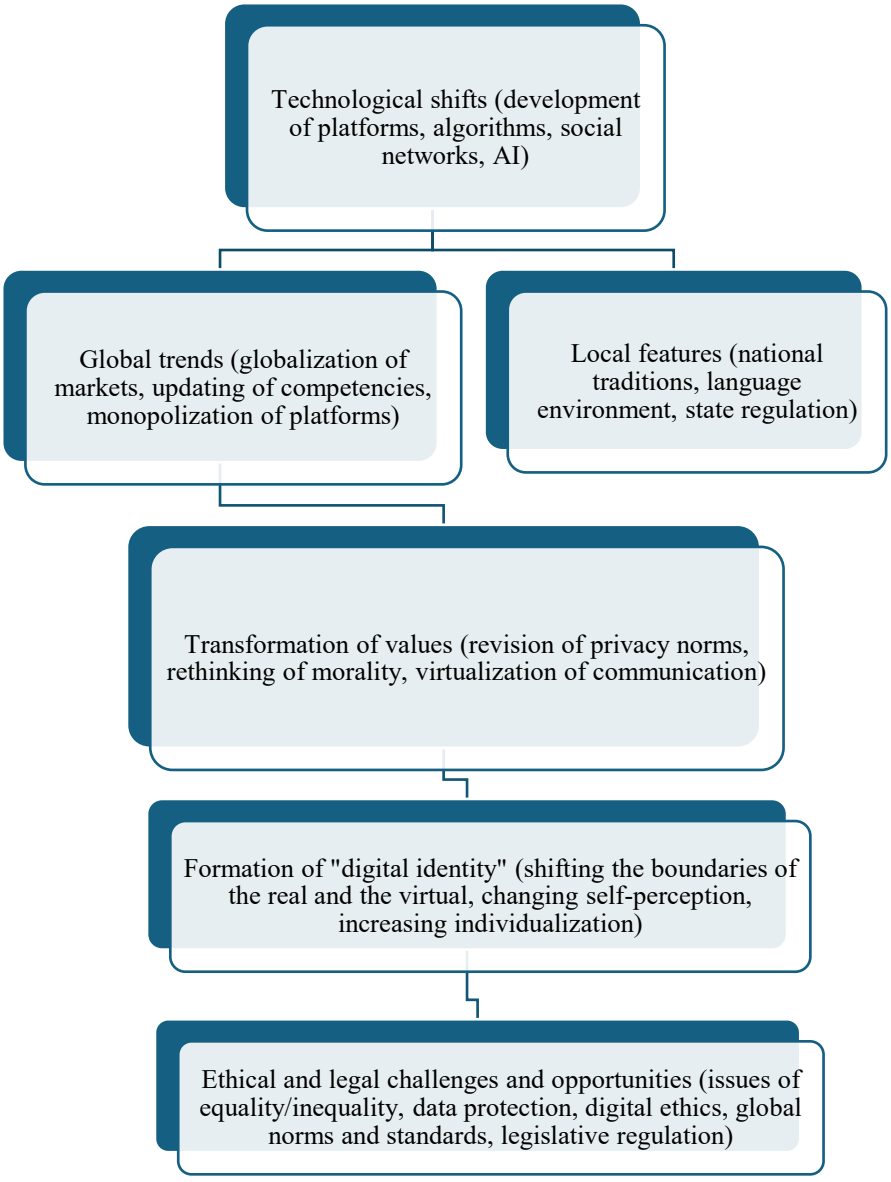


*Figure 1. Conceptual diagram of the impact of digital transformation on sociocultural processes*
*Source: created by the authors.*

From the given diagram, it can be concluded that the impact of digital transformation occurs in the following stages:

1. Technological shifts. At the core of digitalization lies the constant development of internet platforms, personalization algorithms, and artificial intelligence technologies. It stimulates the emergence of new communication formats, business models, and global interaction.
2. Global trends and local specificities. Digital transformation is global (through standardized platforms and markets) and local, depending on national cultural norms, legal frameworks, and infrastructure development.
3. Transformation of values. In the digital environment, established norms of privacy, responsibility, and communication are re-evaluated,

influencing the formation of new moral standards and notions of freedom of expression.

4. Formation of *"digital identity"*. Blurring the boundaries between the real and the virtual stimulates new forms of self-identification, where online presence becomes an integral part of an individual's personal and professional status.
5. Ethical and legal challenges and opportunities. The digital ecosystem's rapid evolution raises data protection issues, combating disinformation, equitable access to technology, and the formation of unified ethical norms. Addressing these challenges paves the way for more balanced societal development, where digital innovations are combined with humanistic values.

Challenges related to new forms of identity and quality of access to digital content directly correlate with the *"third digital divide"* proposed by M. Ragnedda (2017). While the first digital divide concerns access to the network itself, and the second concerns the skills to use it, the third concerns the ability to critically evaluate information and the transformation of value orientations. It refers to a person's ability to receive data and assess their origin, reliability, ethical component, and cultural significance. Conditions of digital globalization create an environment in which individuals must distinguish manipulative influences, resist fake information, and consciously reconsider the system of life priorities (Perizat & Elmira, 2023; Hladkyi et al., 2021).

As one of the leading factors of the actual societal transformation, digitalization necessitates a multi-level theoretical understanding that accounts for the diversity of philosophical paradigms (Oqlu Kazimi, 2021). A.J. van Deursen and J.A. van Dijk (2018) considered technology as a way of revealing being, which at the same time may lead to the *"forgetting of being"* due to the dominance of instrumental rationality. In the context of digitalization, these ideas gain new relevance, allowing for a rethinking of how the utilitarian aspects of digital technologies displace traditional humanistic values.

