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Regularities of cultural and digital identity in Physical Culture students

Regularidades de la identidad cultural y digital en estudiantes de cultura física

Regularidades da identidade cultural e digital em estudantes de cultura física

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ABSTRACT

This article aimed to reveal the patterns between social media use, the construction of digital identity, the promotion of traditions, and their influence on the consolidation of cultural identity among first- and second-year students of Physical Culture and Sports at the Higher Institute of Educational Sciences in Lubango, Angola. This research adopted a socio-critical



paradigm and employed a mixed-methods approach, combining data collection methods such as surveys and interviews, and descriptive statistics for interpreting the results. The main findings revealed that students frequently used social media; that the most frequently used platforms were WhatsApp, Facebook, Instagram, TikTok, and Google; and that the platforms with the highest levels of student interaction were primarily used to highlight foreign artistic and cultural elements.

Keywords: cyberculture, cyberspace, cultural identity, digital identity, social networks

RESUMEN

El presente artículo tuvo como objetivo revelar las regularidades existentes entre el uso de las redes sociales, la construcción de la identidad digital, la promoción de las tradiciones y su influencia en la consolidación de la identidad cultural en los estudiantes de 1^{er} y 2^{do} años de la carrera de Cultura Física y Deporte, del Instituto Superior de Ciencias de la Educación del municipio Lubango, de la República de Angola. En esta investigación, se asumió el paradigma sociocrítico; se utilizó el enfoque metodológico mixto, debido a la combinación de diferentes métodos como la encuesta y la entrevista, para el proceso de recogida de datos y la estadística descriptiva en la interpretación de los resultados. Los principales resultados revelados en la investigación radicarón en determinar que la frecuencia de conectividad de los estudiantes en las redes sociales fue alta; que las redes sociales más utilizadas fueron WhatsApp, Facebook, Instagram, TikTok y Google; y que los niveles de conectividad y las plataformas de mayor interacción estudiantil fueron utilizados mayoritariamente, para exaltar elementos artístico-culturales extranjeros.

Palabras clave: cibercultura, ciberespacio, identidad cultural, identidad digital, redes sociales

RESUMO

Este artigo teve como objetivo revelar os padrões entre o uso das redes sociais, a construção da identidade digital, a promoção de tradições e sua influência na consolidação da



identidade cultural entre alunos do primeiro e segundo ano do curso de Educação Física e Esporte do Instituto Superior de Ciências da Educação de Lubango, Angola. Esta pesquisa adotou um paradigma sociocrítico e empregou uma abordagem mista, combinando métodos de coleta de dados como questionários e entrevistas, e estatística descritiva para a interpretação dos resultados. Os principais resultados revelaram que os alunos utilizavam frequentemente as redes sociais; que as plataformas mais utilizadas foram WhatsApp, Facebook, Instagram, TikTok e Google; e que as plataformas com os maiores níveis de conectividade e interação entre os alunos foram utilizadas principalmente para destacar elementos artísticos e culturais estrangeiros.

Palavras-chave: cibercultura, ciberespaço, identidade cultural, identidade digital, redes sociais

INTRODUCTION

The approach to topics related to human existence and its dissimilar relationships is closely linked to the analysis of the category of culture, given the historical-social cores that structure it, so it cannot be debated only in the realm of physical existence, but also in the context of cyberspace.

Hence, one of the most revolutionary definitions of culture, and one that most consistently expresses its essential features, is that provided by Taylor in the second half of the 19th century: "Culture or civilization, taken in its wide ethnographic sense, is that whole complex which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor, 2003, p. 64).

This author reveals the importance of a set of necessary and sufficient elements to carry out the exercise of definition, with which it is fully agreed. However, due to the rapid changes in science, technique, and technology during this century, culture must implicitly include the analysis of categories such as cyberculture, cybercitizenship, and digital identity, what will allow to theoretically ground the existing regularities between the use of social networks, the construction of digital identity, and its influence on the promotion of cultural



traditions among first and second year students of the Physical Culture and Sports program at the Higher Institute of Educational Sciences in the municipality of Lubango , in the Republic of Angola.

