

## Electronic Space of Modernity: Some Benefits and Risks

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**Abstract:** This study describes results about research of new forms of identity electronic nomadism in the context of network technologies and economic relations. It is revealed that, modern electronic nomads fit surrounding space (both virtual and real) for themselves, possess high mobility. It is shown that, the diffusion of new technologies and changes in the means of communication thus weakly affects the changes in the social structure of the population and little effect on social inequalities. Thus, the possible deformation of individual behavior associated with imbalances between the level of development and the level of social inequality in different economic systems. In addition, it was revealed that electronic nomadism gives the opportunity of belonging to a cultural phenomena in other countries/cultural environments. Other things being equal, this gives additional opportunities for developing business cooperation between different cultural community.

**Key words:** Electronic nomad, risk, simulation, networking, information technology, Russia

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### INTRODUCTION

Modern civilization develops in a techno-informational way. It is no coincidence that occurred in the twentieth century the turn to information technology improvement was revolutionary and influenced a lot of gaps and transformation of the socio sphere. Numerous technical innovations in control and regulate social existence in which man turns out to be a means of development of reality. The increasing use of electronic information technologies is radically accelerated today by the rapid development and convergence of interactive technologies. Modern life mostly takes place in digital spaces which leads to significant changes in the metaphysics of the person. His daily life became a powerful technology without which life is unthinkable. Modern personality got real potential beyond the social/imaginary/what is permitted. We can say that the idea of transmutation of personality in the Post-human utopias of today went into reality.

Interdisciplinary research is currently relevant. Researchers had long been interested in questions of social evolution (Askar *et al.*, 2016; Yakovleva and Grigoryeva, 2016; Kundakchyan and Seliverstova, 2016) and depending on what and how affects the results of economic activities.

One of the newest forms of identity became electronic nomadism (Yakovleva, 2015) generated by the expansion

of the sphere of influence of the ideology of technocracy and redefine life in the digital format. Today the virtual displaces/replaces a real conquering in its scale, scope, tremendous opportunities, attractive simulationist. But the contributes to the man in the virtuality as “the emptiness of nothing” in a pure or absolute, not conditional nature, matter and society (Kutyrev, 2015), losing the traces of existence. As a result of such release the real erased in favor of more real than reality: hyperrealism, the resulting simulatively. Virtualizers, the identity of the left “for being”, from his life-world to another (Kutyrev, 2015), losing their identity and dissolving into the matrix digital beingness. Some Researches notes that there is a bilateral causality between information technologies and human behavior.

Today, we can state a fact: e-nomads are people present and future. Their number every year will only increase. If the older generation is often subject to resistance to modern life size and the average generation is trying to keep/catch up with the time of high technologies, children are born virtually electronic nomads, seeing no barriers of entry into the digital world. In turn, an electronic space simulated environment starts to dominate over the natural, their own impulses to unpredictable development. The progress of technology sends the order to a technician to fit the person and the person under her increasing ability (Kutyrev, 2015). We emphasize that the nomad does not think about

purchased on their own and desire a new form of addiction electronic. Even though, she gives birth to and multiplies today, a huge number of opportunities and risks, reflecting in particular on the economy.

The electronic format of civilization has changed the way of life, forming a new type of man who became special, like no other form of identity electronic nomadism. It tells about the emergence of “human technology services” (Kutyrev, 2015) whose activities are fully subordinated to technology. The electronic nomad there are some features from the ancient nomads but they get a contemporary sound. For example, the ancient nomad was the desire of conquest of real spaces and electronic virtual. But he and the other find in this process an element of excitement and risk that allows to interpret such conquest as an adventure. Both nomadism are quite mobile but the ancient nomad there are the roots and the fulcrum, embodying stability: after his wandering, he returns home. The modern nomad has no attachment: as a rule, has no homeland, or he has forgotten where she is, no permanent values and passions in his life—all dynamically updated without any significant/visible changes. Increasingly, modern nomads do without the rear, not rooted anywhere, “their birthplace and the family checkbook, real or virtual (Kutyrev, 2015). Nomad roams the technical-artificial worlds where instead of walls screens instead of the life of subject events the so-called mediafact and information.

