ПОТАПЯНЕ В #ДИГИТАЛНАТА #ФЛУИДНОСТ НА 21. ВЕК С ИНТЕРДИСЦИПЛИНАРНИ МАЙНЪР-ПРОГРАМИ

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Резюме: Потапянето в дигиталната флуидност на 21. век изисква най-малко два типа взаимно проникващи се умения, психологически и технологични, които са залегнали в интердисциплинарната концепция на две хибридни майнър-програми в НБУ („Дигитална хуманитаристика" и „Инженеринг на цифрови услуги"). Визия на двете програми е създаването на „креативна лаборатория", в която младото поколение „израснали в мрежата" студенти навлизат в процесите на изработване на лесно приложими дигитални продукти. Участието в проектно-базирани дейности води до естествено развиване на практически умения за работа в екип с различни специалисти. Работата по проекти, водена от опитни лектори от НБУ, ТУ София, Университета на Западен Сидни и мултинационални компании като IBM, HP Unify/Atos, позволява на студентите да изграждат полезни „социални технологии", с особен акцент върху тяхното интуитивно ползване. В двете програми се развива смесен образователен подход, в рамките на който се комбинират традиционни обучителни методи с модели на социално общуване в интернет, фокусиран върху увеличаващата се целева група от „израснали в мрежата" студенти.

Ключови думи: глобални комуникации, глобална психология, мобилни технологии, поколение на „израсналите в мрежата", социално интернет общуване, социални технологии.

1. INTRODUCTION

FRAMEWORK. Since 1990's the expanding internet technologies and multinational corporate communications have radically changed the interpersonal ways to interact in the global workplace and in personal life. The time marker is being made visible by birth moments of social networking in the Digital Age since 2004-2005. A globally driven world, where *Google algorithms* joined the free choice of *Facebook friendship*, and a challenging model of *friends and peers* reached another synergy level by being spontaneously expressed in the online space on YouTube as the Millennium "TV speaker channel". The global fluidity has become an *education issue* and a *research focus* of recently initiated NBU Minors (DIGITAL HUMANITIES since 2014 and SERVICE DELIVERY ENGINEERING since 2016) whose objective is to make students practically unlock the *psychological* and *technological secrets* in the AGE OF ACCESS and develop *global communications skills*. Integral part of this *two-fold objective* is research fellows and lecturers' guidance of students while exploring *emerging social trends* and *disruptive technologies* in a *multigenerational context*.

TARGET GROUP – A NEW SOCIAL PROFILE. As a "side effect" of the *global trends* in a *mobile world* a new *social profile* of *being-at-home* appears (Chambers 2012, 3-20, 162-177), which is a strong educational and research focus of both NBU programs. Emerging *global psychology patterns* of *social networking* are about to experience the metamorphoses of everyday social life and play the role of social tools in the hands of the *Net Generation*, extending their *communication architecture* of personal life and business relations. The so-called DIGITAL NATIVES – who are an increasing social audience on the marketplace (such as *users*, *Facebook friends*, *clients* and *partners*) – embrace *social networking*, especially since 2004, and develop intuitively the *syntax* and *pragmatics* of a fluently used, peer-to-peer enhanced "global dialect". Following the Industrial Age perspective, expressed in the reflections of 20th century existential philosophy *language* is "the house of human existence" (Heidegger 1978, 311; Wrathall 2011, 119-124; Babich/Denker/Zaborowski 2012, 185). Then the emerging of a *common langue* – with a variety of "*chat dialects*" – plays essential role in everyday life and

business interaction. It becomes a serious indicator of major transformations of the old-fashioned *deskbound sedentary life* into a *mobile world*, which is increasingly inhabited by moving around "digital nomads" (Deleuze/Guattari 2005, 27-28; Parr 2010, 174) and transnational *young migrants 2.0* (Leurs 2015, 14-16, 42-45, 47). The new *Lingua franca* is to be considered as a "social cryptocurrency" of young *techno-migrants* (Ong 2003, 153-154, 161-166).