Hence, the holistic nature of the category of culture is limited if, when discussing it in this second decade of the 21st century, reference is not made to cyberculture, understood as "the culture that emerges, or is emerging, from the use of the computer for communication, entertainment and electronic marketing. A culture born from the use of new information and communication technologies such as the internet" (Sardá, 2013, p. 15).

Humanity has found new ways of existing and, therefore, novel ways of relating, producing, and creating. The results of the creative process of physical culture have given rise to digital culture, while the latter directly influences the former, and both reflect the transformative sociocultural synergies achieved by humankind. Analysis in the field of cyberculture must reveal the links established between elements such as digital citizenship, digital footprint, and digital identity.

There is a systemic interrelationship between digital citizenship, digital footprint, and digital identity because digital citizenship constitutes "the set of rights, skills, and obligations that allow people to use, participate freely and responsibly in digital technologies, enabling them to understand, navigate, participate, and interact between civil society and government in an ethical and secure manner" (Guzmán, 2023 , p. 36). Therefore, it addresses the responsibility, rights, and duties of each digital subject and the ways in which they interact on social networks.

For its part, the digital footprint, according to the consensus of several authors, constitutes the trace that human beings, when using some electronic device, leave in their interaction with applications, forums, files and other types of content present in social networks (Marcelo et al., 2025 ; Oré et al., 2025; University of Mar del Plata, 2025).

Digital footprints can take at least two forms: passive and active, which are distinguished by the levels of informed consent given by individuals; hence, "the exchange of data online intentionally or with consent will constitute the active digital footprint, while the passive digital footprint will be that which refers to the data collected when online activities are



tracked without consent" (Enríquez, 2023, p.31).

Thus, the use of email, internet publications and the filling out of forms are a constitutive part of the active digital footprint; while the tracking of information such as the frequency of visits to a website, IP addresses, financial records and other information, without personal authorization, are part of the passive digital footprint (Enríquez, 2023).

The interrelationship established between digital citizenship and digital footprint constitutes the basis for the emergence of digital identity, considering that "digital life enriches real life giving rise to digital identity" (Gallardo, 2023 , p.1), although it is pertinent to note that digital life is as real as physical life, only that both develop at different levels and coexist through valuable coordination relationships that manifest themselves in the family, the community, work and study spaces as well as in social networks.

The use of social networks is here to stay, and among its different types are instant messaging social networks (WhatsApp, Telegram and Facebook Messenger), horizontal ones (Facebook and Instagram), and entertainment social networks (TikTok, YouTube and Twitch).

There are other types of social networks, such as vertical networks and e-commerce networks. The former focuses on communities of users with professional interests; therefore, interaction is more intentional and segmented, such as LinkedIn, Networking, TripAdvisor, and Houzz. Meanwhile, e-commerce networks are geared towards buying and selling products and services, such as Amazon and eBay, and even Pinterest and Instagram have added these functions (Merino, 2025).

The evolution from a physical world to a digital one has meant that traditional methods of identification (physical traits and identity cards, among others) are combined with more current ones (digital profiles and actions and interactions on social networks). Therefore, it is entirely consistent that the term "digital identity" began to appear during the 1990s and spread once the use of mobile devices, the internet, and social networks became widespread (Martínez and Cárdenas, 2021).