Socio-philosophical understanding of new forms of electronic nomadism in the context of network technology and economic relations became the object of study of this study. The researchers describe the distinctive features of electronic nomadism which are manifested in the implementation of socio-economic relations in society and create the environment in which we work and live every day.

## **MATERIALS AND METHODS**

The aim of the study is to explore electronic space of modernity, its the benefits and risks. Information base of research were monographs and articles devoted to the problems of electronic nomads and other program documents posted on the internet.

As main methods of research we have chosen an analytical, logical, phenomenological, systematic, theoretical and empirical approaches. We also analyzed statistic data related to the use of some types of technological solutions. The analysis was conducted by sex and age of respondents. And the data were compared with the results of sociological research.

## **RESULTS AND DISCUSSION**

The idea of nomadism (nomadism) as a technology of individual behavior is not new. Chang summarizing these ideas, considering the main aspects of nomadism in the context of its transit in public, urban and electronic space. Guattari (1992) highlights the trends of deterritorialization associated with nomadism as a socio-economic phenomenon. De Benoist (1996) considers the concept of e-nomad in contexte of the term electronic colonialism (“electronic colonialism”), identifying its social consequences.

Contacting people has always had a significant impact on the development and evolution of certain societies. In this regard, nomadism as a physical movement is a common technique, rooted in the past. So, in the Neolithic interaction and exchange occurred through the steppe road. In the future, contacting peoples developed mainly through the establishment of trade relations and now in connection with the spread of digital technologies as the transition to the information plane which indicates another transformation of nomadism. Of the above affect, the decision-making actors and economic decisions about the place of residence, type of employment select goods for consumption, etc.

According to Mladenovic (2016), electronic nomads can choose their places of residence and work in accordance with existing knowledge and cultural openness. They can become the drivers of development of certain territories and even states (place evolution) which can be interested in attracting such people today, providing them with a favorable urban environment and public space.

E-nomads and nomads geographical, adapt the space for themselves. For example, popular on the internet App. that blocks annoying ads such as Adblock Plus, AdRemover, Adguard and others. As the researchers of the report Statista Survey Advertising and Privacy, 2017, the majority of these applications installed on personal computers (42.2% of the total number of app installations), followed by smartphones (20.4%) and tablets (11.1%).

In addition, the most active users of these apps are young people aged 16-29 years (61.4%, Fig. 1) which is more common lifestyle as a digital nomad. And most of these users are male (Fig. 2).

Let’s name some distinctive features of electronic nomadism, actively declared itself in modern society. Electronic nomadism as one of the main modes of modern

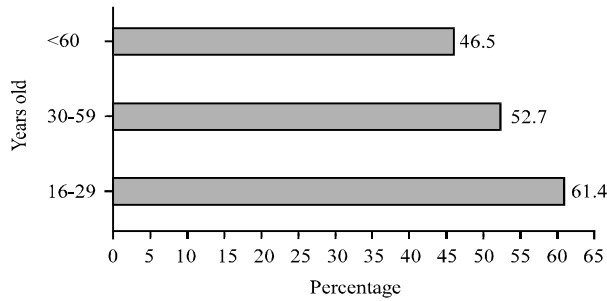


Fig. 1: Users of internet applications that block advertisements: distribution by age

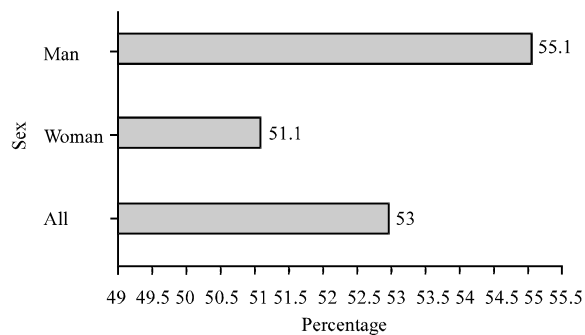


Fig. 2: Users of internet applications that block advertisements: distribution by sex (Statista Survey Advertising and Privacy, 2017. URL: <https://statista.com>)