The post-humanist approach developed by R. Braidotti (2019) offers another perspective that moves away from anthropocentrism. Posthumanism treats humans as an integral part of a complex ecosystem, where technologies are not merely tools but partners in evolution. It enables a rethinking of the values of the digital age, such as ecological responsibility for data use and technological literacy. Another important theoretical basis is digital constructivism, rooted in the ideas of social constructivism. This approach sees digital media as active agents of social change. These media transmit information and form new cultural codes, influencing identity, morality, and social norms. It underscores the importance of critically analyzing the impact of digital platforms on the evolution of value orientations (Bucher, 2018).

The latest research also deepens the understanding of the challenges posed by the digital age. M. Ragnedda (2017) analyses the phenomenon of the *"third digital*

*divide,"* which affects access to knowledge and culture, creating additional barriers to social integration. L. Floridi (2020) emphasizes the need for ethical standards in using big data, such as transparency, accountability, and privacy protection. These aspects highlight the need for new moral foundations in human interaction with information technologies.

Digital globalization also raises concerns about the preservation of cultural diversity. Unifying cultural codes under the influence of global digital practices may lead to the loss of local uniqueness, requiring the development of mechanisms to support cultural diversity in the digital environment (Shynkar & Levchenko, 2025). Such theoretical frameworks allow for a deeper understanding of the impact of the digital age on value transformation, opening new possibilities for harmonizing technological progress with humanistic orientations.

Empirical analysis of the transformations caused by digitalization makes it possible to identify new ways of specifying the influence of digital technologies on changes in value orientations in different societies (Susska, 2017). Under globalization, where digital media has become a tool of communication and a powerful agent of meaning-making, attention should also be paid to specific examples reflecting these changes (Livingstone, 2019). Internationally, digital platforms can be observed to influence the transformation of traditional social norms and cultural values. Research by the Pew Research Center highlights a rethinking of values such as family, morality, and religiosity, particularly among youth in Western countries. In the US, for instance, social networks have contributed to new ethical orientations focusing on individualism and self-expression. These trends gradually spread to other world regions (Darovanets, 2024).

In the Ukrainian context, the digitalization of education has become an example of transformations accompanied by new opportunities and challenges. In particular, the COVID-19 pandemic significantly accelerated the transition to digital forms of learning. According to the National Institute for Strategic Studies, implementing digital platforms in the education system contributed to increasing technological competence among teachers and students. However, the issue of digital inequality remains relevant: many pupils from rural areas face limited access to the internet, creating barriers to equal learning opportunities (Astafiev, 2019).

In culture, digital technologies open new horizons for creative activity and access to cultural products. The Ministry of Culture and Information Policy of Ukraine notes that digital formats, such as virtual tours and online festivals, are becoming increasingly popular among the population. 72% of surveyed citizens reported participating in cultural events online over the last year. However, these changes raise questions about preserving the authenticity of the cultural experience and the risk of its superficial perception (Astafiev, 2019).

Social interaction has also undergone significant changes under the influence of digital media. Research by the Kyiv International Institute of Sociology shows that almost half of young Ukrainians prefer online communication as the primary form of

social interaction. This phenomenon contributes to digital identity development but also creates challenges related to feelings of social isolation and the lack of live communication. The empirical dimension of the impact of digitalization highlights both the positive aspects of changes in value orientations and potential risks that require reflection. Including specific statistical data and case studies illustrates trends and forms the basis for developing recommendations to harmonize digital progress with humanistic values.

Digital constructivism, based on the conceptual foundations of social constructivism developed by T. Bucher (2018), offers a more substantive interpretation of the influence of digital technologies on social and cultural structures. The focus of this concept is that digital media do not merely transmit information but act as powerful agents that actively construct new forms of social reality. Technological progress enhances this role, as the development of the internet, social networks, and telephony creates conditions under which communication becomes interactive, multifaceted, and increasingly individualized.

One of the most prominent dimensions of digital constructivism is the influence of digital media on identity formation (Chyrun et al., 2019). Previously, a person's identity was primarily determined by belonging to a particular nation, professional community, or religious group. Digital environments provide opportunities for more varied and dynamic self-awareness, within which virtual profiles, online reputation, and networked social connections can be no less important than traditional social roles. For example, in social networks, creating a *"virtual self"* is ongoing: users can experiment with images, communicate with various audiences, track feedback from followers, and receive instant validation through *"likes"* or comments. This reformulation of identity is twofold: on one hand, it stimulates creativity and self-expression, and on the other\, it may lead to a superficial attitude toward the self, dependence on external reactions, and exacerbate the problem of online bullying (Jobin et al., 2019).

Equally important is the transformation of moral orientations in the digital environment. The conditions of rapid information exchange and the diversity of sources are forming new ethical norms related to the dissemination of confidential data, the accuracy of news, the value of privacy, and corporate responsibility (Ordaeva et al., 2019; Orazbayev et al., 2020; Bekturova et al., 2017). The culture of *"sharing,"* in which information is instantly distributed among a broad audience, can be both a benefit and a challenge: thanks to social networks, people can quickly mobilize for charitable or volunteer initiatives, but there is also a risk of manipulation, cyber fraud, and invasion of privacy. Increasingly, there is a need to form new ethical standards, for instance, concerning the boundaries of digital freedom of speech, content moderation requirements, and influencer responsibility to the audiences (Mittelstadt, 2019).

The third important aspect is the dynamics of social norms under the influence of digital technologies. Whereas in previous times, specific behavioral standards were

formed over extended historical periods, the ability of social norms to rapidly update has become one of the key factors in the survival of communities in the changing conditions of the digital age. Communication conducted via online platforms is characterized by high speed and scale, covering millions of users worldwide (Dahan & Keller, 2018; Helyi et al., 2022; Dudar & Liashchenko, 2024). This expansion of communication networks stimulates new forms of collective discussion and decision-making. However, it also threatens to create a gap between generations, each of which has differing levels of digital competence and, therefore, different approaches to information security, mechanisms of self-regulation, and communication (van Deursen and van Dijk, 2018).