Digital identity has been defined by various authors (Cárdenas, 2023; Gallardo, 2023;



Guzmán, 2023), who agree on the connection between the digital footprint left by individuals during their interactive activity on social media. One of the most comprehensive definitions of the category of digital identity is:

That trait that allows individuals to be identified, recognized, and individualized in protocols such as the internet, applicable not only to natural persons but also to legal entities, in which, moreover, it is an important part of their brand. (Martínez & Cárdenas, 2021 , p. 255)

Digital identity reveals a significant part of each person's tastes, needs, and interests through their interactions on social media, which identify them and differentiate them from other internet users in cyberspace. In short, "digital identity refers to the image a person projects online, through social networks and other digital media" (Cárdenas, 2023 , p. 11). If culture is analyzed in relation to cyberculture, then the category of cultural identity must undergo a reconstruction that responds to the sociocultural needs of present time.

Cultural identity has been studied by a wide range of authors, including Gala (2022) ; Nápoles (2019) ; Nápoles and Robles (2022) ; Posso et al. (2020) who agree in valuing it as a component of culture that is expressed as unique cultural traits and characteristics, a synthesis of contextualized culture, and a socio-psychological and historical-cultural process. In the article presented, cultural identity is conceived as:

A complex process of a historical-cultural and psycho-social nature that is configured through identity activity and the relationships of identification-differentiation between subjects of the culture of different origins; it is a synthesis of the most significant traits that identify the culture and the subject in context and is expressed through different levels of resolution: global or planetary, regional, group and individual. (Naples, 2019 , p.132)

The definition of cultural identity presented is relevant because its structure possesses necessary and sufficient features that make it possible to understand the systemic relationships that occur within it, although nowadays it should be seen more closely linked to the intrinsic relationship existing between the physical-virtual manifestations of human existence.



Given the importance of the elements discussed, the objective of this study was to reveal the regularities existing between the use of social networks, the construction of digital identity, the promotion of cultural traditions and their influence on the consolidation of cultural identity, in 1st and 2nd year students of the physical Culture and Sports career of the Higher Institute of Educational Sciences of the municipality of Lubango , in the Republic of Angola.

MATERIALS AND METHODS

In this study, the socio-critical paradigm was adopted given its social nature, and a mixed-methods approach was used, combining qualitative and quantitative methods. Data collection involved surveys and interviews, designed around three fundamental dimensions: frequency of student connectivity, the formation of the student digital footprint, and the impact of social networks on promoting cultural identity. Descriptive statistics were used to represent and interpret the results.

A sample of 41 subjects was used, including nine professors: eight male and one female; five with a PhD degree and the teaching rank of Full Professor; two with Master's degrees, two with the teaching rank of Assistant Professor, and two Instructor. Of the total number of professors, two were Angolan of African descent and seven were Cuban (three from the province of Pinar del Río and one each from Camagüey, Cienfuegos, Holguín, and Havana). Of the latter, four were Black, two were white, and one was of mixed race, with an average of 17 years of teaching experience.

The student sample consisted of 32 students, from the 1st and 2nd years, of the Physical Culture and Sports career, of them three females and 29 males, all of the black complexion; with ages between 19 and 25 years, belonging to the Higher Institute of Educational Sciences of the municipality of Lubango , Huila province (ISCED-Huila).

Lubango, the provincial capital of Huila province, is located 1,720 meters above sea level. It has a population of 732,000 and its main economic activities are agriculture, commerce, livestock farming, and manufacturing (especially food packaging, leather tanning, and related activities). This city has lower poverty levels compared to the other municipalities in the province (Republic of Angola [RA], 2024).



RESULTS

The results of methodological implementation and data collection were obtained through the interpretation of each of the dimensions used to develop the instruments: frequency of student connectivity; formation of the student digital footprint; and impact of social networks on the promotion of cultural identity.

Results of dimension 1: frequency of connectivity. The results of the applied survey allowed us to state that 66% of the students used social networks daily; 20%, occasionally, and 5% declared that they did not use them.

The percentage of daily connectivity identified, from the perspective of countries with different technological infrastructure conditions, seemed a conservative figure, but the population of 33,086,278 inhabitants of Angola, distributed in 18 provinces and 156 municipalities, had to be taken into account; however, “ 70% of the 156 municipalities of the country do not have access to the internet and 60% do not have cell phone service” (RA, 2024, p.18).