life has a number of advantages. Modern nomad, flexibly adapting to the situation, able to instantly answer the queries of time without the personal presence which saves time and accelerates the occurring processes. E-nomad has a high mobility that allows you to quickly and easily absorb new information and adapt to new conditions. Partly this also contributes to the exclusion of such person from the less attractive reality. Moving at high speed through the virtual spaces, the nomad is moving but the speed of change in trends/events/information/images that he does not have time to understand, makes him forgetful and even forgotten oneself in the (virtual) existence. Personality with attributes of modern life (networks, mobile phones, computers, magnetic cards) and a constant involvement in the virtual space is multidirectional alienated from themselves, the world, friends and strangers, situations that fall, life, communication, etc. As a result of historical memory of the individual is reduced and the available personal consumer experience plays a lesser role compared to the new phenomena, possessing a powerful information pulses.

At the same time, interesting are the findings of researchers on the results of the study based on the inflationary expectations of the population from different factors. Recent studies in this field emphasize the role of cognitive limitations that affect inflation expectations, even when there is information about statistics on the rate of change of inflation, individuals still pay much attention to inaccurate sources of information, such as their memories of change in the price of products they buy (Cavallo, 2017). We emphasize that despite the availability of digital technologies due to the large number of statistical data and their various sources there is a significant error in the beliefs of the population. Whether this is due to low level of financial literacy? The answer is not straightforward. But the important thing is that by itself, the availability of information technologies is not a sufficient condition for the widespread of their use for information retrieval. In addition, this indicates an insufficient level of trust in public institutions: often people do not trust the official statistics.

At the same time the high electronic mobility of the nomad can have a positive impact on inflation expectations and lead to a reduction in the formation of overall inflation in the economic system at the expense of accessibility and openness of different sources of statistical information.

The mobility of modern man on the go leads to cultural openness. Modern man, living in the internet era, sees far fewer barriers and more opportunities for self-manifestation. He understands that, he lives in the era of constant changes and forced to constantly rebuild their ideas about a particular object or phenomenon. This circumstance can generate the unsystematic nature of its decisions and the possibility of frequent revision of earlier decisions.

Note that, some scholars distinguish between cultural and intellectual openness (Porter *et al.*, 2017). Studies show that cultural and intellectual openness may influence the perception of any phenomena and the imposition of social judgments (social judgments). Changes in the sphere of cultural and national identity it is difficult to assess and explore. However, the study of cultural openness on the example of France showed the growing cultural identity of the French elite (Bouchet-Valat, 2014). Also, scientists have concluded that the emergence of changing patterns of cultural privilege among the youngest segments of the population do not imply any explicit reduction of cultural inequalities (Coulangeon, 2017). Based on this, we can conclude that the diffusion of new technologies and changes in the means of communication thus weakly affects the changes in the social structure of the population and little effect on social inequalities in various spheres.

Cultural openness raises in particular the problem of responsibility of the individual and monitoring his online activities. Masquerading in the digital world and speaking as the anonymous, modern “nomad” can afford anything you want without incurring responsibility for their actions before the law/the voice of his own conscience/other people. Such permissiveness can manifest as small (for example, lies in interpersonal communication, the request in a non-existent problem) and (criminal transfer of funds to personal accounts, not business accounts).

Space electronic nomad are immense, covering the whole world and creating my own worlds. According to Kuttyrev (2015) entering the network, the nomad loses not only the space-time feeling, “before leaving in a techno-nano-virtual-space” but the relationship with yourself with your own body. As a result, the Genesis nomad is impossible to detect precise contours of “Me” distinct worldview, purposeful motion vector. In his life, erased the origins and root causes including his own. The vague identity of the nomad leads to its growth. Interacting with the computer, the individual loses not only the sense of time and orientation in space but grows very megamethanol not feeling the contours of his own body. As rightly noted by some researchers, there is an intensive growth instead of growth but the rate of interactions shows us the frenzied immobility where we get instead of speed inertia as its outcome.

