

ICEST 2021**II International Conference on Economic and Social Trends for Sustainability of Modern Society****GENERATION Z ETHICAL STANDARDS AS A PROTOTYPE OF
THE FUTURE NETWORK BEING**

M. G. Bresler (a)*, S. D. Galiullina (b), D. I. Gerasimova (c), E. A. Safina (d)

*Corresponding author

(a) Ufa State Petroleum Technological University, Kosmonavtov st. 1., Ufa, Russia, bremmaster@yandex.ru

(b) Ufa State Petroleum Technological University, Ufa, Russia, galiullinasd@yandex.ru

(c) Ufa State Petroleum Technological University, Ufa, Russia, moiv-ugntu@yandex.ru

(d) Ufa State Petroleum Technological University, Ufa, Russia, moiv-ugntu@yandex.ru

Abstract

The harmonious development of a future sustainable society depends on the quality of the relationship of this generation. In particular, the solution to problem 4.7 is the education of the young generation. To the problems of industrial society, identified in this task of sustainable development, new ones are added, associated with the transfer of a significant share of communications to the digital, information sphere. Ethical norms are transformed in the transition of society to a new stage of civilizational development, to an information/digital society. New norms are formed in generation Z - digital aborigines, originally living in a digital environment. These include young people 18-24 years old, university students, research on ethical standards, identities and values of which this article is devoted. The study conducted by the authors in January - March 2021 identifies the specifics of the definition of the concepts of "family" as a community united by multiple communications of people connected by network solidarity; "history," as a kind of information about past events, a number of which are related to the "family"; attitudes towards self-identity, for the most part seen as civil and, to a lesser extent, as ethnic and religious. Some ethical norms that are now common among Generation Z, which are likely to become common throughout society, have been identified. Despite the fact that respondents indicated a difference in ethical standards in different communities, they note a commonality of ethics based on tolerance of a different opinion, a different world perception.

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1. Introduction

The task of building a sustainable society is inextricably linked to the establishment of generally accepted moral norms that determine the behaviour of most people, making it possible for people/groups of people, organizations and institutions to interact. In the prevailing network form of interpersonal and intergroup communication, general ethical standards, such as a set of ideas, ideals, symbols, become a necessary factor in the formation of network communities. Ethical norms in modern society, and even more so in the society of the near future, become the basis for the formation of communication codes. In terms of the cluster paradigm (Bresler, 2020), this ensures the formation of a common communication sphere of information exchange or using terminology in the spirit of Prensky (2001) in the digital communication sphere. In turn, ethical norms are formed by people under the influence of the transformation of the culture of the civilizational stage of the development of society. The ethics of digital society is expected to be different from what has developed in an industrial or agrarian society, while the ethics of human society is not so much changed as supplemented by norms and rules.

Moreover, at the macro level, these norms and rules look almost unchanged over a long period. In particular, Sustainable Development Goal No. 4, "Ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all," with key Goal No. 7, "By 2030, ensure that all students acquire the knowledge and skills necessary to promote sustainable development..." (SDG 4.7. UNESCO, 2020). At the same time, among the problems that education should solve in the task are 4.7 significant problems identified in the 1970-1990s. These are sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-tolerance of violence, global citizenship and recognition of cultural diversity and the contribution of culture to sustainable development. Former UN Secretary General Ban Ki-moon, Pope Francis of the Roman Catholic Church and UNESCO Director General Audrey Azule created an initiative to achieve Goal 4.7 (A Mission to transform education: UNESCO & leading partners launch a global initiative to achieve SDG 4.7, 2020)

We share the importance of this task, but at the same time we consider it necessary to note that the modern process of transformation of human society, in connection with the transition to a new stage of civilizational development, has supplemented the list of tasks of sustainable education in order to build a sustainable society in the near future. This is due to the specifics of the digital environment, where new ethical norms and rules of interpersonal and intergroup interaction appear.