Therefore, if 109 of the country's 156 municipalities lacked internet access and another 93 lacked cell phone service, the data provided was highly significant for understanding the role of cyberspace for students and its potential for student and identity development within the educational process. Furthermore, within the ISCED university context, several students did not have cell phones, and others had devices, but the installed technology did not allow them to connect.

Regarding the use of social media for buying and selling, 30% of students reported using this platform for such purposes, 40% sporadically, and 4% stated they did not use it at all. Buying and selling goods online is a widespread practice globally, and it is gaining popularity in Angola. However, it is not yet common among 1st- and 2nd-years Physical Culture and Sports students at ISCED , primarily due to various economic factors.

The students' responses regarding their daily use of social media for religious purposes were as follows: 31 % strongly agreed, 47% were neutral, and 13% stated they did not use it. The religious component in the physical world was one of the most deeply rooted forms



of social consciousness among the Angolan population and the municipality of Lubango, which explains why only 13% of the sample did not use social media for this purpose.

Regarding the use of social networks to participate in online games, 34% reported using social networks, 28% sporadically, and 34% did not use this method. Despite the student representation of the use of networks for the development of online games, the socio-economic reality of the students did not facilitate these types of interactions much, since a significant part were children of families dedicated to agriculture, livestock and informal work, so they had to occupy time to contribute to the family economy.

In the results of the use of social networks for romantic purposes, most students, 47%, stated that they fully agreed to have used this method, 28% did so occasionally, and 22% preferred the physical variant.

The results of the interview with the Physical Education professors coincided, in essence, with what was provided by the students in the surveys, since 100% validated the idea that the students used social networks daily, for various purposes among which buying and selling, religious purposes, online games and with romantic intentions stood out.

It was argued that social networks were an active part of students' lives, which was not greater due to economic and technological limitations; hence, the impact of technologies on their lives gained more space, and the fundamental thing was to take advantage of this potential in the promotion of local cultural traditions.

Results in dimension 2: formation of the student digital footprint. Understanding the digital footprint of 1st and 2nd year students of the Physical Culture and Sports program at ISCED-Huila involved investigating the interactions established in cyberspace; identifying the most used networks, and above all, the content with which they were most involved.

This second dimension of the survey consisted of two indicators: the digital platforms most used by students, and the content they most frequently liked, commented on, and shared across the various digital platforms they interacted with. The results of the first indicator are shown in Figure 1.



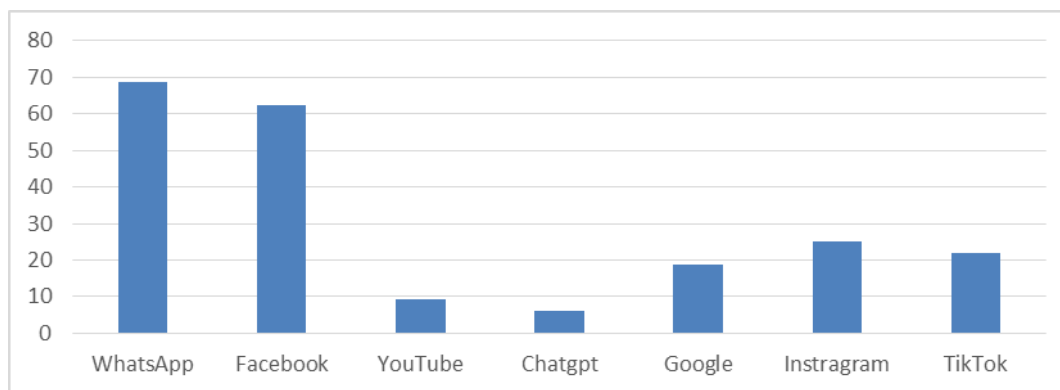


Figure 1. Dimension 2. Most used social networks

As shown in the grouped bar chart in Figure 1, the five most used social networks, in order of frequency, were WhatsApp (68.7%), Facebook (62.5%), Instagram (25.0%), TikTok (21.8%), and Google (18.7%). However, it was striking that the social network YouTube had such low recognition levels at only 9.3%, meaning that only three students out of a sample of 32 identified it.