Thus, digital constructivism offers a broad theoretical framework for studying social transformations in the modern world. It shows that digital platforms act as constructors of reality, encompassing the spheres of identity, moral values, and social norms. Understanding these processes becomes essential for developing effective strategies for managing technological progress and creating educational programs that foster critical thinking, ethical awareness, and adaptability to new societal challenges. Only by considering all these factors is it possible to expect a harmonious combination of innovative development with respect for human dignity, ensuring sustainable progress and the preservation of cultural diversity in the global digital space.

The consideration of current challenges related to digitalization is reflected in numerous recent studies, which enable a better understanding of the depth and scale of changes in the value system of modern society. One of the most important topics is the problem of information inequality, which becomes especially acute amid expanding access to digital technologies. M. Ragnedda (2017) draws attention to the formation of the *"third digital divide,"* which is not limited to physical access to devices or networks, but also concerns the ability of individuals to effectively use digital resources for learning, cultural development, and improving their well-being. The lack of such skills, as well as insufficient material resources or appropriate infrastructure, can lead to a significant imbalance between social groups, intensifying inequality nationally and globally. This challenge is particularly relevant for developing countries, including Ukraine, as limited access to quality digital tools affects levels of education, professional development, and citizen competitiveness.

Data ethics is another important aspect studied within the context of digital transformation. L. Floridi (2014) emphasizes that amid the rapid spread of technology and the accumulation of vast amounts of information, it is necessary to form clear ethical principles to regulate the processes of data collection, processing, and storage. Transparency, accountability, and responsibility become critical factors in maintaining trust between government institutions, businesses, and society (Nurekenova et al., 2022). Without such ethical frameworks, the risk of manipulation and abuse increases, as corporations and public authorities gain unprecedented capabilities for control and influence. On a global scale, this becomes even more significant, as incidents of

massive data leaks threaten the privacy of much of the world's population and may be used for unlawful surveillance or discrimination.

The issue of preserving cultural diversity in the digital era draws increasing concern from researchers and the public. N. Selwyn (2013) stresses the risks of unifying cultural codes when global digital platforms create a homogenized cultural landscape that displaces local traditions and habits. It is especially evident in small linguistic communities, as the capacity of digital resources to support diverse linguistic and cultural forms is often insufficient. The loss of unique cultural heritage may lead to the impoverishment of global heritage and weaken the identity of entire regions. To prevent such processes, it is important to develop policies to preserve and disseminate local cultural content, support digital archives, promote national traditions and languages through online platforms, and form networks of cooperation among creative communities across countries.

Overall, analysis of the latest studies provides grounds to assert that digitalization exerts a multidimensional impact on modern society's value orientations and social practices. Issues such as information inequality, data ethics, and cultural unification are only part of the broader spectrum of challenges accompanying the penetration of digital technologies into almost all spheres of human activity. An effective response to these challenges requires joint efforts by various stakeholders: researchers, educators, IT sector representatives, government organizations, and civil society. Only a comprehensive and systematic approach can harmonize technological progress with the fundamental values of human dignity, freedom, and cultural diversity, guaranteeing sustainable development in the global digital space.

An integrative approach to analyzing the impact of digital technologies implies the synthesis of various scientific paradigms and empirical studies, allowing digitalization to be viewed as a multifactorial process complete of both prospects and threats. This approach goes beyond narrowly specialized studies focused solely on technical or economic aspects, and includes philosophical, ethical, cultural, and sociological components. As a result, it is possible to form a holistic view of the nature of digital transformations and the influence on social relations, as well as to identify the mechanisms that drive changes in the hierarchy of values and behavioral norms.

The thesis that digital technologies cannot be regarded as neutral tools within the integrative approach becomes especially important. Philosophers of technology, such as Martin Heidegger and Jacques Ellul, stressed in their works that technology has the potential to reconfigure human worldviews and alter the fundamental structures of human existence. Heidegger drew attention to the concept of Gestell ("enframing"), which describes how technology arranges and *"tunes"* the perception of reality, displacing other possible ways of understanding the world. In the contemporary environment, where digital platforms have become the main venues for communication, education, and creativity, these ideas gain relevance, as people increasingly interact with reality indirectly, through screens, algorithms, and internet communication channels (Turkle, 2011; Gros et al., 2020).

On the other hand, modern researchers of digital environments such as R. Braidotti (2013) and L. Floridi (2020) emphasize the need to rethink anthropocentrism and implement post-humanist or constructivist approaches. Posthumanism envisages viewing human beings as an integrated link in a complex network of biological, technical, and social factors (Tytarenko, 2017). Digital constructivism addresses the fact that digital platforms transmit information and actively construct new forms of social reality, shaping notions of morality, cultural norms, and identity (Ragnedda, 2017). In this space, phenomena such as the "virtual self" or dynamic online communities are born, which can significantly transform traditional social institutions.

Integrating classical philosophical concepts with such modern approaches allows digital transformations to be seen as processes with ontological, epistemological, and axiological dimensions. On the one hand, digitalization changes the mode of being in the world (ontological change), influencing how people perceive themselves, others, and the surrounding reality. On the other hand, the nature of knowledge changes (epistemological aspect): the information space expands and becomes multimedia, while the excess of data necessitates the development of new filtering methods, critical analysis, and verification. Finally, there is a reconfiguration of value paradigms (axiological dimension): the issues of preserving privacy, combating information inequality, updating ethical codes for the IT sector, and the responsible use of artificial intelligence emerge (Couldry, 2015).

This approach makes it possible to propose several practical recommendations and strategies. There is a need for interdisciplinary collaboration among philosophers, sociologists, IT professionals, lawyers, and public sector representatives to develop legal and moral norms governing the use of emerging digital solutions in society. The unification of these norms and the adaptation to local cultural features can ensure a more balanced approach to technological innovation, whereby the advantages of the digital age are not overshadowed by the risks of total control, loss of privacy, or increased social isolation (Livingstone, 2019).