The transition of a significant part of communications to the digital environment has led to a number of new problems, the importance of which increases as the coverage of the digital environment grows. Problem of a ratio private and public, partially formulated as "protection of personal data", an anonymity problem in network interaction and also the related problem of respect for traditional ethical standards in the digital environment (Appel et al., 2016; Phillips, 2016; Slonje et al., 2013), By the end of the 2010s, a kind of "new ethic" is emerging, which focuses on personal security, protection from violence and cruelty, and respect for the rights of all groups of society. But these norms date back to times of stability, and the pandemic has COVID-19 shown the need to develop new ethical standards for the crisis period (Slim, 2020)

From a philosophical point of view, the ethical standards of generation Z, and a'propos of the future network being of an information/network society, is a complex consisting of the interaction of classics with

the unchanged influence of the former on the present (Heidegger, 1927); relative perception of the moral and moral principles of the present (Lyotard, 1985). with the understanding of the network world and the recognition of all ethical norms of all groups as equilibrium, which has now resulted in a "new ethics"; metamodern - an oscillation between traditional and newly created ethical norms equated by pragmatism (and the desire to strengthen the dynamics of information exchange and strengthen the dynamic stability of both the community and society as a whole. The electricity of the introduction to the study is due to the rapid changes of our time. The growing flow of information leads to the global transformation of the institutions of society, gives rise to a new generation, gives social development unprecedented dynamics to this moment, but at the same time society requires stabilization, dynamic stability, which is expressed in the concept of a sustainable society.

2. Problem Statement

Representatives of generation Z - born in the late XX - early XXI centuries by 2021 reached the age of 18-24 years, that is, the age of conscious adherence to both existing norms of society and actively forming their own ethical standards. The pragmatism we have identified earlier is expressed in the pursuit of the sustainable development of society, and in seeking to strengthen network solidarity as a basis for strengthening and developing cluster networking, to increase personal and collective communication capital, that is, to increase the quality and number of communications that allow to strengthen the dynamics of information exchange and thereby increase dynamic stability in their community and society as a whole (Bresler et al., 2020b). An analysis of the ethical priorities of the next generation reveals trends that are likely to become common in the medium term. In this study, we have limited ourselves to ethnic norms related primarily to the digital sphere - the natural environment of the stay of Gen. Z.

The object of research is thus defined by us as the ethical standards of generation Z. The subject of this study will be the formation of the ethical standards of generation Z, as a prototype of the future network being of the information/digital society.

Preliminary hypothesis: the ethical standards of generation Z are mostly based on the existing ethical standards of society with their adaptation under the influence of the digital environment, but at the same time differ significantly from the standards that developed during the formation of the digital environment in 1990-2010, that is, the norms of generation Y.

3. Research Questions

The main question: "What will be the ethical standards in the network being of the information/digital society?" The main question defining the goal of the study is to identify the specifics of the formation of ethical standards in generation Z, and therefore to answer a number of questions:

- attitude to traditional ethical standards;
- transformation of definitions of the concepts of family, history
- formation of own norms of interpersonal and intergroup interaction in digital environment.

4. Purpose of the Study

Identify the specifics of Generation Z ethical norms as a prototype of the future of the network being information/digital society.

5. Research Methods

The study applied a system approach that defines each element as part of the system, reflecting the properties of the system as a whole. The method of extrapolation and scientific prediction: the forecast of the development of ethical standards of the near future is based on the data of the study. The field part of the study is quantitative research - surveys with the participation of young people 18-24 years old - university students, humanitarian and technical training, as well as control groups of representatives of older generations Y (25-40) and X (45-60). In total, 2 surveys were conducted in which 710 respondents (310 and 400 people, respectively) took part. Surveys were conducted in the form of filling out Google forms.

Simultaneously with the quantitative study, a qualitative study was conducted in the form of a series of focus groups. Participants in focus groups are students of Ufa gymnasiums and universities, collected in equal proportions from among students in the technical and humanitarian fields of training. Separately, focus groups were conducted with participants of the older generation, aged 25-40 years, belonging to the previous generation Y. Thus, the middle classes of society, as the most educated, active, whose intellectual efforts form the trends in the development of future processes, underwent the study. Representatives of the lower and upper classes remained outside this study, and representatives of radical groups were also excluded, if possible.

