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HYBRIDIZATION OF PERSONALITY IN THE GLOBALIZED WORLD: SOCIO-PSYCHOLOGICAL FACTORS

The article presents an analysis of theoretical approaches in domestic and foreign literature on the factors of hybridization of the individual in a modern globalized world. According to the results of the analysis, it was determined that contemporary researchers draw attention to such social and psychological factors of personality hybridization: social – the development of information and communication, computer, electronics, digital, multimedia technologies and the dynamic distribution of the global Internet network, cyberculture and expansion of socio-cultural communications; psychological – cybersocialization of the person, entering into the virtual space and time and the formation of virtual values; formation of the mosaic structure of knowledge and consciousness; qualitative changes in the structure of self-awareness and the motivational-need sphere of personality.

Keywords: *hybridization of personality, social factors of personality hybridization, psychological factors of personality hybridization, information and communication technologies, cyberculture, cybersocialization of personality.*

Formulation of a scientific problem. In the modern era there is a significant change in the process of formation and translation of value orientations of the individual, especially the younger generation. It is children, adolescents and young people who are most actively passing through the stages of socialization in the network information space. On the one hand, they acquire actual information and media competencies and communication skills of social interaction in the XXI century, on the other hand, they impose certain stereotypical and computerized characteristics of personal development that lead to a certain hybridization of individual and subject development within the framework of so-called globalized mass culture and cyberculture.

Therefore, the definition of socio-psychological factors of personality hybridization in the modern globalized world acquires both theoretical and applied psychological and pedagogical significance. This is important both in terms of minimizing the negative effects of such hybridization and on finding ways to optimally use globalized Internet networks and cyberspace to move to a new level of individual and subjective development in a context of «aggressive»

spread of mass culture and the dynamically increasing influence of information-communicative technologies.

Analysis of recent research and publications. The problem of the influence of globalized communication networks on the processes of so-called «hybrid socialization» of the individual is concerned with a number of philosophers, political scientists, sociologists, psychologists and educators. At the present time, let's distinguish those studies that are of interest in the theme presented by us: the social hybridization of spatial interaction between generations and within one generation, where the cultural markers of social hybridization play the cultural values of generations and the mix of times (M. A. Karelin); hybridization as a process of social modernization associated with the renewal of the formative structure of society and civilization modernization in general (SV Sokolov); hybridization as a reorganization of social space, based on the merger of various forms of its discovery (J. N. Pieterse); cyberculture at the turn of the epoch (M. Dery); cyber space as a socio-cultural factor of a network society (L. V. Poddubna); the problem of the formation and existence of personality in the space of cyberculture and cyber-socialization of man (O. V. Ivushkina, I. M. Sliutina); cyber-ontological approach in education, problems of spiritual and moral education in the context of cybersocialization of society and man, and virtual socialization as a modern aspect of quasi-socialization of personality, cybernetic and psychology of security of the information sphere (O. I. Voinova, V. A. Pleshakov, K. A. Pleshakova); spirituality in the hyper-system of sign-information all possible (A. V. Zuev); youth, identity and digital media (D. Buckingham); ethnic identity and the growth of computer-induced public spheres (D. N. Byrne).

The purpose of the present article is a theoretical analysis of existing approaches to determining the main socio-psychological factors of personality hybridization in the modern globalized world; awareness of the essence of their influence on individual and personality development of a person, in particular in conditions of network socialization of the younger generation.

Theoretical foundations and research methodology. Methodological basis of theoretical analysis of the problem of socio-psychological factors of personality hybridization in the modern globalized world are the following scientific positions:

- hybridization of a personality in a globalized world is: the relationship between Westernization and local forms of culture, due to the global process of interaction between states (N. Abercrombie, S. Hill, B. S. Turner); the process of social and civilization modernization is associated with the renewal of the

formative structure of society (S. V. Sokolov); reorganization of the social and cultural space, based on the merger of various forms of their manifestation (J. N. Pieterse);