The **DIGITAL TRANSFORMATION** of our life is *not strictly* said *determined* by *technological innovations*. Technologies open the gateway, but the *social trigger* is being pulled by users' curiosity. So, the new technologies have "suddenly" been turned from *global work instruments* into *game tools*. To many IT professionals' surprise, the romantic disclosure of pleasure moments was the birth momentum of social technologies. It was massively driven by users *in the "discovery"* of new technologies *as if* they have experienced their childhood again. The "social earthquake" brought a *mass disruption* and produced a new crystallization of *older romanticism* in the fusion between art and technology building new VR romantic narratives as literary fiction (Coyne 1999, IX-X, 144-145, 172-174, 181), but this time merely caused by proactive users with their *lived experiences on-the-go*. By touching upon the surface of new *haptic i-technologies* they communicated their "a-ha moments" online and generated *social technologies*, such as the organically growing *Facebook friendship* via *sharing* and *following* those moments since 2004-2005. We, *the digital immigrants*, are completely aware that the *social technologies* are also shaped by "invisible Google algorithms" which tailor one's online space and make us an *integral part* of the globally pulsating "social organism" (Durkheim 1967, I 67, 110, 198; II-III 66, 95; Duridanov 1990, 49-89; Wilson 2002, 58-62, 86, 187; Luckett/Casey 2016, 14-47). Big Data analytics and "humanizing processes" of Artificial Intelligence bring the *internet of the future* to a new position as a *driving fuel* (Cukier/Mayer-Schönberger 2013, 145-148; Solis 2011, 79-81; Strong 2015, VIII-X, 2-4, 135-137, 159-162). Since 2010 the internet technologies have followed recently born human-algorithmic interactions as a hybrid LIFE CYCLE, which takes place "below the surface" of user perception. Their social impact affects some of the last *non-fragmented fundamentals* of personal communication in modern societal architecture, i.e. the established *family ambience* and *home intimacy*, which has been a sustainable *"center"* of the *Industrial Age* as a *way of living* – even being disrupted through the massive 20th century *urbanization*.

The latter inference may be pointed as a continuous response of the *Social Media Generation* to a crucial question *what's real* and *what's virtual* in the *following aspects* which are essential for our *DH vision* at NBU:

➢ What does it mean to *feel at home* in this unquiet, rapidly changing world of mobile communications?

➢ How are we transforming *home behavior* into a "social game technology" within everyday personal interaction?

➢ How can recently developed home-centered social life grow organically into a model of business relations?

➢ What is *intimacy* to me as a person, business partner and customer?

➢ How can *personal intimacy* re-center sustainability as a social business model?

➢ How can *customer intimacy* become the locomotive for technology-driven operations, involving clients and partners to a long "customer journey"?

➢ To what extent can convergence between *globally distributed technologies* and *interpersonal interaction* develop new levels of "social technology", such as the so-called *Facebook technology* that drives new life cycles of *non-automated, non-predictable relationship processes between individuals* (*groups*, *friends* and *followers* that *like*, *follow* and *share* common views or contradict them as in real life / Carey 1989, 18-21; Wrathall 2011, 154-155)?

➢ To what extent will the so-called *Facebook technology* disrupt old models of thinking, then enact older social (offline) traditions in a new design;

➢ Will the *Facebook technology* alert us *on time* to already existing "social abysses" and emerging follow-ups which can be recovered in *participatory learning models* and "real life"?

Without being aware Millennials develop a *smart solution* of all their problems *in the real world* of offline relations. Aiming to get the upper hand they do not follow *behavior patterns* of earlier generations mastered by big social movements, such as the 1789 French Revolution or 1968 social reforms. They just bring an added value to the INDUSTRIAL AGE attitude by building and inhabiting *new virtual corridors*. They aspire to *re-center* "serious learning" models to a social game perspective of a child in online spaces. If we stop for a moment and imagine how Millennials turn to "fairy tale playing kids" we could explore their experience as a *romantic journey* in everyday life where the *living area* is unconsciously extended resp. *re-centered* in time and space. They are driven by the sentimental nostalgia "to come home" and are about to build their "first home" online. A powerful wireless connection becomes the focus of the new American dream of a "promised land".

OUR TASK as *instructors* and *knowledge mediators* is to focus on how *continuous participatory learning* takes place in online games and social networking, art design and music re-makes – based on disruption of older habits and imaginary re-inventing of older social traditions.

We (*the digital immigrants*) are sometimes so excited by the *technical momentum* of innovations, when considering digital technologies and mobile communications, that we nearly miss the point of how the NET KIDS *complete* their SOCIAL REVOLUTION in a "parallel world" applying consistently the Blue Ocean strategy ([Kim/Mauborgne 2005, Chapter 1](#)). They prefer not to fight on the barricades (the Arab Spring could not be a *social template* they live in), but to navigate in less or non-inhabited living areas.