Although ChatGPT was not a social network but rather an artificial intelligence application, it was included in this graph because students mentioned it, and it was appropriate to understand the reasons for their interest. Therefore, identifying the content with which students interacted most was essential (Figure 2).

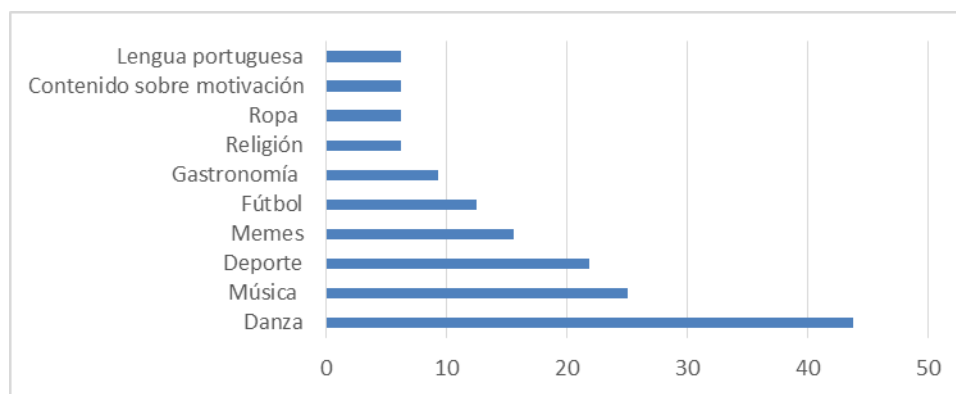


Figure 2. Content with which students interacted the most

The five types of content that students most frequently liked, commented on, and shared across various digital platforms were dance, music, sports, memes, and soccer. The results of this indicator reaffirmed the idea that relationships exist between cultural identity and



digital identity, capable of fostering significant quantitative and qualitative leaps in the promotion of traditions and the consolidation of national cultural identities.

Likewise, the teachers interviewed corroborated the information provided by the students; 100% recognized that dance, music, and soccer were the elements that had the greatest significance for the students in the physical world; while 55.5% of those who had the greatest contact with the students by teaching practical subjects considered that these elements were also those with which they interacted the most on social networks.

The professors' arguments highlighted the passion of the students in the program and the University in general for dance, music, and soccer. The same was true in lodges, shopping malls, and other venues, which was considered a genuine sociocultural phenomenon. This was evident in their posts on Facebook, Instagram, and TikTok.

There was agreement between the responses of students and teachers regarding the most used social networks and the content with which students interacted most, both online and offline, indicating that digital and cultural identities are interconnected. Furthermore, the digital footprint left by students on social media did not differ significantly from their everyday interactions within their families, universities, communities, and society at large.

Results of dimension 3: impact of social networks on the promotion of cultural identity. Knowledge of connectivity frequency and the formation of the student digital footprint acquired greater significance by identifying how and to what extent students used social networks to promote cultural identity.

For these purposes, two indicators were used: use of social networks to promote the cultural identity of the municipality or the country, and use of social networks to promote foreign fashions, music and other artistic expressions, elements that were represented in figure 3.



