ФІЛОСОФІЯ ІСТОРІЇ

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CYBER SOCIALIZATION AS AN INDICATOR OF THE TRANSFORMATION OF PERSONAL IDENTITY IN THE CONDITIONS OF DIGITALIZATION OF SOCIETY

The urgency of the problem. The article is devoted to the study of cyber socialization as a qualitative process of transformational shifts in the sphere of social identification of an individual, which has a significant impact on his consciousness, mental sphere, turning a person into an actor of the virtual world. Since the latter acts here as a new life space, therefore we are talking about virtual identity as a sign of cyber socialization.

The purpose of the work is to consider cyber socialization as an indicator of the transformational process of human consciousness, its identification in the conditions of digitalization of society. The main tasks are: to investigate the main principles of constructing a virtual identity of an individual: the problem of integration of social and virtual reality; the impact of virtualization on a person's consciousness, his mentality; consider the social consequences of virtual identity identification; to provide a definition of cyber socialization taking into account the considered transformational processes in human consciousness in the conditions of digitalization of society.

The study of cyber socialization as an indicator of the transformation of the individual in the conditions of digitalization of society required the use of the following scientific methods: the method of analysis and synthesis (allowed to reveal the main aspects of cyber socialization), the system method (depending on it, virtual reality is considered as a certain system, therefore, the process of cyber socialization as one of its systemic links), the method of structural and functional analysis (made it possible to identify the features of the virtual identity of the individual, the integration of the real and virtual self, which are components of the cyber socialization process).

The results of the study indicate that cybersocialization contributes to the transformation of spheres of human life, which entails a change in value attitudes and affects the assimilation of social norms. It is not for nothing that modern science increasingly talks about homo virtualis, which is the central link in the ever-increasing virtualization of society. The simulation of social reality is gradually erasing the boundaries between the virtual and the real, virtual identity is becoming a widespread form of life and socialization. The latter indicates the virtual consciousness of an identified individual as an actor in network information interaction. Thus, cybersocialization is revealed as a process of qualitative transformational changes in consciousness, the value-motivational sphere of the individual, arising under the influence of the introduction of information, communication and computer technologies. In other words, cybersocialization indicates the virtual identification of a person, his socialization in cyberspace. This is fully explained by the fact that virtual space is an environment and at the same time a reference point for self-identification; virtual identity, being part of the sociocultural one, is considered as a type of spatial identity.

Key words: *virtual reality, virtual identity, cybersocialization, mentality, social identity, digitalization of society.*

Introduction. In the context of ever-increasing information and technological progress, computer technologies are being introduced into the life of society, simulating reality with virtual reality, thereby introducing it into the social one. Man found himself at the center of this transformation process, integrating deeper and deeper into the area of the relationship between the virtual and the real. Digitalization of the social opens up a limitless world of information for a person, and most importantly, opportunities that he cannot fully realize in reality for various reasons.

Indeed, without the Internet in our time it is difficult to imagine a person's life, since digitalization has covered a wide range of life spheres of the individual and society as a whole, being implemented in network communication, computer games, participation in virtual communities/groups, online work, etc. In other words, cybersocialization of the individual occurs, which has a transformative effect on a person's consciousness, turning him into an actor in the virtual world. The peculiarity of the latter in this case is that it acts as a person's new living space, i.e., the ontological dimension of his life attitudes, motivations for subsequent transformations of his image and more active use of the Internet in life. In this case, one cannot but agree with the opinion of Ukrainian scientists V. Voronkova and V. Nikitenko, who draw attention to the fact that this process creates prerequisites for a radical change in the paradigm of the social system, changes people's consciousness, their worldview, contributes to the formation of a digital person, a digital culture, a digital worldview [5, p. 7].

Other researchers pay attention to the metaphysical context of virtual reality, calling it a "metatechnical source", which allows virtual reality to be considered as a phenomenon, an artifact of the new information age, which expresses the effect of new communicative connections between people [2, p. 210]. In the digital environment, new cultural practices and a new subject are being formed, which is capable of independently "rebuilding" its habits and rules, learning, acquiring new professional skills and abilities, forming its circle of communication, creating new forms of expression, – notes M. Kalganov [7, p. 41].

However, the process of cyber socialization of the individual has both positive and negative consequences, and the cause of the latter in most cases is subjective experiences of the real self in the information society [12, p. 41]. To a large extent, this is due to the fact that communication with peers, including with the opposite sex, the development of reflection, self-awareness and morality, self-determination of the individual are refracted through the prism of the Internet environment, which makes demands different from those that exist in real society [4, p. 32].