Preliminary 10 in-depth interviews were conducted with representatives of generation Z and Y in order to determine the coding categories and specifics of the definition. According to our studies of the summer of 2020 (Galiullina, 2020), both representatives of generations Y and Z note "health," "family" among the priority values. The difference in the definition of concepts is noteworthy. If in representatives of generation Y "family" is perceived as a group of people connected by closely related ties, then Z "family" is a community of people united primarily by "spiritual intimacy." They include both children, parents and all progenitors, as Z saw in person, or have repeatedly heard of their existence; friends, members of the online community. Apparently, representatives of Generation Z have a much wider circle of network solidarity, which is denoted by the symbol family. The concept of health in Y is mainly associated with the state of your own body, while Z notes the importance of preserving the health of all members of the "family."

5.1. "Family" and "History" of generation Z

The concept of "history" in generation Z is "something that was very long ago, some episodes can be instructive, but in general it was before us (has nothing to do with us). Unlike generation Y, perceiving history as a cycle of recurring events. At the same time, representatives of Z avoid disputes about historical events with senior family members in order to maintain good relations with them. At the same time,

"history" as a science is recognized by them as a source of information. This does not mean that they are indifferent to the past, we will give a typical opinion that history shows the successes and mistakes, shortcomings and merits of people. The main thing is how one perceives it. (Bresler et al., 2020a). Generation Z perceives the concept of "history" as an abstract category of events in the pre-information, pre-digital era. The extremely low, compared to the current speed of information exchange, remoteness of events from the moment of their occurrence represents the events of the past decades as "long past" which do not have a direct impact on the present. While in the collective consciousness of generations X and Y the past is constantly returning in the present. Generation Z, to a greater extent than its predecessors, perceives the new information/digital era as a new stage of civilization development, and not as a continuation of past eras. This is not a unique phenomenon. A generation formed during a significant transformation of social institutions just cannot fully use the experience of generations of the "previous" era, and the differences between modernity and the pre-information / pre-digital era are even more significant than the differences between the previous industrial and pre-industrial - agrarian eras. Based on this, one could assume the emergence of "historical alienation" of generations, but this phenomenon is leveled by the dichotomous process of the formation of a new type of the "family" institution as a community where communication develops on the basis of kinship, neighborhood, and friendship, where members of the "family" share close values and common communication codes. While the share of nuclear families as a product of the industrial era has been steadily declining (Brooks, 2020), the family as a community of the information/digital stage where family members share common values and constantly communicate online/offline, is growing and developing. "Family" is perceived not only as a group of people who gather at the table once or twice a year. The size of the family as the community is determined by the development of communication under the influence of information and communication technologies. Generation Z members communicate with their family members many times a day using messengers and social networks, and they don't consider this communication less important than personal contact.

As a result of in-depth interviews and focus groups, we have determined the size of the "family" from 30 to 100 people, including ancestors who passed away, but who are still perceived as family members and the memory of them has been preserved. This phenomenon - to perceive ancestors not as abstract previous generations, but as members of the "family", leads to the concretization of the abstract category "history". In focus groups, the participants described in detail various episodes of their family members' lives from the late 19th to early 20th centuries. At the same time, they linked the events of their ancestors' lives only with ethnic or religious affiliation, only in that case this affiliation served as an essential reason. Typical responses in focus groups were such judgments as: "My ancestor was a very religious person, he studied to become a priest, and in the 30s he was repressed as a clergyman", "My great grandmother came to Ufa with the evacuated workers of the Rybinsk Motors Plant during the (Great Patriotic) War, and at first it was difficult for her to get used to local (Bashkir) customs."

Separately, the study has considered a block of questions related to identity and attitude to the established ethical standards.