Another reason for the blurring of the nomad and the loss of clear contours of life including spatial-temporal, value, contributes to the ideological transformation of modern society. In this dominant ideology of techno(digital) criticism proclaims the “knowledge society”, implying it company “network subconsciously thinking” invading “society of ignorance” in which man, deprived of personal characteristics, becomes the agent of information and computer networks, his body in a means to collect “data” to transfer them to the network (the main occupation of the “office plankton”) (Kuttyrev, 2015). In the modern world, all the subjects have lost their I and objects lost their objectivity have become the information source of the process of functioning of systems and “body of thought” was a computer technician. That information today has become the dominant unit of life, often replacing it with a: not, it reflects and encodes the world and the world is its reflection and code (Kuttyrev, 2015). Nothing gains the status of being and its processes of formation and development through replication. But the information code turns from the point of view of meaning, empty and thinking of the nomad meaningless. The meaning is overcome in the virtual world, becoming information about anything.

Virtual world helps the nomad to model mentally to design and put into electronic format life/situation/objects. Thanks to modern technos any dream and even the unimaginable is doable. Nomad, destroying nature, creates “man-made” space (possible worlds) (Kuttyrev, 2015). He is constantly out of nothing appears Something and this simulation is infinite, that exponentially increases the objectivity of the modern world, filling up his junk, the excess. In this process, the Kuttyrev (2015) finds creative monism associated with drawing the supernatural-natural design from obscurity. Note, previously G. P. Shchedrovitsky, proclaimed that “creativity is phantom”. The awesomeness of the situation is that as the process of creation and the objects that it creates are alienated from the Creator of the electronic nomad. The explanation of this is found in the modeling process as programmed, artificially incorporated automatism inside the electronic world, realized through the repetition and different combinations. As a result of this creative process, a person is superfluous.

Significant forms of simulation, giving birth to numerous risks in the social, be different kinds of simulation, due to the anonymity in cyberspace. Himself the virtual world, claiming the replacement of the natural, is a great simulation of our time but the mass consciousness of this barrier is not recognized. Modern people see, hear, touch what is around them is that phenomenologically they do not see do not hear do not perceive (Kuttyrev, 2015).

Nomadism, based on the walk on the networks, is not conducive real life that increases existential fear. But the embellishment of personal existence and self together with a personal form of oblivion creates different misunderstandings, complicating the process of communication and business cooperation. Every time electronic nomad demonstrates its own voidness, appearing as the “man without qualities”. He, to a greater extent functional model, whose I is almost impossible to detect. But a thorough search of information about him that is troubled in the present, you can uncover his deceptions which is not conducive to healthy relationships between people. Note, in terms of blurred lines of digital world, the understanding of good and evil disappears, destroying any of the regulators.

This circumstance leads to another problem of a nomad, total desolation. The instantaneous movement in electronic space allows not only bi-directional to navigate and communicate. Nomad as divorced from any soil, hanging in chains “archived quantum” becomes the point of intersection of functional relations (Kuttyrev, 2015), devoid of personal qualities. Contact in the digital world is contactless, acquiring “dumb-unconscious” modus.

The language itself in the virtual space is often useless, providing an opportunity to talk technique. Nomad communicates in silence. In such communication, the nomads spiritually empty, not enriching each other. Communication in the virtual space is not only anonymous but also simulation that penetrates into such areas of interpersonal interaction like friendship and love, thereby exacerbating the loneliness. Being constantly in the on-line mode, the nomad communicates without communication: contact no subjects in the form of interlocutors and there is no objectivity in a sense.

For example, a team of scientists (Park *et al.*, 2017) researched international differences in watching videos on YouTube hosting and came to the conclusion that different patterns of consumption of content (news, music, games) in which there is no other entity as a source.

It was concluded that, people in countries with high income tend to consume products that help them to enhance and express their status. Foreign products provide symbolic benefits, such as modernity, prestige and association with Foreign way of life (De Mooij, 2003). In countries with relatively high income per capita, these symbolic benefits represent the basic motivations for consumption of Foreign products (Zhou and Hui, 2003).

Modern researches confirm that people in countries with high income are more likely to consume videos that are popular culturally in other developed countries than in countries with low income (Park *et al.*, 2017). Therefore, the electronic nomadism gives the opportunity of belonging to a cultural phenomenon in other countries/cultural environments.

Virtual contact closes a personality in itself and breaks the direct connection between people, suppressing the interest to the other person, representing the whole society as a faceless entity.