Moreover, the development of educational programs focused on technical training and the formation of digital culture, critical thinking, and ethical awareness is crucial. International organizations (United Nations Educational, Scientific and Cultural Organization (UNESCO), the Council of Europe) are already publishing guidelines for implementing digital literacy and fostering safe and responsible internet usage skills. According to many experts, the formation of digital interaction ethics should begin in childhood, when pupils learn to interpret information, create their own digital space, and ensure its safety.

Thus, the integrative approach to analyzing the impact of digital technologies proves effective both scientifically and practically. From a scientific perspective, it enables a systematic exploration of the complex web of interactions between humans, technology, and society, engaging concepts from philosophy, sociology, psychology, computer science, and law. From a practical perspective, it opens opportunities for developing concrete mechanisms to harmonize technological development with

fundamental values, prevent information and social inequality, protect privacy, and foster responsible attitudes towards technologies that significantly shape the future of civilization. Ultimately, such an approach contributes not only to a deeper understanding of digital transformations, but also to creating conditions for the meaningful and balanced use for the benefit of all humankind.

Thus, the digital era is creating a new type of identity immersed in a globalized information space where changing values are becoming a constant process. It requires developing critical thinking, ethical sensitivity, and an understanding of one's cultural heritage, which is necessary to harmonize traditional guidelines with modern digital challenges.

The emergence of global network communications and the rapid spread of digital technologies have become the driving factors behind the transformation of culture into a multidimensional and dynamic phenomenon that both expands and complicates traditional notions of cultural space (Spytska, 2024; Madmarova et al., 2023). The availability of high-speed internet, the development of mobile applications, streaming services, digital libraries, and virtual museum tours stimulates the circulation of cultural forms and creative practices on a scale that seemed impossible a few decades ago. At the same time, all this exacerbates the problem pointed out by researcher A.O. Astafiev (2019): the increasing openness of cultural borders can lead to the unification and depersonalization of cultural meanings.

Attention should be paid to how digital culture constructs new perceptions of heritage, traditions, and artistic practices. K.G. Fedorova (2018) emphasizes that at the core of the modern cultural landscape lies the formation of a multi-layered visual-information environment, where content often gives way to form and impressive presentation. Digital culture produces many images, clip fragments, short videos, memes, and iconic symbols actively disseminated through social networks (Imamguluyev & Umarova, 2022; Ruban, 2022). In this process, deep cultural codes and complex concepts once embedded in works of art, rituals, or narratives risk being transformed into superficial signs. Such cultural content encourages instant consumption and fleeting impressions but often does not stimulate deep reflection or analytical reconsideration.

Society faces a dilemma: how, by using the potential of digital communications, can the richness of national traditions, regional characteristics, ethnic and religious practices be preserved, and the development of local forms of creativity ensured? Researchers S. Babina et al. (2024) emphasize that digitalization affects the technical aspects of cultural circulation and the metamorphoses of the individual in the information society. The individual increasingly becomes an active creator and interpreter of cultural meanings. Thanks to digital environments, these meanings can combine elements of different traditions, create cross-cultural hybrids, or deeply explore rare, little-known aspects of the people's heritage, making these aspects visible to others.

Such processes also stimulate new scenarios for the popularization of cultural heritage. K. Darovanets (2024) notes that digital tools are transforming the concept of cultural dissemination. If previously transmitting values and ideas mainly occurred within institutional frameworks, through museums, galleries, libraries, and educational programs, any internet user can become a *"promoter"* of a cultural phenomenon. Personal blogs, vlogging, podcasts, and specialized groups on social media create a new space for communication in which traditions are reinterpreted. Digital culture thus becomes a tool not only for passive preservation but also for active renovation: rituals, songs, crafts, culinary traditions, or styles of folk dress can be adapted, translated into the language of modern media culture, and presented through interactive content, augmented reality, or gamified educational formats.

At the same time, the risks of levelling local meanings do not disappear. Under the pressure of the global information flow, there is a danger of excessive standardization, where the unique features of individual cultures are perceived as exotic variations against the backdrop of a dominant global cultural mass. This trend may lead to the loss of authenticity, as the uniqueness of local traditions, reflected in language, folklore, musical, or artistic heritage, faces the threat of "dissolving" into dominant global narratives.

That is why the issue of balancing globalization, and the preservation of cultural diversity becomes strategically important. On one hand, powerful digital tools should enable the accessible and effective dissemination of cultural practices, engage broad audiences and giving new impetus to local traditions globally. On the other hand, it is necessary to foster the development of critical thinking, media literacy, and cultural sensitivity, encouraging users to distinguish between deep meanings and the superficial simulacra. It involves organizing educational, enlightenment, and cultural-analytical programs that help consumers of digital content navigate the vast volume of information, maintain respect for other traditions, and remember the value of their cultural heritage (Pariser, 2011).

Thus, digital culture operates on the border of two processes: it fosters the consolidation and interaction of various cultural communities while simultaneously provoking depersonalization and unification if precise mechanisms of critical comprehension and responsible use of available opportunities are not established. The main challenge remains balancing innovative technological progress and preserving humanity's vibrant cultural palette.

In the modern era, information and communication technologies are not just auxiliary tools but an inseparable component of the educational process. Digitalization encompasses all levels of education – from primary school to postgraduate training of specialists – changing approaches to learning, requirements for educators, and conditions for students' self-development. As O.V. Strutynska (2020) notes, education in the digital environment promotes the development of new digital competencies, particularly skills in effective searching, critical analysis, and creative use of information from open sources. It personalizes learning by considering individual

needs and perception rhythms and expands the geographical boundaries of access to knowledge, making educational resources accessible to audiences from different countries and cultures.