The *source of their creativity* is an ecstatic technology-driven hyperactive behavior, because they feel free when acting online in "another world". *Freedom of* everyday *real life* makes them happy and they use all their *élan vital* to turn *virtual life* into a "real lab". They navigate in the *social fluidity* of immediate experience driven by technologically-tempered social instincts and intuitive hunches, on the conquest of new online spaces, esp. in multiplayer games and YouTube channels. Their practically oriented **DIGITAL PHILOSOPHY** is based on a sneaking-around *instantly-responsive social experience* which unconsciously touches upon romantically tagged milestones of *Erlebniserfahrung* and follow-up *instant reflections* (Dilthey 1906, 15-20; [Dahlstrom 2013, 125](#); [Heidegger 1989, 109, 124](#); Biti 2001, 197-202; Babich/Denker/ Zaborowski 2012, [298-299](#), [424](#); [John Arthos 2000](#)).

The crucial difference concerning the **LEARNING APPROACH** between them (*the Millennials*) and us (the *digital immigrants*) is the *theory – practice follow-up*. We (*the digital immigrants*; referring also to myself as one, with a "hard-core experience" in Humanities / Linguistics, Byzantine theology, Byzantine-Ottoman history and Modern philosophy) accumulate a *knowledge library* and *search for insights* before we start doing "the real thing". We *clock* our behavior and *align* our mindset to approach the first steps *in practice*. Nothing describes better the lead of their performance than the 'sensory metaphor' advertising a globally distributed IT company: "Practice is our theory". The Millennials instantly extract in practice *what's worth* to be executed and researched further. Only after that do they get immersed into in-depth theoretical reflections, if required, using the interdisciplinary topic approach, exemplified best by the *topic-oriented "Google search algorithm"*.

On the contrary, we (*the digital immigrants*), follow a "long journey" accumulating knowledge and reflecting on it, before stepping outside the area of already experienced knowledge and research. Abstract theoretical reflections are our virtual space to "build cathedrals of thought" and invent new models. The young *Social Media generation* suffocates under the burden of such a "closed library area" and suffer under the "esoteric encirclement" of our science reflections as *digital immigrants*. The *Net kids* are tuned to focus ON THE BEAT *what's new* or *what's next* following an interdisciplinary multifaceted approach to build their *first social habitat* online.

2. DIGITAL HUMANITIES AT NBU

CONCEPT. Keeping in mind the already introduced focuses of our *DH vision* and PERSONALITY TRAITS of our target group, DIGITAL HUMANITIES at the New Bulgarian University developed as *a distinctive feature* to be continuously tuned on the FLUENT CONVERGENCE between *global communications* and *cutting-edge social technologies* on the one hand and *sneaking*, *intuitively developed soft skills* and interpersonal sensitivity of *Social Media kids* on the other, in the interaction of human behavior with recently developed *haptic technologies*.

It all started in **2011** as an academic BRIDGE-BUILDER OPEN PROJECT across disciplines, such as Information Technologies, Multimedia Graphics and Design, Telecommunications, Anthropology, Classical and Mediterranean Studies, Psychology, Animation Cinema and Communication Studies. After having established an academic exchange relationship between the *School of Computing, Engineering and Mathematics* (SCEM) of Western Sydney University (WSU) and NBU Sofia, lecturers from both sides (A/Prof Stanislav Ivanov and Dr. Ludmil Duridanov from NBU Sofia; Prof Dr. Simeon Simoff and A/Prof Dr. Joanne Curry from WSU Sydney) and WSU computing students developed a visionary idea that in the 21st century online visitors will walk through virtual corridors and "meet each other" as if they enter a digital library using head-mounted displays or avatars in poor-internet regions (Duridanov/Curry/Ivanov 2013, 101-102). The idea to develop a 3D simulated library – suggested by Ludmil Duridanov as a free entrepreneur and NBU lecturer – touched upon a visualization of a VR corridor from the movie Disclosure (1994). An octagonal hall was built for visitors/avatars to enter a Second Life ambience. That way, they could "meet together" or do research touching upon an "online wall" as a linguistic catalog or an interactive map with a timeline. The intent was to build a *disruptive technology* and invite online visitors to unlock the "hidden links" of linguistically disclosed knowledge of research fellows, *visualizing* anthropological patterns of *religion*, *ritual* and *classical mythology*. If the visitors could feel home online, they could further develop the *virtual playground* as a "time travel". Stepping on the publications of the late Prof Ivan Duridanov as an old-school comparative linguist, familiar with disappeared Balkan languages, a series of projects aim to *unveil the "linguistic algorithm"* of how names store associatively developed links *across time and space* and highlight *connections* to be backtracked only within a "semantical network" (e. g. how personal names, names of gods, tribes, clans, rivers, mountains and cities are grammatically transformed and are still semantically interconnected) integrated in prehistorically existing ecosystems on the crossroads of Southeast Europe and Asia Minor. By building various segments to be mapped, such as 3D simulations of an Orphic ritual, historical environment (Tatul), and extracting sources of Classical mythology (on the myth of the Argonauts) to build mini-games, we came to the point last semester (Fall 2017/18) to build a "light version" of the web interface. A crucial tool as a *point of reference* is the identification marker of "social groups" being a geographically marked "natural border" between meaningful ecosystems and how it has been transformed into a political borderline, e. g. *Roman imperial borders* have been used as a *framework of reference* even in Ottoman times, till the early days of the 20th century. By building an *interactive map/timeline* online visitors could see how name meanings