As noted by international organizations to collect static data, such as information resource statista.com digital broadcasting in 2017 for the first time exceed the volumes of consumption of the traffic/information through television/broadcast video. The volume of advertising on the internet in terms of value exceeded 209 billion US dollars while the advertising companies on TV was spent in 2017, about 178 billion US dollars. In the same research, it is stated that the tendency to increase spending on digital advertising is likely to continue and can achieve 348 billion, US\$ in 2022.

There is potential to control the masses of people to influence public consciousness through the dissemination of certain information (true or false) in social networks or other parts of the internet information

space without the implementation of forms of control over the actions of each individual. Consequently, the forms of control over the actions of individuals in social space transformation from the individual to the collective form.

The flow of information, rapid change and contradictory, adversely affect the intellectual abilities of the nomad. "Knowledge society" in the vital manifestations of the electronic nomad illustrates its downside, you might say looking glass effect, turning into a "society of ignorance". Crystallization and interpretation of meanings is no longer happening and every event is today virtually without consequences, it's open to all possible interpretations and none of them are able to establish meaning. View e-Nomad sent to the void, not as called for by Kant in the starry sky. Nomad only collects information ferrying/driving further through the virtual space. Further, receiving a new batch jobs and sending it to the recipient. Knowledge nomad is not necessary, it should only be competent/knowledgeable in a number of emerging issues. Brought to automatism, the algorithm of the computer leads to a situation of zombies, not only on a mechanical level but on an intellectual. Modern nomad is an unconscious, according to Kuterev (2015). Wandering through the virtual worlds, nomad reflects on not falling into the optics of his attention which suggests his thinking is unconscious. As rightly observes Kutyrev (2015) unconscious thinking as it quietly but quickly becomes dominant, a kind of paradigmatic relationship to the world. In modern production in the individual is valued neuro-psychical resistance, is caused mostly by radical impoverishment of the affective sphere and emotional stupidity (Kutyrev, 2015).

Flow, unleashes on nomad information, make it scattered: he is forced to constantly shift focus. The information itself is practically not absorbed by the nomad: he reflects on her and not analyzes. His knowledge is superficial and shallow, large reservoirs of information, the nomad does not store in its memory, it is constantly resetting, emotional dominates the rational that leads to a violation of logical chains. Smart blur in understanding the affects speech, behavior and actions of the electronic nomad. The direction of movements of the nomad be unpredictable, indicating the dominance of irrational and emotional. There is a disintegration of the individual whose consciousness is "detached from time and place the life of his body", mismatching material and informational existence. Such a person becomes easily manageable. This circumstance leads to the aimlessness of wandering through the networks: testing the interest with no interest with no temptation, the nomad loses the feeling/taste (to) life which indicates his alienation.

These characteristics of the nomad impact on its manifestations in various spheres of culture. Consider the manifestation of the electronic nomadism in the economic sphere.

The modern economy is developing according to the formula: the consumer society (comfort) is capitalism (the market) plus innovatization across the country (Kutyrev 2015) where one of the components of innovation is an electronic world, inventing and stimulating the people “need to needs”, thus, developing to the extreme condition the “will to consume”. The illusion of choice from the suggested variety in reality is imposed which highlights the immaturity of the nomad. Selection of programmable electronic nomad: he did not suspect that any goods or services he needed until they were invented in innovative commercial centers and is not convinced it's absolutely necessary (Kutyrev, 2015). Modern tempted/temptation of objects as a form of parasite manipulation on an unconscious nomad, designing his false consciousness.

The expansion of the (unconscious) needs of the nomad leads to a crisis of culture dominated by the cult of objects/things, devalues the subject. A key role in this process is played by money, acquiring a virtual format. Their quantitative component, as a measure of wealth in the modern world assesses all of (person/event/thing). As noted by G. Simmel, money be effective invention of humankind that requires no maintenance but giving symbolic power over the world: the more cultural features money take, the stronger their strength. In the economic dictionary are marked in the following the function of money as universal equivalent, a special commodity, a form of expression of value of all other commodities: the functions of means of exchange, payment, dimensions, cost, wealth accumulation, world money. The new format of e-money is cryptocurrency such as bitcoin, the issue that has no single center and not controlled by any single participant of market relations. While the costs of the issuance of the currency is not studied properly. The very dynamics of the course of the asset at the exchange changed drastically and often abruptly which may indicate high risk, on the one hand and with another about the lack of maturity of the asset.