However, with these advantages, educators and society face several challenges related to morality, ethics, and spiritual-cultural values. Research by N. Nychkalo et al. (2020) convincingly demonstrates that the digitalization of education, which Ukraine is experiencing in parallel with European countries, will lead to reformatting teaching methods, didactic approaches, and curricula. Instead of uniform knowledge transmission, the teacher becomes a facilitator who guides the pupil or student through an endless information space, helping to identify relevant sources, interpret complex concepts, and form a holistic worldview.

It, in turn, requires developing a new type of thinking that is critical, flexible, and ethically balanced. Information literacy goes beyond technical skills in using computers or online platforms; it becomes a vital competency for navigating the global flow of data. It involves distinguishing quality information from disinformation, propaganda narratives, or commercial manipulation and recognizing and avoiding copyright infringement, plagiarism, and misinterpretation of others' ideas. Ultimately, this is a matter of personal maturity and responsibility that the digital age places on both teacher and student.

An important aspect is that introducing digital technologies in education cannot be limited solely to a technocratic approach. According to ideas presented in the works of O.V. Voznyuk and O.A. Dubaseniuk (2009), an effective educational process must be based on an integrative method that includes not only scientific and technical components but also philosophical, cultural, and psycho-pedagogical aspects of personality development. The spiritual-cultural dimension of education becomes especially important in the context of digital globalization. Suppose learning focuses exclusively on acquiring technical skills or specific knowledge without a deep moral-ethical foundation. In that case, there is a risk of forming a generation of *"professional consumers"* of information who cannot critically reflect on the actions, bear social responsibility, or respectfully treat cultural heritage and national traditions.

Thus, the digitalization of education is a process that requires the harmonious combination of innovative pedagogical technologies, practical methodological approaches, information literacy, and moral-ethical standards. It must consider not only the aim of preparing a competitive professional but also the formation of an individual with a high level of spiritual culture, capable of acting consciously and responsibly in the face of global challenges. Only in this way can the optimal development of a society be ensured, where innovation is not opposed to humanism, but instead becomes a tool for the full realization of human potential.

The modern information society, permeated by digital technologies, raises several new ethical issues that were not so acute until recently. The rapid informatization of all areas of life, from education and healthcare to production, finance, and culture, has led to a fundamental restructuring of approaches to issues of

justice, accessibility, and the protection of human rights and freedoms (Apakhayev et al., 2018; Kukharev et al., 2021). One of the most pressing challenges in digital modernisation is digital inequality (Ragnedda, 2017). This phenomenon manifests in various domains: socio-economic, educational, and regional. Individuals or communities that lack adequate access to quality internet connections, modern equipment, and the skills to use digital resources risk finding themselves on the margins of societal development. Insufficient attention to overcoming digital divides may lead to the formation of *"digital elites"* and *"digital outsiders",* intensifying social injustice and inequality of opportunity.

Another critical aspect is the possibility of preserving privacy and the security of personal data. In the age of digitalization, every action in the online space leaves traces that can be used for commercial monitoring, public opinion manipulation, political pressure, or even digital blackmail (Spytska, 2023; Dahan et al., 2025). Anonymity, which was once seen as a positive factor protecting freedom of speech and allowing for free expression, is now a double-edged sword. Alongside the possibility of free self-presentation, anonymity creates conditions for cyberbullying, the spread of fake information, incitement to hatred, and the use of personal data without the consent of the owners. These risks require close attention: technical and legal mechanisms for user protection must be developed, effective cybersecurity must be ensured, and a public culture of responsible data use must be fostered (Couldry, 2015).

Against this backdrop, rethinking ethical principles becomes an integral condition for building a just and sustainable digital environment. The notion of moral responsibility is changing, for both state institutions and individual users. The state must act as the guarantor of rights and freedoms in the digital space, providing a regulatory framework governing online platforms, data use, artificial intelligence, and mechanisms for protection against cybercrime. At the same time, citizens must be aware of their role in maintaining ethical order: avoiding the spread of disinformation, acting responsibly when publishing others' personal data, learning to filter information flows, and resisting destructive content.

Research by A.O. Astafiev (2019) points to the need for state support for initiatives to raise the population's level of information literacy. Without the basic norms of ethics and responsible use of technology in professional and everyday life, the digital society risks becoming a space where technological progress exists without a humanistic orientation. Therefore, in the context of communication globalization and rapid development of digital tools, a key strategy is to foster critical thinking and ethical culture. It is precisely the critical and morally responsible approach to using digital resources that will allow the digital environment to become a space for self-realization, creativity, solidarity, and the building of a just society where the privacy and security of every individual are truly protected.

The aspects of digital transformation outlined above, changing identities, redistribution of values, challenges in education, ethics, privacy, and security, are part of a complex network of interconnected processes. Achieving the harmonious

coexistence of the real and digital worlds requires effective interaction between the state, civil society, and technology companies. State institutions need to implement a policy that considers both the interests of society in providing access to technology and preserving the national cultural heritage, as well as the need to develop reliable legal mechanisms for regulating the online space (Balan et al., 2025). The state strategy should be based on the principles of fairness, transparency, and democratic participation. It implies the adoption of legislation aimed at protecting personal data and privacy, developing ethical standards for using artificial intelligence, and effectively countering cyberattacks and fake news (Ragnedda, 2017; Khadzhiradieva et al., 2024).

Civil society, for its part, should be an active participant in the digital transformation process. Non-profit organizations, civic initiatives, and independent think tanks can monitor public policy, advocate for digital rights, promote media literacy, support cultural projects, and help those without the necessary skills or resources to adapt. Civic engagement helps deepen the public dialogue on the ethical dilemmas associated with digitalization and creates a demand for culturally meaningful development of digital space.

Technology companies that use powerful tools to influence user behaviour should be aware of their responsibility. Increasing the transparency of algorithms, paying attention to content moderation, spreading user-friendly technologies, and supporting local cultural initiatives can all contribute to forming a balanced digital environment. It is important that corporations see not only commercial interests but also engage in social development processes, acting as partners of both the state and civil society (Couldry, 2017).

