effect of immediacy, such as it has been inaugurated by Walter Benjamin and, just recently, in other terms by Jacques Rancière? The problem now obtains the generational historicised framework, within which, curiously, history itself melts in the presence of a form of always accessible "knowledge" that abolishes "old" hierarchies of relevance of historic narratives about events, institutions, people, periods, and so forth.

Figure 3. View from the Seoul underground in 2016 (photo: D. Štrajn).

Michel Serres in his cute little book *Thumbelina* makes this fabled name into the emblem of the generation of the millennials. "These children inhabit the virtual. The cognitive sciences have shown us that using the Internet, reading or writing messages (with one's thumb), or consulting Wikipedia or Facebook does not stimulate the same neurons or the same cortical zones as does the use of a book, a chalkboard, or a notebook" (Serres, 2015: 6). How much the digital revolution has already affected different cultures in the global dimensions remains a task of on-going research, but it is clear – not only to Michel Serres – that the reality of the millennials, who are also deemed to be "digital natives", transcends the one of their parents. What is important for my examination here it is quite ev-