- with the advent and development of computer technology, primarily due to the dynamic expansion of the global Internet, the modern man, like Homo Sapiens, at the turn of the XX-XXI centuries, in fact, turns into a unique new form of «Homo Cyberus», and psychological and pedagogical science is enriched the emergence of innovative socio-pedagogical phenomenon – the process of cybersocialization of man (V. A. Pleshakov, O. V. Ivushkina, I. M. Silyutina);

- information civilization and cyberculture as one of the forms of modern mass culture is becoming an increasingly important aspect of everyday human existence. It confidently develops its configuration as a subculture and directs discursive practices into a general social reality. Achievements in computer industries have opened unprecedented opportunities in the history of civilization for socio-cultural communications, which have an impact not only on communicative activities, but also constituting the consciousness of a person, determine the peculiarities of the design of the individual, with the help of narratives and practices of cyberculture, form new needs and motives in people, stereotypes and behavior patterns, forms of activity. Cyberculture also changes the social continuum of a person, since it represents and embodies the layers of virtual time and space in the social reality (V. A. Pleshakov, Y. V. Skorovarova, E. F. Smerichivsky, A. Aron, and L. Humphreys);

- at the moment, people actually spontaneously and uncontrollably perceive and translate this mosaic culture, mainly through «windows of cyberspace». A man of the XXI century (especially children, teens and most of the youth) is a «consumer» and an adherent of socio-dynamical mosaic culture in the era of cyber-socialization (M. M. Mednikova, S. G. Kara-Murza, V. A. Pleshakov, D. Buckingham, D. N. Byrne);

- socialization of personality in cyberspace – the process of qualitative changes in the structure of consciousness and the motivational-need sphere of the individual, which occurs under the influence and as a result of human use of modern information and communication, computer, electronic, digital, multimedia and Internet technologies in the context of assimilation and reproduction her culture within the framework of personal life (O. V. Ivushkina, A. V. Mudrik, L. V. Piddubna, V. A. Pleshakov, K. A. Pleshakova, I. M. Silyutina);

- the constant increase in the volumes and channels of transmission-reception of information transforms the perception of a person (it becomes

kaleidoscopic, sliding, blurry), which determines the formation of a mosaic structure of knowledge and consciousness in general (A. Mol, V. M. Rozin);

- humanity can withstand any challenge of time if it realizes their objective nature and contradictory nature if it brings knowledge about these challenges to the consciousness of people in the process of spiritual and moral development and education through a system of modern education capable of forming in the growing person the relevant informational – media competencies (E. I. Artamonov, V. A. Pleshakov, K. A. Pleshakova).

Main results of theoretical research. Globalization, the spread of mass culture and other processes directly affect the culture and socio-cultural space in general, which affects the fundamental functions of culture – the keepers of collective memory, the translator of experience and ensuring a certain continuity in the development of generations. As a result of globalization, the trend is the introduction of modified value systems in the cultural space, the synthesis of heterogeneous western and eastern subcultures, and, as a result, a decline in the homogeneity of the culture of interpersonal and intergroup relations, which leads to the process of hybridization of generations, especially children, adolescents and young people.

In the scientific literature, the concept of «hybridization» is used from the point of view of geopolitical, socio-cultural, natural science approaches. Thus, according to a sociological dictionary, hybridization is interpreted as the relationship between westernization and local forms of culture [N. Abercrombie, S. Hill, B. Turner, 2004]. Also, the ideas of hybridization are considered from the point of view of geopolitics, where hybridization is due to the global process of interaction states [S. Huntington, 2003; J. N. Pieters, 1994; S. V. Chugrov, 2008].

We consider the socio-cultural and psychological-pedagogical aspect of the process of hybridization, due to the role of culture in shaping consciousness and self-consciousness of new generations.

The formation of a new generation, according to M. Mead, takes place under the prevailing prefigurative culture, in which the past is not modern, and the child gives answers to questions of being. Its ability is the emergence of an experience that has never been and will not be in the older generation. Therefore, the experience of young people finds recognition in the older generation, and the nature of the exchange of cultural practices is bilateral, but increases from the younger generation to the elder. M. Mead, emphasizes that this tendency is global and has a general character [M. Mead, 1983, p. 324 to 343].