Thus, sustainable development in the digital age is possible only if three key actors work closely together: the state, civil society, and the technology sector. Preserving humanistic guidelines, cultural diversity, spiritual and ethical values, critical thinking, and information literacy becomes realistic if all stakeholders cooperate to balance innovation and social welfare. Such cooperation will pave the way for a new quality of digital life, where people remain the key decision-making center. Technology is a tool that helps unlock humanity's creative, intellectual and moral potential.

## Conclusions

The study shows that digital transformation significantly changes the hierarchy of values and behavioral patterns of modern people, influencing the formation of new types of identity and prompting a revision of established cultural codes. In the process of immersion in the digital environment, traditional ideas about family, morality, humanity, and communication are transforming on the one hand, there are ample opportunities for self-expression and interaction with global communities, while on the other hand, there is a growing risk of levelling local meanings, superficiality of virtual contacts and the emergence of new forms of technology dependence. The

analysis showed that digital inequality, insufficient critical media literacy, and the commercial monopolization of online platforms can increase social gaps and negatively affect the perception of privacy, freedom, and justice.

An important factor is forming a 'digital identity' that transcends national or religious boundaries and is increasingly determined by global information flows. This identity is based not only on the content of cultural heritage, but also on individual strategies of selection, representation, and interpretation of online content. In this context, the role of critical thinking and ethical consciousness is growing, as these factors can prevent the instrumentalization of human subjectivity and the transformation of the user into a passive object of algorithmic influence. According to the study, introducing educational and regulatory measures in digital ethics, information literacy, and legal regulation may be the key to harmoniously combining the innovative capabilities of the digital age with humanistic values.

In summary, the future of digital society depends on the ability of institutions, government, business, and the civil sector to provide transparent mechanisms for interacting with users and promote cultural diversity and individual freedom. Educational programs focused on developing creativity, critical media literacy, and online ethics will be crucial to creating conscious and autonomous citizens who use technology and consciously influence its development.

Given the interdisciplinary nature of the issue, the analysis presented here may not cover all aspects of digital transformation. The methodology used was based mainly on publicly available statistics, think tank publications, and research papers, which limits the possibility of in-depth empirical verification of the statements made. In addition, the paper is dominated by a generalized approach that does not always consider the specifics of individual regions or industries.

For a more thorough understanding of the dynamics of digital transformation, it would be advisable to expand the methodological toolkit, including qualitative and quantitative sociological surveys, ethnographic research in online communities, and experimental methods for studying behavioral changes. Further research could focus on an in-depth analysis of the impact of artificial intelligence on the formation of collective consciousness and moral guidelines, as well as a comparative study of government regulation and cultural policy strategies in different countries. This approach will allow for seeing the bigger picture, identifying regional peculiarities, and formulating more targeted recommendations for the organization of education, the formation of data ethics, and the management of technological innovations.

## References

[1] Antoniuk, A. P. (2020). Digitalization of culture: The impact of digital technologies on art. Osnova. https://dspace.znu.edu.ua/jspui/bitstream/12345/17753/1/0056698.pdf

[2] Apakhayev, N., Omarova, A. B., Kussainov, S., Nurahmetova, G. G., Buribayev, Y. A., Khamzina, Z. A., Kuandykov, B., Tlepina, S. V., & Kala, N. S. (2018). Review of the outer space legislation: Problems and prospects. Statute Law Review, 39(3), 258–265. https://doi.org/10.1093/slr/hmx010

[3] Ash, J. (2020). The age of disruption: Technology and madness in computational capitalism: Bernard Stiegler. Polity Press. http://dx.doi.org/10.1080/2325548X.2020.1781452

[4] Astafiev, A. O. (2019). Issues of development of digital culture of Ukrainian society: Analytical note. National Institute for Strategic Studies. https://www.niss.gov.ua/doslidzhennya/gumanitarniy-rozvitok/pitannya-rozvitku-cifrovoi-kulturi-ukrainskogo-sociumu

[5] Babina, S., Kravchenko, A., Krasilnikova, O., Krokhmal, N., & Horpynych, O. (2024). Metamorphoses of personality in the information society: Education, culture, identity. Journal of Interdisciplinary Research, 73–78. https://www.magnanimitas.cz/ADALTA/140139/papers/A_14.pdf

[6] Balan, S., Balan, L., Vorotynskyy, V., Rybak, I., & Tarasiuk, V. (2025). State information policy in the context of hybrid threats: Legal and political aspects. Social and Legal Studios, 8(1), 165–178. https://doi.org/10.32518/sals1.2025.165

[7] Bekturova, A. G., Sharipov, S. M., Akhatov, U. A., Madaliyeva, A. A., & Tursynkulova, D. A. (2017). Problems of harmonization of legislation of Kazakhstan and China in the conditions of the WTO. Journal of Legal, Ethical and Regulatory Issues, 20(2), 1–6. https://www.abacademies.org/articles/Problems-of-harmonization-of-legislation-of-Kazakhstan-and-china-in-the-conditions-of-the-WTO-1544-0044-20-2-121.pdf

[8] Braidotti, R. (2019). Posthuman knowledge. Polity Press. https://rosibraidotti.com/publications/posthuman-knowledge/

[9] Brulle, R. (2016). The metamorphosis of the world: How climate change is transforming our concept of the world by Ulrich Beck. Polity Press. https://doi.org/10.1086/692904

[10] Bucher, T. (2018). If... Then: Algorithmic power and politics. Oxford University Press. https://api.pageplace.de/preview/DT0400.9780190493042_A35477618/preview-9780190493042_A35477618.pdf

[11] Chyrun, L., Gozhyj, A., Yevseyeva, I., Dosyn, D., Tyhonov, V., & Zakharchuk, M. (2019). Web content monitoring system development. CEUR Workshop Proceedings, 2362, 1–17. https://ceur-ws.org/Vol-2362/paper12.pdf