"disappear" in time having left "hidden traces" as a *civilization code*, since all civilizations and religious mainstreams *cover* older traditions and "modernize" them as a new meaningful ecosystem (a phenomenon, known as *damnatio memoriae*).

The series of projects *Digital Natives and their Associative Environments* continue to build *sensory metaphors* (Akpinar/Berger 2015, 20-21) and *visual tools* that could be intuitively associated with valuable "direct evidences", extending the continuous project to the know-how of other eminent scholars and archeologists. Visualizing "knowledge secrets" brings here a surprising adventure via "warmed-up access" for Net kids whose "global home" is mostly "history unbound" or "transnational", because *technology-driven intuition* has no historical memory. Therefore, our next *point of reference* was to build visually storyboards, animated scenes and use storytelling via 2D and 3D *multiplayer games*.

A SECOND CONTINUOUS PROJECT was started since **2011** as integral part of the DH vision at NBU. During lectures on *key competences in a mobile world* and relevant soft skills (such as body language and Facebook as a *key code*) Ludmil Duridanov explored the "spontaneous protocol" (Henle 1961, 167-168) of reading-and-responding to nonverbal signals (paralanguage and kinesics) when communicating *one-to-many* within discussions (in-class) and *one-to-one* conversations (with students taking consultations and exams). During lectures he plays *associative games* guiding students "as friends" to uncover issues and internalize new terms. A student "discovery" is always associated "freely" with a previous point of knowledge (given by another participant in-class). Ludmil responds to every student having answered a question "in the game" and "shortens" (verbally and nonverbally) the distance as if he were a *"friend" and a "colleague"* avoiding topic-related "confrontations" and "conflicting escalation" as well as any emphasizing of a power position of the "all knowing lecturer". He navigates with agile allusions in the students' *comfort zone* and throws questions to the audience with a *sincerely sounding voice*. As a knowledge mediator his roles as a teacher draws upon agile behavior patterns of 4th century *viri illustri*, such as St. Augustine ("I ask, Father, I do not affirm" / Aug. conf. XI 18.22). That way any student in the room "feels equal" to the lecturer who assumes the role of a moderator *navigating* through the nuances' spectrum of their ideas and *lands* on the *desired results*, *associated with* relevant topics.

The "social architecture" of the developed *blended learning model* comprises mainly TWO LEVELS. The PRIMARY LEVEL being designed by *vividly guided in-class discussions* builds *the center* where the instructor gets a "warm connect" with the students. Sharing students' *comfort zone* allows him to communicate *one-to-many* in-class and build *agile question-and-answer scenarios* as an associatively guided game in the above mentioned way.