According to M. A. Karelin, the influence of subculture, as an element of culture, on the generation is more limited, however, is capable of demonstrating an example of the formation of a hybrid of generations. Thus, the generational subculture undergoes a series of metamorphoses over time, which are manifested in the fact that the «adult world» with its «code of normality» ceases to dominate the world of children. Moreover, the generation of adults takes on young elements of the style of communication, fashion, behavior, which leads to the formation of a hybrid of generations. [M. A. Karelin, 2015, p. 45-46].

Thus, S. V. Sokolov relates the formation of hybrids with the process of social modernization, represented by two vectors. The first vector is associated with the renewal of the formation structure of society in order to optimal its functioning, which corresponds to the interests of the ruling elite. The second vector corresponds to civilization modernization, which involves the improvement of a particular civilization by resolving the contradictions between the old and new content spiritual values and moral aspects of the functioning of society.

The concept of «social hybridization» S. V. Sokolov defines as a process of interbreeding of «societies» of different formations, as a result of which they form new properties that allow society to become more resistant to the adverse conditions of the new reality. According to the scientist, crossing has distinctive features depending on the context of the process (biological, cultural, social). However, the process of cross-cutting is universal and consistent with general laws. Social hybridization begins with the interbreeding of ideological information that contains a new formational structure of society. Hybridization manifests itself in borrowing, combining and universalizing various ideas, social institutions, systems of power, social structure, and others. As a result of this crossing, «mutants» are formed, which differ from their predecessors by a series of characteristics [S. V. Sokolov, 2003, p. 419].

Another understanding of the hybridization process is J. N. Pieterse, who, under hybrids, understands «the ways in which forms are separated from existing practices and are recombined with new forms in new practices», that is, the reorganization of social space is taking place. To the objective indicators of measuring the process of hybridization, the scientist refers: the indicator of the place where hybridization can take place, especially the place of «dialogue» of state interests, transnational corporations, free trade zone; and an indicator of time or, more precisely, a mix of time («mixedtimes»), which means the coexistence of pre-modernity, modernity and post-modernity.

The variety of combinations, hybrid place, and time mixing involves many forms of hybridity. In order to systematize them, the scientist offers three

types of hybridization. The first type is cross-categorical, where, based on culture, nation, execution, and other categories, new types of hybridization are formed. The second type is associated with trans-cultural convergence (hybridization of European, Asian, African and other cultures), where local and translocultural cultures are singled out. The third type corresponds to the transition from the territorial culture to the translucent [J. N. Pieterse, 1994, p. 49-51].

The next aspect of the analysis will be devoted to identifying the factors of hybridization of the individual, especially the younger generation, which occurs in the conditions of «aggressive» spread of mass culture through the dynamically increasing influence of information and communication technologies, in particular globalized Internet networks and cyberspace.

In the second half of the twentieth century, the French scientist A. Mole described the cultural aspects of communication processes and substantiated the cyclicity of the process of disseminating ideas reinforced by means of mass communication that promotes their popularization. The basic principle of A. Mole's concept is that the constant increase in the volumes and channels of transmission and reception of information transforms the perception of a person, which becomes kaleidoscopic, slippery, blurry, and determines the formation of the mosaic structure of knowledge and consciousness in general. Accordingly, a person not only perceives, but also memorizes and understands the world mosaically [A. Mole, 2008]. That is, as they say today, the thinking of a person (especially a child) becomes «clip».

Famous Russian sociologist SG Kara-Murza, considering the problem of manipulating the consciousness of the individual, notes that the mosaic culture is perceived by man almost involuntarily, in the form of bits that her consciousness plugs out of a violent flow of information [S. G. Kara-Murza, 2005]. It should be noted that every year this process dynamically increases, gaining a massive, actually globalized character.