[12] Couldry, N. (2015). Digital networks, political change, and the production of collectivity. Information, Communication and Society, 18(6), 608–626. https://doi.org/10.1080/1369118X.2014.979216

[13] Couldry, N. (2017). The mediated construction of reality. Polity Press. https://www.soziopolis.de/the-mediated-construction-of-reality.pdf

[14] Dahan, E., Aviv, I., & Diskin, T. (2025). Aerial imagery redefined: Next-generation approach to object classification. Information, 16(2), 134. https://doi.org/10.3390/info16020134

[15] Dahan, E., & Keller, Y. (2018). Selfkin: Self-adjusted deep model for kinship verification. arXiv preprint arXiv:1809.08493. https://doi.org/10.48550/arXiv.1809.08493

[16] Darovanets, K. (2024). The digital era: From the transformation of culture to changes in its popularization. Cultural Almanac, 2, 344–350. https://doi.org/10.31392/cult.alm.2024.2.42

[17] Dudar, V., & Liashchenko, Yu. (2024). Effects of social communications on identity development in the online environment: Theoretical and historical perspectives. Society. Document. Communication, 9(3), 45–55. https://doi.org/10.69587/sdc/3.2024.45

[18] Efremov, A. (2025). Psychiatry in the context of changing cultural norms: Mental disorders among migrants and refugees. Journal of Behavioral and Cognitive Therapy, 35(4), 100544. https://doi.org/10.1016/j.jbct.2025.100544

[19] Eubanks, V. (2018). Automating inequality: How high-tech tools profile, police, and punish the poor. St. Martin's Press. https://booksreadify.com/download/automating-inequality-how-high-tech-tools-profile-police-and-punish-the-poor-4914627

[20] Fedorova, K. G. (2018). Digital culture as a visual practice. Perspectives. Socio-Political Journal, 1, 109–114. https://doi.org/10.24195/spj1561-1264.2022.1.15

[21] Floridi, L. (2014). The fourth revolution: How the infosphere is reshaping human reality. Oxford University Press. http://kmhj.ukma.edu.ua/article/view/73965/69407

[22] Floridi, L. (2020). The ethics of artificial intelligence. Oxford University Press. https://dx.doi.org/10.2139/ssrn.4801799

[23] Freedman, D. (2020). Platforms, power, and politics. University of Westminster Press. https://research.gold.ac.uk/id/eprint/11607/1/CommCultCritiqueRevised16_06_14.pdf

[24] Gros, B., Sánchez Valero, J. A., Garcia, I., & Alonso Cano, C. (2020). Four decades of policies to integrate digital technologies in the classroom in Catalonia: Actions, achievements, and failures. Digital Education Review, 37, 79–95. http://dx.doi.org/10.1344/der.2020.37.79-95

[25] Han, B.-C. (2022). Infocracy: Digitization and the crisis of democracy. Polity Press. https://www.wiley.com/en-us/Infocracy%3A+Digitization+and+the+Crisis+of+Democracy-p-9781509552986

[26] Helyi, A., Kunanets, N., Rzheuskyi, A., Sihaiov, A., & Kazymi, P. (2022). Intelligent system Family Doctor: Project approach. CEUR Workshop Proceedings, 3295, 196–205.

[27] Hladkyi, Y., Gladka, M., Kostikov, M., & Lisnevskyi, R. (2021). An IoT solution: A fitness trainer. CEUR Workshop Proceedings, 3179, 215–226.

[28] Hongladarom, S., & Zuboff, Sh. (2023). The age of surveillance capitalism: The fight for a human future at the new frontier of power. AI and Society, 38, 2359–2361. https://doi.org/10.1007/s00146-020-01100-0

[29] Imamguluyev, R., & Umarova, N. (2022). Application of fuzzy logic apparatus to solve the problem of spatial selection in architectural-design projects. Lecture Notes in Networks and Systems, 307, 842–848. https://doi.org/10.1007/978-3-030-85626-7_98

[30] Jobin, A., Ienca, M., & Vayena, E. (2019). The global landscape of AI ethics guidelines. Nature Machine Intelligence, 1(9), 389–399. https://doi.org/10.1038/s42256-019-0088-2

[31] Khadzhiradieva, S., Bezverkhniuk, T., Nazarenko, O., Bazyka, S., & Dotsenko, T. (2024). Personal data protection: Between human rights protection and national security. Social and Legal Studios, 7(3), 245–256. https://doi.org/10.32518/sals3.2024.245

[32] Kukharev, G. A., Maulenov, K. S., & Shchegoleva, N. L. (2021). Protecting facial images from recognition on social media: Solution methods and their perspective. Scientific and Technical Journal of Information Technologies, Mechanics and Optics, 21(5), 755–766. https://doi.org/10.17586/2226-1494-2021-21-5-755-766

[33] Livingstone, A. (2019). The changing nature and uses of media literacy. Media and Communication, 7(2), 1–35. https://eprints.lse.ac.uk/13476/1/The_changing_nature_and_uses_of_media_literacy.pdf

[34] Livingstone, S., & Blum-Ross, A. (2020). Parents' role in supporting children's digital practices: A reflection on parenting styles and the 'East-West' divide. Media Education, 14, 1–3. https://ijoc.org/index.php/ijoc/article/download/16251/3230

[35] Madmarova, G. A., Gaipova, A. N., Gómez, I. V., Karabekova, E. A., & Sabiralieva, Z. M. (2023). Reflections of gender inequality in language and culture. Advances in Science, Technology and Innovation, F1589, 469–473. https://doi.org/10.1007/978-3-031-34256-1_82

[36] Miller, V. (2020). Understanding digital culture (2nd ed.). SAGE Publications. https://pdfbookhub.net/download/4927573-Miller%20Understanding%20Digital%20Culture

[37] Mittelstadt, B. (2019). Principles alone cannot guarantee ethical AI. Nature Machine Intelligence, 1(11), 1–19. https://arxiv.org/pdf/1906.06668