The Blockchain and crypto-currencies technologies are actively studied relevant government agencies. Judging by the media publications, the central banks interested in using blockchain technology in the banking market. In, 2016 in Russia was created a consortium for the implementation of new technologies, headed by the Central Bank of Russia which included a number of

leading IT companies. The results of the study do not give clear assessments regarding the boundaries of the possible applications of these technologies but that does not change the fact that their proliferation is creating new opportunities in the development of modern world economic systems and their corresponding unpredictable risks.

In the present internet, encircling the whole globe, became a special digital space being of people and the environment of information exchange. The researchers draw analogies between the human brain and a computer search for similarities between them and trying to explore and reproduce the thought process (Gigerenzer and Goldstein, 1996). And the interest in such studies is growing.

By itself, the digitalization of the economy will likely be in the coming decades to be the engine of economic growth. According to the company McKinsey, the development of the digital economy can increase GDP by 4.1-8.9 trillion. rub. by 2025 which will account for 19-34% of the total expected GDP growth, says the McKinsey report, “Digital Russia: the new reality”.

Virtuality has become an everyday environment of the people, turning the society into techno-social environment. Due to this fact changes our perception of distances and the possibility/impossibility of certain things and events. Thus, man has created an artificial world has grown so much that became disproportionate to the existence of man his physical and historical reality. It is the disproportionate and self-sufficiency of the virtual world became the starting point for the birth risks of the present. Myself a modern individual under the onslaught of technologies transformed into a Post-human. A new form of identity electronic nomadism indicates not only the format of life associated with nomadism and the fact that the programming of the individual network, implicitly testifying about the e-dependence. The virtual world has created a great illusion of our time: having mastered it, nomad believes that it is rooted in being. However, rooting is no root in an artificially-simulation world. The digital world is not only not commensurate with the house but cannot substitute for it. Of the above, we should pay attention to the problem of measure and proportionality of the e-world as the person is able to reflect on what is happening and rationally manage it. Only the thinking person is able to anticipate risks and try to avoid/reduce the extent of their influence on the society. Nomad must remember about the house or have it periodically really firming, repairing or protecting.

## CONCLUSION

As noted earlier, ideas of nomadism developed by the scientific community for a long time. However, new technological challenges, the proliferation of network communication technique requires a revision of the philosophical and socio-economic aspects of individual behavior.

Due to the socio-philosophical research of new forms of identity electronic nomadism in the context of network technologies and economic relations, it was revealed that modern electronic nomads and nomads geographical conform to the surrounding space (both virtual and real) to fit their needs, their understanding of the system of social relations. This determines their high mobility in both virtual and real spaces. It is important that, the availability of information technologies is not a sufficient condition for the widespread of their use for information retrieval. It is the culture of use of network resources can be shaped purposefully which creates prerequisites for further research in this area.

The third important point is that modern network technologies contribute to cultural openness individuals. At the same time, studies by other authors show that, the spread of new technologies and changes in the means of communication thus weakly affects the changes in the social structure of the population and little effect on social inequalities. Thus, the possible deformation of individual behavior associated with imbalances between the level of development and the level of social inequality in different economic systems. This requires careful attention in the development of measures of economic policy and especially relevant for emerging markets where the development of the digital economy sectors occurs most rapidly as compared to the world.

Cultural openness raises in particular the problem of responsibility of the individual and monitoring his online activities. At the same time, it is revealed that, the spread of network communication technologies leads to the transformation of forms of control, namely: collective forms of control over the actions of individuals in social space begins to prevail over individual controls. The possibility of artificial intelligence can help to deal with this situation.

Finally, it is important to note that the fact that the electronic nomadism gives the opportunity of belonging to a cultural phenomenon in other countries/cultural environments. Other things being equal, this gives additional opportunities for developing business cooperation.

## ACKNOWLEDGEMENT

The researchers thank to colleagues for the valuable discussions during the development of this study.

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