5.2. Identity and attitude to the ethical standards of generation Z

Questionnaires and questions discussed at the focus of the groups were made taking into account the previously identified features of generation Z, primarily taking into account the inherent pragmatism, network solidarity and the desire to expand communication capital. In the process of our research, a tendency has been identified to reduce the conflict potential of any interaction. This trend is also facilitated by the network nature of interaction with the formation of communities on an axial (value) basis, as well as the multichannel perception of information that contributes to this. The desire to increase the effectiveness of the perception of information requires refraining from discussing non-essential issues for participants.

The first part was devoted to the perception of traditional norms, which is combined with task 4.7 - in particular, "recognition of cultural diversity" and the contribution of culture to the sustainable development of human society. Answers to questions about identity, in relation to various areas of art, indicate a generally positive attitude towards cultural diversity.

Participants in the questionnaire identified themselves for the most part as citizens of Russia (52.9%), as representatives of the ethnic group - (27%), as members of a religious denomination - 4.3%. About a sixth of the respondents (15.4%) identified themselves as citizens of the world, future professionals, representatives of the younger generation, etc. At the same time, a minority of participants (from 10 to 15%) identified themselves as focusing on groups with representatives of ethnos and religious denominations. Thus, it is highly likely that the majority of Generation Z shares values related to the information/digital and industrial society, while the minority prioritizes the values of the agrarian and archaic society. At the same time, antagonistic moods are not practiced between these groups. Opposite generation Z is ready to listen and hear other opinions, discuss on a variety of issues. Both in personal and remote communication. At the same time, in remote communication, including on social networks, the participants in the questionnaire survey note that for the most part (87.2%) they are not ready to enter into "overrunning," that is, they turn to personal insults with the opponent during commenting on the material, even if the subject of the dispute is fundamental. Realizing that interaction on social networks occurs between strangers, they do not seek to prove their opinion, recognizing the right of everyone to a point of view (81.3%). Generation Z realizes that society as a whole has not learned to politely argue and defend its point of view on the network (81%), unpleasantly and annoyingly when they encounter rudeness on the Web (71.2%). However, a little more than half of respondents (54.5%) and 72.9% categorically oppose the mandatory personal registration of users consider this a "serious" problem, apparently believing that this will not improve ethical standards. These issues were also discussed in focus groups. During a lengthy discussion, it turned out that participants associate violation of ethical standards with the older generation of Y. These people, about 30-45 years old, according to respondents, "are used to hooliganizing on the Internet," "hide behind anonymity," "probably they are simply ill-educated and do not know how to behave (in society). The ethical standards of generation Z imply respect for the personality, not the touch of the personality itself. This can be seen from the recognition as an extremely bad act "the transition to the personality of the discussing." The mention of a participant as a person in a negative connotation causes indignation. Like criticism of an act or opinion, which is accepted only from a limited number of persons from their community, expressed privately, in personal communications. At the same time, from the point

of view of generation Z, everything that does not concern the participant himself, as a person, can be critically analyzed and analyzed. For the most part, members of focus groups did not support the categories of "collective indignation," "insult to a group of persons" or "collective shame." A typical answer: "Information about any conflict that I am interested in, I will analyze and express my personal opinion." Declaratively rejected by members of focus groups and the influence of the so-called leaders of public opinion on the formation of personal opinion. "Yes, I know what N said about this, but I have my own point of view."

Personal opinion is a value for Generation Z. This concept has been discussed in detail in focus groups. To the question "What will be your actions if, while discussing an important issue, your opinion does not coincide with the opinion of the majority?", most of the participants replied that they will defend their opinion until this discussion turns into a quarrel. Focus group participants noted that good relations with community members were more important to them than "winning" a dispute. But if the opinion of the majority of the community members fundamentally contradicts the opinion of the participant, he will rather leave the community, having previously expressed his point of view in detail. The network logic, widely used by Generation Z, implies many opinions differing in different communities. Based on this, the majority prefers to leave the community where other values prevail. In the family community, focus group participants noted: "My opinion [about historical events] is similar to that of my grandfather, but completely different from that of my dad. Therefore, I try not to discuss such topics with my dad." Most young people do not seek to assert their point of view as the only correct one outside of like-minded people environment. At the same time, discussions are an essential part of both online and offline communication. A wide spectrum of issues is discussed ranging from the quality of goods and services to environmental, political and cultural issues. It also includes everything related to contemporary music remains a marker of a young person's identity.