Therefore, **the purpose** of the article is to consider cyber socialization as an indicator of the transformational process of the individual's consciousness, its identification in the conditions of digitalization of society.

Tasks:

− to investigate the main principles of constructing a virtual identity of an individual: the problem of integration of social and virtual reality; the impact of virtualization on a person's consciousness, his mentality;

− consider the social consequences of virtual identity identification;

− to provide a definition of cyber socialization taking into account the considered transformational processes in human consciousness in the conditions of digitalization of society.

Research methods. The study of cyber socialization as an indicator of the transformation of the individual in the conditions of digitalization of society required the use of the following scientific methods: the method of analysis and synthesis (allowed to reveal the main aspects of cyber socialization), the system method (depending on it, virtual reality is considered as a certain system, therefore, the process of cyber socialization as one of its systemic links), the method of structural and functional analysis (made it possible to identify the features of the virtual identity of the individual, the integration of the real and virtual self, which are components of the cyber socialization process).

Results and discussion. As a result of the integration of social and virtual realities, the sphere of their relationship is transformed, in which human life processes take place, which leads to the creation of a fictitious virtual identity, potentially in a completely fictitious environment, which is

widely used in the digital context. And this is quite understandable, because according to all the signs of the symbolic world, virtual reality is such a phenomenon, and even in the narrowest sense it appears as an illusion of reality, created with the help of computer systems that provide visual, sound and other sensations [14, p. 22].

The problem of human social identity in the era of virtualization of society clearly indicates the existence of a new socio-cultural community of people united by the desire to spend a significant part of their lives in the virtual world, where their basic cultural and social needs are successfully met. And in this sense, one of the most significant results of the virtualization of all spheres of life should be recognized as the emergence of "Homo virtualis", a virtual person who is oriented towards virtuality, who possesses an excessively virtualized consciousness and is the creator, carrier and consumer of virtual phenomena [11, p. 39]. As V. Tokareva notes, the concept of such a virtual identity contradicts the criteria of permanence and physical reality, which are expected in any identification process that connects a natural person with a series of digital data. The leading characteristic of this new entity is anonymity [13, p. 48-49].

The integration of social and virtual reality has a direct impact on human consciousness. On the one hand, it creates new opportunities for mastering and transforming reality, makes it possible to predict the consequences of activities and minimizes risks. On the other hand, virtual reality, functioning within the social, is embedded in its foundations, influencing the nature of the "human", psychophysiology, psyche, consciousness, mentality. Speaking about the mental foundations of human consciousness, researchers note that it is formed on the basis of natural data and socially determined components (social experience, common sense, interests, emotional vulnerability), revealing a person's perception of the world, manifesting habits, passions, collective emotional patterns [3, p. 317]. With their help, it is possible to evaluate and predict the socio-political and psychological reaction of individuals to events and changes in a specific country, precisely in part of the "search for the genetic code of society". According to N. Kraus, the mentality of the people and of the individual is a significant factor in accelerating the digital transformation of the country [9].

The construction of an online identity is defined by identity politics – a way of expression, an audience that is interested in this identity, the environment and socio-psychological factors. In view of the above, a person can manipulate his virtual image, change and customize it according to the preferences of the virtual community, to achieve reciprocity and acceptance in the network. At the same time, users remain free in building their own identity, prone to disappointment when discovering a "replacement" in the face of the visa [13, p. 51].

As a result, a person's mentality is transformed: the content of key and peripheral levels of mentality, its deep and surface structures changes, which affects the value system and archetypal foundations. Not only the world around us changes, but also the person himself, his spiritual sphere, consciousness. Habitual human behavior patterns based on mental programs lose their meaning and cease to work in the conditions of the relationship between social and virtual realities. At the same time, new mental programs are in their infancy.

In this case, I. Zvarych asks the question: "Does the identity of the individual remain, is it not violated, does it not suffer?" Does the process of depersonalization of a permanent Internet user take place, and he stops trusting his own mind and judgment, relying on information on the network and the common opinion of its users" [6, p. 21]. Trying to solve this question, the scientist comes to the conclusion that the virtual identification of a person, unlike the real one, is completely controlled by the Internet: these messages, even in case of subsequent changes or deletion, are fixed in the World Wide Web. Paradoxically, in this sense, it corresponds even more to the meaning of the concept of "identity" than personal identification in real life, since in reality a person very rarely tries to understand himself or answer the question "who am I?", seeking introspection. Whereas on the Internet, when choosing to use an avatar or a "nick", representing oneself symbolically, a person is fully aware of what he is and what he wants to be for others. A certain paradox.