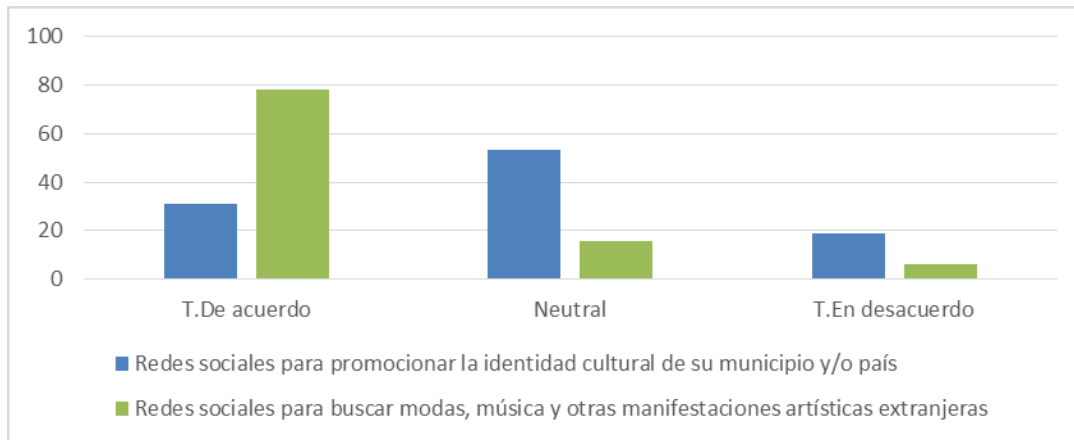


Figure 3. *Impact of social networks on the promotion of cultural identity*

The results generated in this dimension indicated that 31.2% Of the students surveyed, 53.1% reported using social media to promote the cultural identity of their municipality or country; 53.1% remained neutral, and 18.7% responded that they did not use it. In a sample of 32 students, only 10 confirmed using social media to promote endogenous cultural and identity components; 17 remained neutral or unsure, and five openly confirmed that they did not use social media for such purposes. From this, it can be deduced that most students did not use social media to promote the most authentic elements of their municipality's or country's cultural identity.

Regarding the use of social media to promote foreign fashions, music, and other artistic expressions, the result was completely different. 78.1% of the students stated that they used social media to promote foreign fashions, music, and other artistic and cultural expressions, and only 21.9% were neutral (15.6%) or totally disagreed (6.3%), which meant that they mostly used social media to promote foreign artistic and cultural elements to the detriment of national and local ones.

In this dimension, the criteria provided by the professors were very important, given that 100% agreed that the students had limitations in recognizing the value of African culture within the broader context of universal culture. In this case, the argument was based on a weak understanding of the country's history, a significant imitation of Portuguese culture, and in some cases Brazilian culture, which was reflected in fashion, music, and other expressions.



The teachers' responses obtained through the interview, along with the results of the survey applied to the students, made it possible to understand the existence of contradictions within the historical-cultural core of the worldview, which generated manifestations of acculturation and influenced the limited use of social networks in the promotion of the cultural traditions of their context or country.

DISCUSSION

The present discussion process was based on the regularities found in the inquiry process, regarding the formative and identity potential of cyberspace in the Physical Culture and Sports Career of ISCED-Huila.

Regularity 1. The frequency of student connectivity on social networks was high, daily and stable over time.

This pattern was evident both among students in the program and in other parts of the world, confirming the results of a study conducted in Spain that assessed connectivity frequency in a sample of students from the universities of Extremadura and Salamanca. This study concluded that connectivity on social networks was very frequent and its primary purpose was linked to interpersonal relationships (Giles, 2021).

On the other hand, a similar study was conducted in Peru, specifically at the Faculty of Education of the National University of San Marcos, it was revealed that one-fifth of the students interacted on social networks most of the time, and that the increase in technological literacy was directly proportional to the levels of interaction (Rojas, 2024).

Similarly, at the National University of Río Cuarto in Argentina, research was conducted with engineering students, which determined that the modal category of internet connection was "between 5 and 8 hours of daily connection" (Chiecher et al., 2024 , p.7), which meant that the time students dedicated to the use of social networks was high; even, at certain times, excessive, as also demonstrated by the results of the study developed at the National University of San Luis Gonzaga in Peru (Oré et al., 2025).