[38] Nurekenova, E. S., Rakhimberdinova, M. U., Sholpanbayeva, K. Zh., Apysheva, A. A., & Shaikhanova, N. K. (2022). Assessment of the economic efficiency of industrial enterprise management during Kazakhstan's integration into the EAEU. Polish Journal of Management Studies, 26(1), 233–249. https://doi.org/10.17512/pjms.2022.26.1.15

[39] Nychkalo, N., Lukianova, L., & Ovcharuk, O. (2020). Digital transformation of society: European experience, Ukrainian realities. In Education for the digital transformation of society. Yurka Lovchenko Ltd. https://lib.iitta.gov.ua/id/eprint/742497/

[40] Oqlu Kazimi, P. F. (2021). Global information network and conflicts of interest (Parties, interests, and conflicts). International Scientific and Technical Conference on Computer Sciences and Information Technologies, 2, 453–456. https://doi.org/10.1109/CSIT52700.2021.9648733

[41] Orazbayev, B., Kozhakhmetova, D., Orazbayeva, K., & Utenova, B. (2020). The approach to modeling and controlling operational modes for chemical and engineering systems is based on various pieces of information. Applied Mathematics and Information Sciences, 14(4), 547–556. https://doi.org/10.18576/AMIS/140403

[42] Ordaeva, A. Z., Zhumagulova, S. R., Shalkharov, Y. S., Bitemirov, K., Bekbosynov, Y. T., & Kuzdeuova, L. (2019). Legal types of stalkers based on an analysis of the comparison of legal variables with data from psychology, sociology, and victimology. Journal of Legal, Ethical and Regulatory Issues, 22(4). https://www.abacademies.org/articles/legal-types-of-stalkers-on-the-basis-of-

analysis-of-comparison-of-legal-variables-with-data-of-psychology-sociology-and-victimolog-8562.html

[43] Pariser, E. (2011). The filter bubble: What the internet is hiding from you. Penguin Press. https://doi.org/10.5070/D482011835

[44] Perizat, B., & Elmira, O. (2023). Transformation in, of, by a citizen of a smart city. In SIST 2023—IEEE International Conference on Smart Information Systems and Technologies, Proceedings (pp. 397–400). IEEE. https://doi.org/10.1109/SIST58284.2023.10223466

[45] Ragnedda, M. (2017). The third digital divide: A Weberian approach to digital inequalities. Routledge. http://dx.doi.org/10.4324/9781315606002

[46] Rosales, R. J., Cusi, M., & Reyes, R. J. (2025). Christ as Tahanan: Re-appropriating Christ in the Context of Urban Street Dwellers. International Journal on Culture, History, and Religion, 6(2), 60–65. https://doi.org/10.63931/ijchr.v6i2.44

[47] Ruban, A. O. (2022). Development of information-communication technologies in the format of informational conflicts. Scientia et Societus, 1(2), 78–84. https://doi.org/10.31470/2786-6327/2022/2/78-84

[48] Selwyn, N. (2013). Education in a digital world: Global perspectives on technology and education. Routledge. http://dx.doi.org/10.4324/9780203108178

[49] Shynkar, T., & Levchenko, T. (2025). Linguistic and social aspects of internet discourse: Challenges and prospects. Society. Document. Communication, 10(1), 22–31. https://doi.org/10.69587/sdc/1.2025.22

[50] Spytska, L. (2023). Psychological profile and prerequisites for the formation of the killer's personality. Social and Legal Studios, 6(1), 41–48.

[51] Spytska, L. (2024). Narcissistic trauma: Main characteristics and life impact. Journal of Nervous and Mental Disease, 212(5), 255–260. https://doi.org/10.1097/NMD.0000000000001760

[52] Srnicek, N. (2017). Platform capitalism. Polity Press. https://www.wiley.com/en-us/Platform+Capitalism-p-9781509504862

[53] Strutynska, O. V. (2021). Transformation of education under conditions of digital society development: European experience and prospects for Ukraine. South Ukrainian National Pedagogical University named after K. D. Ushynsky. http://dspace.pdpu.edu.ua/handle/123456789/10415

[54] Suprun, H. (2020). Individual identity in the digital age of social communications. Philosophical Horizons, 43, 85–94. https://doi.org/10.33989/2075-1443.2020.43.212698

[55] Susska, O. O. (2017). Reconstruction of personal identity in information exchange processes in conditions of social transformations. Scientific Studios on Social and Political Psychology, 23(2), 34–42.

[56] Turkle, S. (2011). Alone together: Why do we expect more from technology and less from each other? Basic Books. https://escholarship.org/content/qt35k2p4b6/qt35k2p4b6_noSplash_b445d46d80af95869917f83a8a592723.pdf?t=mhzw7f

[57] Tytarenko, T. (2017). Predicting the future and satisfaction with life. Scientific Studios on Social and Political Psychology, 23(2), 53–61.

[58] van Deursen, A. J., & van Dijk, J. A. (2018). The first-level digital divide shifts from inequalities in physical access to inequalities in material access. New Media and Society, 21(2), 354–375. https://doi.org/10.1177/1461444818797082

[59] Verbeek, P. P. (2020). Politicizing postphenomenology. In G. Miller & A. Shew (Eds.), Reimagining philosophy and technology, reinventing Ihde (Vol. 33, Philosophy of Engineering and Technology, pp. 141–155). Springer. https://doi.org/10.1007/978-3-030-35967-6_9

[60] Voznyuk, O. V., & Dubaseniuk, O. A. (2009). Target orientations of personality development in the educational system: An integrative approach. Zhytomyr State University Publishing House. https://surl.li/xlpnrg

[61] Zuboff, Sh. (2019). The age of surveillance capitalism: The fight for a human future at the new frontier of power. Public Affairs. https://www.hbs.edu/faculty/Pages/item.aspx?num=56791