The SECONDARY LEVEL is considered as a COMPLEMENTARY ONE for us, *the digital immigrants*, but as a PRIMARY ONE for young students. At this point it is necessary to emphasize how painfully Millennials perceive traditional in-school learning which contradicts a *common sense of reality* and targeted compliance with *future work environment*. Learning in the spirit of old-fashioned *education technology* sounds for them like visiting the Belvedere palaces or Versailles as if schools and universities live under the "spell" of history and are similar to archeological museums of knowledge. The proposed *blended learning* model integrates "as equal" social networking, such as *one-to-one instant messaging*, *chat forms* and *video conferencing* (Facebook, Twitter, Instagram, Pinterest, Foursquare and YouTube, Viber, WhatsApp, WeChat, Line, Skype and Zoom video conferencing). The *Facebook friendship* ambience is to be valued as "the king" of all social channels, being a fusion of *personalized home space* and *educational virtual corridors*. It allows an *implicit sharing* of experienced moments where a *word*, *emoji* or *emoticon*, animated *gif* or *sprite*, a published video clip and a *selfie* is "something very personal". A response to these *instant reflections* allows to ask simple

questions and offers a fine tuning opportunity to *get connected*. Having "entered the door" is like *drinking a coffee* together whereas *educational issues* can be aligned to student behavior.

Another 'functional tool' of the *blended learning model* is to adopt unnoticed the *student's choice* of *social channel* where he/she (the student) "feels already home". Participatory learning designed by Ludmil Duridanov follows *classical academic standards* where question-and-answer associatively-guided lecturing, esp. oral discussions draws upon milestones of the "first Academy" (whose creative atmosphere is evidenced in the seventh letter of Plato / Pl. ep. 7.341 c6-d3). Following *extracted essentials* of that tradition three *points of reference* are still of *sustainable value* for nowadays vividly-guided student-centered discussions. Academic colleagues are "benevolent to each other" within "horizontally driven" discussions, in "repetitively performed meetings", where "common efforts" are continuously driven by *real common interest for the issues*. Fast forward to nowadays, communicating **one-to-many** gets the educator connected to actively involved students and establishes a *mentor relationship* in a "horizontally driven" discussion atmosphere. In **one-to-one** *interaction* the student – being *guided by the hand* – experiences a participatory illusion and "feels at home" where the instructor has simply been invited to "as a friend".

Winning the confidence of IT WSU lecturers (Prof Dr. Simeon Simoff and A/Prof Dr. Anupama Ginige) through a *seven-year sustainable collaboration* brought its fruits and next milestones to intensify WSU – NBU lecturing and research which is about to be realized by academic "bridge-builders" of both sides. Dr. Duridanov has been invited to become WSU Adjunct Fellow since 2017 at the School of Computing, Engineering and Mathematics. Prof Simoff (IT, Data Mining and Big Data Analytics) and A/Prof Ginige (ICT and Health Informatics) expressed the wish to be part of the DH NBU Minor. So, they were assigned as DH lecturers and now guide extracurricular projects within Digital Humanities at NBU (since 2017). DH NBU students enjoy a full online access of WSU resources.

Since its beginning DIGITAL HUMANITIES AT NBU follows consistently a **VISION** to *facilitate brain stormed innovative ideas* of students and lecturers in a **CREATIVE LAB** atmosphere with multidisciplinary projects, carried out by talented students. Designing an animated game for ASD children as a graduating project DH NBU students (Duridanov/ Giagtzidou/Tsenova/Ivanov 2017, 89-96) enjoyed the opportunity to test their game with children from the Autistic Spectrum. The DH NBU program has found a strong partner as a next "extension point" in the ASD THERAPY CENTER DÛGA in Sofia with the proactive assistance of Dr. Duridanov and experienced ASD researcher and Therapy Center Director, Ani Andonova.

The starting of a second minor at NBU since 2016 – which could not be possible without the sustainable efforts and innovative ideas of Asst. Prof Dr. Georgi Petrov (Head of Telecommunications Department at NBU) – is focused also on *global communication skills*. The second hybrid program is an important **ANCHOR** of the developed education strategy for *getting immersed* in the *digital fluidity* across disciplines. The focal points here are not only oriented towards relevant *soft skills*, such as team-centered decision-making and group leadership, conflict and time management, and their synchronization with globally distributed *technological standards*, but also how to shape the Omni-channel transformation of corporate communications within a challenging network of promising projects. Through its establishment various online resources of multinational companies, such as IBM, HP and Unify/Atos were made available. The program "borrows" their best lecturers, so that NBU students can "smell" the *work flow dynamics* and actively participate in the working-out of *emerging concepts* and *hot topics* as well as to have *hands on* globally developing projects. It creates an academic opportunity – touching upon milestones of experienced *dual education* (*duales Ausbildungssystem*) in Germany, Austria and Switzerland – for all NBU students to develop a close-to-real sense of Global player environments. That way they could practically *get immersed* in the designing of technological