The results of this research, concerning the connectivity frequency dimension, revealed that the connectivity levels of Physical Culture students at ISCED-Huila, as with students in



other parts of the world, were high. Social networks thus occupied a significant portion of their time and constituted an important part of their lives; therefore, they should be understood as a new mode of existence, coexistence, and interaction, which could not be ignored given their formative, didactic, axiological, and identity-related potential.

Regularity 2. The social networks most used by students were WhatsApp, Facebook, Instagram, TikTok, and Google. Preferences for certain types of social networks showed both similarities and differences compared to similar networks outside of Africa. In Latin America, a study by Portilla & Gangotena (2024) revealed that first-year students at three private Ecuadorian universities (UTE University, Pontifical Catholic University of Ecuador, and University of the Americas) focused their preferences on communication, entertainment, downloading study apps, and consuming audio and video.

In this regard, there were also differences in social media preferences between Angolan and Ecuadorian students. For Angolan students, TikTok ranked fourth, with only 21.8% of preferences, while for Ecuadorian students it ranked first, with 52%.

Similarly, regarding the social network Facebook, Ecuadorian university students ranked it last in preference (5%), while for Angolans it was the second most preferred network (62.5%). A similar pattern emerged with WhatsApp, identified as the most popular communication network among Angolan students (68.7%), while for Ecuadorian university students, it did not appear on their list of preferences.

In Europe, this reality was quite different, as reflected by Marcelo et al. (2025) in a study conducted with student teachers in Early Childhood, Primary, and Secondary Education programs at 10 public and private higher education institutions in Spain. This research showed that the least used social media platforms were Facebook, TikTok, and Twitter; and the most used were Instagram and YouTube.

Social media platforms like Facebook ranked among the top choices for Angolan students, as did TikTok for Ecuadorian students, but they did not achieve the same levels of popularity among university students from the Iberian Peninsula. However, for Angolan students, social media platforms like Instagram and TikTok ranked third and fourth, respectively, on a scale of five.



However, there were some similarities between Ecuadorian, Spanish, and Argentinian students regarding the use of Instagram and TikTok, because for Ecuadorian university students TikTok ranked first followed by Instagram; while, among Spanish and Argentinian students (University of Mar del Plata, 2025), these two social networks were in first place in their preference.

From the analysis carried out, it was possible to affirm that a significant part of the student digital footprint The identity of students in the first and second years of the Physical Culture and Sports program at ISCED-Huila was formed based on the content they interacted with on their preferred social networks, with similarities and differences compared to university students in Latin America and Europe. This suggested the influence on the development of student cultural identity in a physical way, achieved through conversations with bearers of traditions, outstanding athletes from the community, contests, festivals and social networks, in any of their modalities (Napoles, 2019 ; Naples & Robles, 2022).

Regularity 3. The content that most influenced the formation of the digital footprint was dance, music, sports, memes, and soccer. The information contained in this pattern made it possible to understand the students' tastes and preferred content as part of their cultural identity, directly manifested, which coincided with the idea put forward by Hernández et al. (2021) that " students do not differentiate between their face-to-face self and their digital self" (p. 1).

In turn, the data revealed in this indicator showed varying degrees of agreement and disagreement with studies conducted in other countries. This was confirmed in the findings of Zambrano et al. (2023) at the University of Manabí, Ecuador, which showed that students in the Management Information Management program interacted most frequently, and in order of importance, with six key content areas: memes, life reflections, school, work, politics, soccer, and religion.

Although in this same country, but at the University of Loja, students agreed in preferring content related to humor and comedy, although this was not the case in the others; however, it was possible to identify that between both there was a low level of preference for learning or educational content.



Furthermore, according to the study by Ceballos et al. (2025) , in Spain, university students increased their interest in news, using social media as their primary means of accessing it, thus displacing traditional media such as print, radio, and television. A similar situation occurred with first- and second-year students at ISCED-Huila in Angola, although their physical presence did not completely separate from their digital presence; rather, they complemented each other in a sociocultural, physical-digital whole. This explains why these topics (dance, music, and sports), rather than others, were the ones with which they maintained the highest levels of interaction.

