

**ПОЛІТИЧНІ НАУКИ**

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**SOCIAL HYBRIDIZATION AS FACTOR OF SYSTEM PUBLIC AND PERSONAL TRANSFORMATIONS: REVIEW OF THEORETICAL ELEMENTS OF PROBLEM**

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The article presents the analysis of theoretical approaches in domestic and foreign literature on the processes of social hybridization as a relevant factor in contemporary social and personal transformations. According to the results of the analysis, it is determined that in scientific sources, the concept of hybridization is most widely represented in the natural-biological, socio-cultural and geopolitical aspects. Our theoretical analysis of the problem of hybridization in the globalized world has allowed us to distinguish the following directions: socio-psychological hybridization of spatial interaction between generations and within one generation (intersection of ontogeny and phylogeny of psychology of social communities and their individual representatives), where the role of markers of social values is played by; hybridization as a process of social modernization, connected with updating the formation structure of society and civilization modernization in general; hybridization as a reorganization of social space, at the heart of which is the merging of various forms of its manifestation; cyberspace as a socio-cultural factor in a network society; the problem of personality formation and existence in the cyber culture space; human cyber socialization and virtual socialization as a modern aspect of the quasi-socialization of the individual. It is a question of sociocultural and socio-psychological hybridization, which leads to socio-psychological transformation and modernization of both social communities and individuals.

As a result of the theoretical analysis, it is substantiated that new forms of social hybridization (virtual socialization, cyber socialization), which are important factors of systemic social and personal transformations, are being laid at the present stage of world development.

*Key words:* hybridization, hybrid socialization, social hybridization, cyber socialization, virtual socialization, systemic social transformations, systemic personal transformations.

**Relevance of research and formulation of scientific problem.** In the scientific literature the concept of “hybridization” is used from the point of view of geopolitical, socio-cultural and natural-scientific approaches. From the geopolitical point of view, hybridization is happening due to the global process of interaction between states [1; 2; 3]. According to the sociologi-

cal approach, hybridization is interpreted as the relationship between westernization and local forms of culture [4]; the socio-psychological approach outlines the changes in the consciousness and identity of the individual, the development of its tolerance under the influence of globalized forms of mass media culture and the perception and “residence” of virtual reality in the cyberspace of network systems, in particular the space of Internet [6; 7; 8; 9; 10; 11; 26]. However, today research is devoted to the problems of social hybridization and its socio-psychological contexts, which, despite its novelty and unconditional relevance for the development of the future world order and the formation of a new personality of the 3 millennia, are minor in dissemination and require further systematic study.

**The aim of the article** is theoretical analysis of basic scientific approaches to the definition of the main characteristics of social hybridization as a factor of systemic social and personal transformations.

**Research methods** are theoretical analysis of domestic and foreign scientific sources on the research problem.

**Presentation of the main material of the research. Characteristics of the term “hybridization”.** An analysis of the concept of hybridization in the most basic context is presented in the natural-biological aspect, where “hybridization” is defined as the process of combining the genetic material of different cells in one to obtain more viable organisms or to increase their fertility. There can be intra-hybridization – inbreeding, and remote inter-species hybridization – outbreeding. In the aforementioned context, hybridization is also considered an important factor in the evolution of organisms, which is based on a combination of variability [12; 13; 14].

The process of hybridization consists in the fact that during fertilization there is a merger of two different genotypes of germ cells with the formation of zygotes, from which develops a new organism that inherits the signs of both parents. Natural hybridization occurs in nature, artificial is carried out by a person in breeding or through genetic engineering [14; 15; 30].

There is also the concept of somatic hybridization – the merging of two or more somatic cells (neutral) into one common cell. Somatic hybridization is widely used to study the genetic basis of biological phenomena, in particular to identify the causes of various genetic mutations in somatic cells of higher organisms. For example, the study of the nature of malignant tumors and the suppression of their growth [12; 14; 16].

A special place in the processes of hybridization is occupied by genetic engineering – the direction of science at the border of molecular biology, molecular genetics, biotechnology, etc., the purpose of which is to create organisms with new combinations of hereditary features (the new genetic program), including those that do not exist in nature [17].

The application of genetic engineering methods allows the creation of organisms that contain “alien” genes in their genome, that is, genes are taken from other organisms. They are called transgenic. Today, genetic engineering is an actual and dynamic scientific area, primarily as a bioengineering technology through which transgenic animals are created [17].