Today, people (especially children, teens and most young people) actually spontaneously and uncontrollably perceive and translate this mosaic culture, mainly through «windows of cyberspace». Accordingly, it is the dominant and popular mosaic culture that promotes the logical formation of musical, kaleidoscopic, clip-based consciousness (fragmentary, like puzzles) in modern humans. The massive mosaic culture generates not only the clip consciousness of a person, but also numerous stereotypes, difficulties and dangers of his cyberassocialization, as well as various phobias and affiliates (for example, so popular in recent years, «take a selfie» / «selfie phobia «(by the way such extreme selfie often ending with the death of adolescents) consist of a kind of

«social puzzle». In this situation, the main spiritual and moral «vices of mass culture» in cyberspace were Cyberbullying (harassment on the Web), mobing (psychological violence on the Net), trolling (provocation in the Network), and others. «Consumers» of mass mosaic culture are primarily oriented, first of all, for entertainment, talk shows, games, sculptures for heroes of TV series, films and other people. Simultaneously with consumption, they become creators and producers of massive mosaic culture on the Web, exposing their lives to the show, showing photos and videos of what they eat and what they do (even having sex), which encourages exhibitionism on the Internet – cyber-exhibitionism [V. A. Pleshakov, K. A. Pleshakova, 2015, p. 45-46.]

One of the young Kharkiv prosecutors who participated in the TV show and was undressed and used an obscene vocabulary, believes this behavior normal, because he did it, in his release and with «good intentions «to win 200,000 for study to her girlfriend.

Also, the American philosopher, sociologist and futurologist E. Toffler in his major works of the 1970s and 1980s, *Shock of the Future* and *Third Wave*, cites and substantiates the thesis that society is moving into a new industrialist intellectual and technological revolution [E. Toffler, 2008, 2010].

In the 21st century, these predictions were confirmed and, according to V. A. Pleshakov, today mankind enters the phase of global post-industrial development of the information society, which determines new types of activity and activities of people, subcultures and lifestyles, opportunities and problems of personality development, education and upbringing of human [V. A. Pleshakov, K. A. Pleshakova, 2017].

The consequence of the modern information and technological revolution was the emergence of microprocessor technology, personal computers, computer networks and computer databases, the development of information, communication and Internet technologies, through which you can quickly transfer and accumulate information in virtually any in volume. This allowed humanity to move to the stage of cyber-revolution and to create a world computer culture – cyberculture – that becomes a catalyst for new radical changes in social and personalist structures of socio-cultural reality [M. Dery, 2008, p. 5-6].

Cyberculture is presented as a form of existence of the modern mass culture of the information society, which is based on the communicative practice of virtual interaction [O. V. Ivushkina, I. M. Silyutina, 2013, p. 192-195].

Changes caused by cyberculture result in the creation of so-called cyberspace – a set of local and general communicative networks that provide the possibility of feedback and interaction in real time. According to

V. A. Pleshkakov, the cyberspace is «...created a network information implementation of the noosphere, which is constantly supplemented by humanity» [V. A. Pleshakov, 2010, p. 28].

The functioning of such a world-wide information system significantly changes social relations and offers itself as a new form of grand narratives in the understanding of society, culture and man, has a direct flow to modeling anthropo-being and the design of personal meanings [V. M. Rozin, 2004, p. 3-23].

As A. V. Mudrik «...resources of the Internet are new cultural means that mediate the life of a modern person and can affect the formation of not only personality, but also its higher mental functions» [A. V. Mudrik, 2009, p. 78]. It is clear that the use of information technology changes not only the cognitive principles of perception and knowledge, but also the anthropological foundation of evaluation and experience. That is, we are talking about a special form of human socialization in cyberspace – cybersocialization, the design of personality means of cyber media. Such a design is one of the types of mass constructions of personality, the formation of a «mass man» with a particular type of configuration of personal qualities, in a certain way, «hybridized man». The construction of such a «hybrid personality» in cyberspace also takes place on the basis of the simulation of the integrity and self of the social individual, however, is no longer a means of discourse and values of mass production and consumption, but features of the structure inherent in the very discursive practices and configurations of cyberculture that create the type of cyber-people as a special type of mass personality of personalistic consciousness. Consequently, due to media technologies of mass culture, the modern person appears primarily as a mass person, whose main characteristic is social unification and identification through the social marker «to be like everyone else.» Such unification and identification of the largest instance is now acquired in the virtual space of hypermedia, which is produced thanks to the functioning of the global Internet [O. V. Ivushkina, I. M. Silyutina, 2013, p. 192-195].