The transformation of identity in the information society is expressed in the deformation of its essential features: the integrity, stability of the system of existential values of the individual and his

views on the world and heredity "become impossible and even unnecessary, because it deprives the individual of the possibility of both adequate socialization in a constantly changing society and the prospects of self-realization. In other words, "a person does not know who he really is" [6, p. 13].

The formation of identity in a virtual environment can be explained by a person's lack of opportunities to embody all the facets of his own "I" in real life. The lack of ways and means of obtaining authenticity in the real family and social environment, as well as in the professional space, pushes the individual to search for virtual compensations. A virtual identity, unlike a real one, can be controlled by a person, adjusted by him or replaced; may correspond to the real identity, or may differ significantly from it. Undoubtedly, the real identity is more authentic, while the virtual one is very often associated with psychological masks. Depending on the above, V. Volynets singles out a number of functions performed by virtual identity: management (rational building of one's image for other Internet users); self-knowledge (expanding ideas about one's own personality by objectifying and integrating its aspects); myth-making (creating myths about one's own personality; "existential hypocrisy" – the desire to be someone different from one's own personality); social engineering (use of virtual identity as a tool to influence the consciousness and activities of other users) [4, p. 33].

S. Kostyuchkov singles out the social consequences of virtual identity identification:

1. Creating the illusion of getting rid of pressing urgent problems; the attractiveness of the virtual world also lies in the fact that a person is able to leave it at any moment, returning to the real world, to the usual environment. A virtual person – homo virtualis, is increasingly forced to move from the realm of the real to the virtual space, breaking away from the social environment and everyday life.

2. Modern life is characterized by unprecedented tension and fear, from which no person in the modern world is free. The aggressive real world recedes into the background, its place is taken by a "false" safe and therefore attractive space: alienation from the natural world, which saves the human nervous system, takes place.

3. Virtuality changes or corrects the traditional value system, which determines the content of personal intentions, the attitude of a person to himself, other people, the surrounding world in all its variety of forms, manifestations, and essences.

4. The real, natural world with its ideals, values and "eternal" truths is steadily devalued; the influence of the virtual world becomes unlimited: the individual turns into a one-dimensional homo virtualis, inextricably linked to the computer, a person with pseudo-passions and the same feelings and moral attitudes.

5. Virtuality manifests itself as a reaction of an alienated person who experiences his own condition ranging from the awareness of personal weakness to the desire to use any available means of virtualization as ways of solving his own problems in relations with the surrounding world.

6. Advertising, computer games, reality shows, long-term television projects and other components of media capitalism turn a person, a consumer of goods and services, into a homo virtualis, for whom the simulacra of the world of symbols prevail over the real events of one's own existence: fiction becomes hyperreality [8, p. 60-61].

Therefore, we see that cyber socialization involves qualitative changes in a person's self-awareness under the influence and as a result of a person's use of modern information and computer technologies in the process of life. Cyber socialization is a component of media socialization, which ensures the social development of a person through the Internet environment, influencing qualitative changes in the structure of an individual's self-awareness [10, p. 75]. Cyber socialization reveals the process of qualitative changes in the individual's consciousness, which occurs under the influence of computer technologies. At the same time, A. Bezhevets notes that one of the important characteristics of this process is that it occurs through the perception of norms, rules and patterns of behavior, values that operate in the virtual environment in order to successfully function in it [1, p. 142]. This is how socialization takes place in virtual space, or cybersocialization. In modern conditions, socialization and cybersocialization are impossible without each other, given the simultaneous existence and development of the real and virtual worlds. If the primary socialization of a person takes place

from the moment of his birth until the formation of a mature personality, then cybersocialization will depend on the beginning of the child's interaction with the Internet space [10, p. 75].

In the process of interaction with cyberspace, socialization takes place, in which computers act as technical artifacts, and peers, parents, teachers, and others act as agents of socialization. At this moment, the future virtual identity of the user is constructed during cognitive role integration with subjects and objects of cyberspace. In the event of difficulties in direct contact with other people (in particular, due to the presence of defects in appearance, speech defects, disabilities or mental illnesses), the user gets the opportunity to choose a different, more desirable image of "I". And if cyberspace is used to fill the void created by the lack of live communication, the inner self can become contradictory, mosaic, fragmented and isolated from the generally accepted norms and values of society, which is especially dangerous during adulthood [10, p. 76].