processes and *reflect* on the *emerging global psychology* of running transformation concerning *contact centers* and *outsourced cluster* on extracurricular on-site projects within their distributed environment. Here we should express our sincere gratitude to the *Enterprise Enablement & Operations Location Leader* of IBM Bulgaria, Valeri Kavalski, whose original ideas sustain the *DH vision* as a "blended learning" model at NBU, also by making available a variety of Watson resources on Cognitive Computing, Internet of Things, Blockchain and Big Data Analytics for NBU students and researchers since 2018. A next step of our collaborative DH STRATEGY is the building of an IBM Lab at NBU which is planned for the end of 2018.

3. CONCLUSIONS

NBU students follow a practically oriented trend of our *DH vision* when they are tempted to enroll the two BA Minors. They are definitely focused on professional navigation *across disciplines* getting immersed in a digital context. Being professionally up to the next big challenge they harness *globally required skills* for their future "extended workplace" when graduating *Service Delivery Engineering* at NBU. During their "dual education" students learn how to work in a globally distributed project team and synchronize the life cycle of IT services with social networking *on the beat*, i.e. they acquire responsive skills to interact "spontaneously" with users (partners and clients) along the continuous "customer journey" within events and workshops on the premises of IBM, HPE and Unify/Atos in Sofia. They develop an intercultural sensitivity which could be better shaped as "embedded psychology" in the domain of global communications *in the long run* where corporate ambience is a *two-in-one* model of *technological knowledge* and *behavior sensitivity*.

The first big question is how *human behavior* is to be aligned with *global technologies* in a well-balanced way? How are "agile measures" to be mastered along with "global rituals", interacting with partners worldwide within the corporate infrastructure of the Global player? Answering that question will bring us to the next level of gathering insights with the BA Minor, suggesting an AI "psychologically mastered" solution in a global context. To what extent can business solutions of multinational corporations be profitable for small IT companies running globally? How gaining "intercultural milestones" can bring fine-tuned behavior solutions?

Here is the second trend of our announced *DH vision* followed by graduating students of *Digital Humanities* at NBU. They learn to participate and *proactively support* the atmosphere of a *creative lab* with their innovative ideas. The participants learn *agile management* concerning *prospective technologies* in the digital economy and *soft skills on-demand* within a *multidisciplinary environment*. The program offers a personal chance for students to be accompanied in their *lived experiences* in a professional context. Their "restorative nostalgia" (Heidegger 1985, 98; O'Donoghue 2011, 6; Boym 2001, 70-71, 74-75) is here the driving force to build practically digital milestones of their "first home" via project-based activities. Not having had an offline "quiet home space" before that, they enjoy the moments "being home". This makes them relax and reflect on their choices. It shapes intuitively *core competences* in their *on-site collaboration* where they can become aware of what matches best to their personal profile. They selectively upgrade their *soft skills* to collaborate within a project team in face-to-face, online chats and video conferenced encounters. Guided by experienced NBU and WSU lecturers and research fellows they navigate through the specific difficulties of a globally distributed environment where they will certainly find their "second home" and work to advance personally and professionally *around the globe*.

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GETTING IMMERSED IN THE 21ST CENTURY #DIGITAL #FLUIDITY WITH BA MINOR PROGRAMS ACROSS DISCIPLINES

Ludmil Duridanov

Abstract: Getting immersed in the digital fluidity of the 21st century requires the application of at least two intersecting types of *practically oriented skills*, psychological and technological, which laid the conceptual brick-and-mortar of our interdisciplinary BA Minors at NBU (*Digital Humanities* and *Service Delivery Engineering*). Both programs serve as a "creative lab" where young *grown-up-digital* students embark on *the making-of* processes and design user-friendly digital products through project-based activities. This leads to the natural acquisition of *fine-tuned skills*, while working in a team with different specialists, being guided by experienced lecturers from NBU, TU Sofia, Western Sydney University and multinational companies like IBM, HP Unify/Atos. In addition, students develop useful "social technologies" where emotional sensitivity and intuitive use are of particular importance. The two programs master a blended educational approach, combining traditional learning capstones with social networking models aligned with the growing target group of *grown-up-digital* students.
Keywords: Digital Natives, Global Psychology, Global Communications, Grown-up digital, Millennials, Mobile Technologies, Social Networking, Social Technologies.