6. Findings

The nature of the discourse concerns the participants in the questionnaire and focus groups. The majority is against the use of "strong" expressions, but at the same time against deanonymization and other forms of strict control over participants in network interaction. At the same time, 73.2% of respondents and 2/3 of the participants in focus groups noted that the behavior of a person on the network should comply with the same standards as in general in public space. 47.4% support the need to create norms of network communication, 52.6% deny. The focus group discussion also shows a roughly equal division of opinion on the creation of special ethical standards for social networks.

Nevertheless, the formation of ethical norms of interaction occurs regardless of the desire of the actors themselves, as the main condition of network interaction. The purpose of our research is to identify these norms using the markers available to us regarding various kinds of subjects and processes. For example, to music.

6.1. Attitude to music is a marker of the values of generation Z

Contrary to popular belief, the youth of the 21st century do not seek to ward off the values of other cultures or other generations. Generation Z defines a positive attitude towards various styles and directions

of musical and visual art. At the focus of the groups, the participants generally talked about the role of music in their lives and did not show active rejection of certain areas of musical art. As can be seen in Figure 1, the largest part of the answers falls on option No. 6 "there are no favorite styles - there are favorite authors - performers."

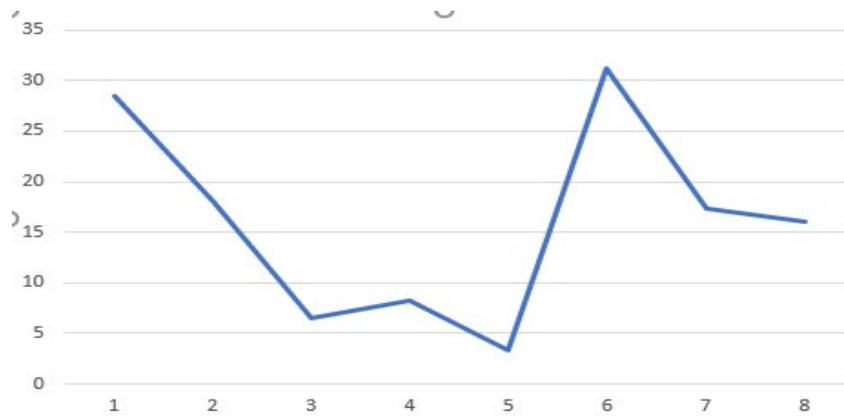


Figure 1. Your favorite symphonic music style. 1. Classical symphonic music; 2. modern symphonic music; 3. Various styles of avant-garde symphonic music; 4. Ethnic style in symphonic music; 5. Ethnic (my ethnos) styles of symphonic music; 6. There is no favorite genre - there are favorite authors/performers 7. I don't understand - I listen to everything; 8. I don't understand and I don't like it. Own research

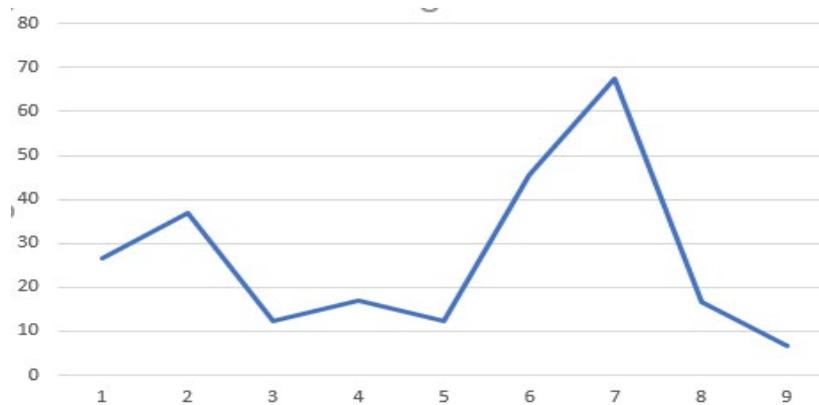


Figure 2. Your favorite style of contemporary music. 1. jazz; 2. rock; 3. heavy metal rock; 4. punk rock; 5. folk rock; 6 rap; 7. pop music; 8. ethnic music; 9. ethnic music of my ethnic group. Own research