Today, in a cybersocialization of society, a modern person does not just develop and remain physically, mentally and socially healthy personality. Therefore, based on the ethical-philosophical and psychological aspects of transformation (actually hybridization) of human nature and on the psychological foundations of the growing influence of the so-called «virtually on space» [E. V. Zvonova, 2012, p. 33-41], it is necessary to provide effective conditions for the upbringing and development of the younger generation in mixed realities [M. V. Voropayev, 2010]. To learn to professionally model, develop and implement technologies of progressive social pedagogy

[Т. М. Sklyarova, 2008], as well as cyber pedagogy in the context of introducing a cyber-ontological approach to education [V. A. Pleshakov, 2011; O. I. Voinova, V. A. Pleshakov, 2012], forming the basic informational and media competencies of the person in the younger generation.

Today, when no branch of human activity can do without the use of electronic, computer, digital means and technologies, the development of information and media competencies is a prerequisite for successful academic and professional activities and personality life. This is what should be sought in the conditions of cybersocialization of society and human education and psychological and pedagogical science and practice. And, accordingly, to create conditions for the formation and development of basic information and media competences in a young person. In particular, V. A. Pleshakov refers to such competences as: openness to new information and skills and abilities to work with it: to receive, process, analyze, verify on the reliability, structure and systematize, exchange and broadcast diverse information; the desire and ability to independently put and substantiate the tasks of concrete activities, plan, model and carry out activities in accordance with the goal; to make informed decisions based on critically sensed information and presentation skills; to independently find, analyze, perform selection, transform, store, interpret and carry out the transfer and processing of information with the help of modern information and communication, computer, electronic, digital, multimedia and Internet technologies; use information to plan and carry out various activities [V. A. Pleshakov, 2017].

In the end, let's give an optimistic statement by E. I. Artamonova: «Humanity can withstand any challenges of time if it realizes their objective nature and contradictory nature and will bring knowledge about these challenges to the consciousness of people through the system of education» [E. I. Artamonova, 2013, p. 21].

Conclusions. According to the results of the analysis, it is determined that contemporary researchers associate with socio-psychological factors of personality hybridization: the development of information and communication, computer, electronic, digital, multimedia technologies and the dynamic distribution of the global Internet network; cyberculture and expansion of socio-cultural communications; the cyber-socialization of the individual, entering the virtual space and time and the formation of virtual values; formation of the mosaic structure of knowledge and consciousness; qualitative changes in the structure of self-awareness and the motivational-need sphere of personality.

Also, we came to the conclusion that the problems of socio-psychological factors of personality hybridization in the modern globalized world acquires

both theoretical and applied psychological and pedagogical significance and requires further scientific research.

Геннадій Ставицький

ГІБРИДИЗАЦІЯ ОСОБИСТОСТІ У ГЛОБАЛІЗОВАНОМУ СВІТІ: СОЦІАЛЬНО-ПСИХОЛОГІЧНІ ЧИННИКИ

У статті проаналізовані теоретичні підходи увітчизняній й зарубіжній літературі щодо чинників гібридизації особистості у сучасному глобалізованому світі. У висліді аналізу з'ясовано, що сучасні дослідники виділяють такі соціальні й психологічні чинники гібридизації особистості: розвиток інформації й комунікації, комп'ютер, електроніка, діджиталізація, мультимедійні технології, динамічне розповсюдження глобальних Інтернет мереж, кіберкультура, поширення соціо-культурних комунікацій, кіберсоціалізація особистості, входження у віртуальний простір і віртуалізація цінностей, формування мозаїчної структури самосвідомості та сфери мотиваційних запитів особистості.

***Ключові слова:**гібридизація особистості, соціальні чинники гібридизації особистості, психологічні чинники гібридизації особистості, інформаційні й комунікаційні технології, кіберкультура, кіберсоціалізація особистості.*

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