Conclusions. The digitalization of society has a direct impact on the social identity of an individual and his perception of the world. It is interesting that virtual identity complements the social one presented in real life, being a constructive component of real identity. A person's ability to create a different image for himself in the virtual world, immortality, creates the conditions for multiple identities. Such a simulation of social reality is becoming deeper and deeper in the modern world, and most importantly, it is an alternative to the existing reality, in which a person does not have such limitless possibilities as in the virtual one.

Cybersocialization contributes to the transformation of spheres of human life, which entails a change in value attitudes and affects the assimilation of social norms. It is not without reason that modern science increasingly talks about homo virtualis, which is the central link in the ever-increasing virtualization of society. The simulation of social reality is gradually erasing the boundaries between the virtual and the real, virtual identity is becoming a widespread form of life and socialization. A feature of human socialization in a virtual environment is its activity: an individual in cyberspace turns from a social object into a social subject. The latter indicates the virtual consciousness of an identified individual as an actor in network information interaction.

Thus, cybersocialization is revealed as a process of qualitative transformational changes in consciousness, the value-motivational sphere of the individual, arising under the influence of the introduction of information, communication and computer technologies. In other words, cybersocialization indicates the virtual identification of a person, his socialization in cyberspace. This is fully explained by the fact that the virtual space of information and communication flows is an environment and at the same time a reference point for self-identification; virtual identity as part of the sociocultural one is considered as a type of spatial identity.

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КІБЕРСОЦІАЛІЗАЦІЯ ЯК ПОКАЗНИК ТРАНСФОРМАЦІЇ ІДЕНТИЧНОСТІ ОСОБИСТОСТІ В УМОВАХ ЦИФРОВІЗАЦІЇ СУСПІЛЬСТВА

***Актуальність проблеми.** Стаття присвячена дослідженню кіберсоціалізації як якісного процесу трансформаційних зрушень в сфері соціальної ідентифікації особистості, що має істотний вплив на її свідомість, ментальну сферу, перетворюючи людину на актора віртуального світу. Оскільки останній виступає тут новим життєвим простором, тому мова йде про віртуальну ідентичність як ознаку кіберсоціалізації.*

***Метою** роботи є розгляд кіберсоціалізації як показника трансформаційного процесу свідомості людини, її ідентифікації в умовах цифровізації суспільства. Головними **завданнями** є: дослідити головні засади конструювання віртуальної ідентичності особистості: проблема інтеграції соціальної та віртуальної реальності; вплив віртуалізації на свідомість людини, її ментальність; розглянути соціальні наслідки віртуальної ідентифікації особистості; надати визначення кіберсоціалізації з урахуванням розглянутих трансформаційних процесів в свідомості людини в умовах цифровізації суспільства.*

*Дослідження кіберсоціалізації як показника трансформації особистості в умовах цифровізації суспільства вимагало використання наступних наукових **методів**: метод аналізу і синтезу (дозволив виявити головні аспекти кіберсоціалізації), системний метод (в залежності від нього віртуальна реальність розглядається як певна система, відтак процес кіберсоціалізації як одна з її системних ланок), метод структурно-функціонального аналізу (дав змогу виявити особливості віртуальної ідентичності особистості, інтеграції Я-реального і віртуального, які є складовими процесу кіберсоціалізації).*

У результатах дослідження зазначається, що кіберсоціалізація сприяє трансформації сфер життєдіяльності людини, що спричиняє зміну ціннісних установок, впливає на засвоєння соціальних норм. Недарма в сучасній науці все частіше говорять про homo virtualis, яка є центральною ланкою віртуалізації суспільства, що все більше посилюється. Симуляція соціальної реальності поступово стирає межі між віртуальним та реальним, віртуальна ідентичність стає поширеною формою життя, соціалізації. Останнє вказує на віртуальну свідомість індивіда, що ідентифікується, як актора мережевої інформаційного взаємодії. Таким чином, кіберсоціалізація розкривається як процес якісних трансформаційних змін свідомості, ціннісно-мотиваційної сфери особистості, що виникає під впливом впровадження інформаційно-комунікаційних та комп'ютерних технологій. Інакше висловлюючись кіберсоціалізація вказує на віртуальну ідентичність особистості, її соціалізацію в кіберпросторі. Зазначене

повністю пояснюється тим, що віртуальний простір являє собою середовище і одночасно орієнтир самоідентифікації, віртуальна ідентичність як частина соціокультурної розглядається як різновид просторової ідентичності.

Ключові слова: *віртуальна реальність, віртуальна ідентичність, кіберсоціалізація, ментальність, соціальна ідентичність, цифровізація суспільства.*