A similar survey on contemporary music (Figure 2), which is closer in time of creation to young respondents, brings results similar in positive relation to various areas of modern music and gives the expected majority of popular music, but also comparable shares giving preference to the widest range of contemporary music from jazz to ethnic music.

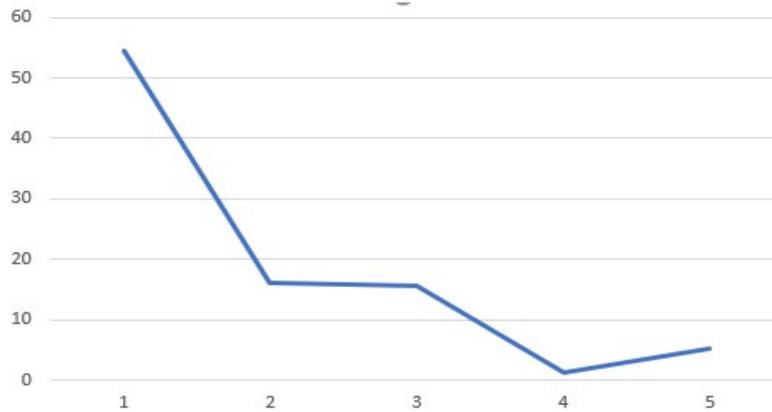


Figure 3. "At a party in your house, a guest included a recording of a piece of music not popular with other guests. You... " 1. I will invite all guests to turn on their favorite music. 2. I will support my guest - I will start singing, dancing... 3. I'll ask you to include something closer to society. 4. I'll ask you to turn it off. 5. I will ask other guests to be patient. Own research

A smaller proportion of survey participants prefer ethnic music, but in answers to such a question on focus groups, about a third of respondents were ready to listen to ethnic music of their ethnos. The positive attitude to various areas of music, which can be extrapolated to the attitude to various values, ideas and ideals, is also determined in the answers to the situational question: "At a party in your house, a certain guest included a recording of a musical work not popular with other guests. You... " (Figure 3) most participants choose a consensus model of interaction unlike their predecessors - generation Y, for which different views on musical styles served as a reason for confrontation, a reason for conflict.

7. Conclusion

Generation Z, the "aboriginal digital environment," forms its own codes, definitions of the concepts of "family," "history." The family is understood by them as a community with intensive information exchange and multiple communications. The "family" includes relatives, friends, colleagues, and the communications themselves are based on the principles of network solidarity.

The definition of the concept of "history" in generation Z is an information base about events that occurred "before us" and therefore not directly related to Z. Past events are perceived to the extent that they affect the "family," that is, through personal perception of events of the past.

Generation Z as a whole adopts the norms and rules of the existing society, but at the same time identifies those that are most effective for creating communications and disseminating information.

The consensus, the desire for which was revealed as a result of research, is a consequence of the pragmatism of generation Z. Since the dynamic stability of interpersonal and intergroup relations allows you to effectively disseminate information and increase the number and quality of communications. At the same time, the desire to reduce conflict potential testifies to the clustering of society, where codes, values, ideas and ideals are different in different network communities.

Generation Z, which is currently being formed, creates its own ethics, which, on the one hand, is based on the established traditional ethical principles of the previous generations, and on the other hand,

bears brand new features. It can be assumed that in the near future society will become more pragmatic and at the same time more open, tolerant and resistant to crises and conflicts.

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