Thus, preferences regarding content types varied among individuals of the same age group, within or outside the same country, and even had a circumstantial-temporal character. Therefore, sociocultural and psychosocial contexts were cross-cutting factors that influenced the links established between cultural identity and digital identity.

Therefore, the content with which the students interacted the most was dance and its different forms, music and its various genres, and sports and its different forms, which constituted declared formative pathways for the consolidation of cultural identity.

Regularity 4. The majority of 1st and 2nd year students of the Physical Culture Career of ISCED-Huila used social networks to exalt foreign artistic-cultural elements rather than to promote the cultural identity of their municipality or country.

This regularity allowed us to understand that, despite students' high daily connectivity across various social networks, their use of these platforms to promote national and local sociocultural values was minimal. This situation was not unique to students in the Physical Culture and Sports program at ISCED-Huila, as significant levels of similarities and differences were found in other countries.

Such was the case of the study carried out at the Central University of Las Villas, in Cuba, which showed that young people from the five central provinces of the country had low levels of promotion of patriotic symbols and national identity on social networks, as reflected by Lamadrid & Pino (2022).

For his part, in the research carried out by Carro (2019), at the UATx University in the city



of Tlaxcala-Mexico, it was demonstrated that due to the effects of social networks and the so-called globalized culture, students were bearers of an unlimited diversity of emerging, changing and, therefore, unstable and ephemeral identities, which they promoted and consolidated through likes, although, in contrast, university education had less influence on the formation of identity than the global culture generated by social networks.

In turn, at the University of Cuenca-Ecuador, the study carried out by Arévalo et al. (2022) It revealed that students showed a high level of frequency of connectivity on social networks, which directly impacted changes in behavior and distanced them from their own cultural identity.

Similarly, in the Valparaíso-Chile region, it was evident that the process of constructing the identity of young people on social networks was driven by needs for acceptance and popularity, as part of a virtual sociocultural mandate, to join a common discourse, without established limits between the virtual and the real (Del Prete & Redon, 2020).

It was considered a trend that young people in general, and university students in particular, had a high rate of daily connectivity, but their use of it was not geared towards promoting national symbols or the most significant elements of the cultural identity of their local sociocultural contexts. At the same time, social networks generated direct impacts on the configuration and reconfiguration of unstable identities that responded more to the interests of global media culture than to the needs of endogenous cultural identities.

The impact of social media on the lives of university students was so significant that it had a greater influence on student behavior and personality than the university education process itself. Given this situation, the aim was not to combat the use of social media, but rather to leverage its benefits in promoting cultural identity and traditions through cultural outreach projects, as well as in research and development of collective memory. (Gómez, 2021).

Conclusions

Between the dimensions of connectivity frequency, digital footprint formation, and the impact of social networks on the promotion of cultural identity among students, because it



was revealed that the levels of connectivity of students on social networks were high and that most of the time was used for artistic, sporting, and entertainment purposes.

Fin the same way, the data indicated that dance, music, and sports were the three most prevalent topics in students' digital footprints. Meanwhile, it was shown that students used social media more to promote foreign fashions, music, and other artistic expressions than to promote the cultural traditions of their national, provincial, and/or local context.

Therefore, the levels of connectivity and the platforms with which the students interacted the most did not guarantee their use to highlight the most genuine values of their culture and identity.

This research constituted a relevant step to reverse the situation identified regarding the relationship between cultural identity and digital identity, because it facilitated knowledge of the student-social network relationship, concerning: the how much (the time), the what (the content) and the where (the platforms), data of utmost importance for the projection of effective ways (the how) in the consolidation of cultural identity.

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The author is responsible for writing the work and analyzing the documents.



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