In Scotland in 1996 the mammal was first cloned. It was a sheep, Dolly, which lived 6.5 years, and then was put to sleep due to a progressive lungs disease and severe arthritis [18].

Today, the most effective research on the application of genetic engineering techniques, including bioengineering technologies, is conducted by American [19] and Chinese [20] scholars. They have already created genetically modified human embryos. At the end of 2018, Chinese scientists officially announced the final stage of research on “growing” from embryos with genetically modified child cells. The officially announced aim of such research was the fight against human hereditary diseases.

This technology is called “embryonic engineering”, since a genetically modified child will then pass on changes made to the genotype to subsequent generations through its own sex cells [18, p. 525–533].

Thus, today science and medicine actually have the technology of creating genetically modified people.

Consequently, in a close and somewhat frightening perspective, CRISP, in combination with other techniques, will open the way for full control over the human genetic code (in other words, its hybridization). On the one hand, it will make possible to get rid of certain genetic diseases by removing unnecessary areas, or to “incorporate” genes that will improve the quality of human physiology – speed, endurance, etc. or cognitive sphere – memory, thinking, and soon. However, it is likely that this will cause the emergence of complex ethical issues, the main thing – in whose hands and for what purpose will such technologies be used.

Already today, a number of scientists are making an accent on this, noting that the overwhelming majority of people do not even think about it. For example, last year at the World Economic Forum in Davos the Israeli scientist Yuval Noah Harari presented the report on “How will a person change in conditions of constant technological revolutions?”; he believes that after a couple of centuries the earth will be inhabited by “beings” so different from modern people, as modern people are from Neanderthals. Since geneticists will learn to modify the body and mind, actually by necessity or “order”, it will become the main product of the economy of the XXI century. This is the actual way to human hybridization, which is ensured by the development of computer sciences (the creation of artificial intelligence) and the development of neurobiology.

Thus, the process of hybridization, respectively, has three basic branches. The first direction is bioengineering, in particular the cultivation of new bodies; the second, more radical – a combination of organic and inorganic matter (bionic hand, computer interface in the brain, etc.); the third, most radical, complex and distant – the creation of inorganic forms of life, endowed with consciousness [21].

One way or another, all these forms and directions of hybridization relate, respectively, to other forms of social development and the processes of socialization of a particular person.

**The state of the scientific study of the problem and the main theoretical results of the study.** Let’s continue to analyze the concept of hybridization as a systemic social and psychological phenomenon in relation to the current processes of social modernization and transformation, which are often the source of social conflicts [22].

The transformation involves changing social structure, turning it essential features [23]. Modernization is the process of updating a certain social order in accordance with the actual economic, political, legal and social situation in general. An essential component of modernization is social hybridization. Accordingly, hybridization is not only a biological but also a social process and a certain social pattern, which people, social institutions and society obey. Thus, social hybridization is the “interbreeding of communities (societies)” belonging to different formations, and social heterotic promotes the acquisition of such properties that ensure the adaptation of new generations to change the social conditions of existence [24].

In this sense, social hybridization can be seen as one of the most important instruments of social transformation on the road to modernization, especially in a globalized world.

The crossing of plant, animal, human and public organisms has its own peculiarities. However, there are also general principles. In animal and human organisms, this is done using genetic information, which is written in DNA helixes. In public organisms, this interbreeding begins with ideological information, in which a new formational “code” of society is written, indicating the dependence of the development of communities and their representatives and societies in

general on their social hybridization. Thus, social hybridization is the process of borrowing ideas, forms of government, social institutions from another society and transferring them to the ground of the previous society or one that exists “in parallel” [24].

This transfer is either deliberately carried out by administrative structures and then it takes place in a more balanced evolutionary way in the form of social convergence or it occurs spontaneously and includes, to a greater or lesser extent, the expressed elements of revolutionist or extremism, leading to social conflicts.

The controversy of the consequences of social hybridization for various communities and their representatives, as well as hybridized society, was shown by A. Toynbee in his works. The scientist makes an important conclusion about the civilizational integrity, which should be borne in mind in the conditions of globalization for all countries, including post-Soviet states. It consists in the fact that not everything can be transferred from one civilization to another. Each civilization always resists even the alien “civilizational wedge” that can be implanted. It displaces it, and as a result arises inter-civilizational tension and conflict [25].

The ruling elites should calculate the positive and negative results of social hybridization and refuse to borrow those institutions to which this society has not yet matured or even ignore them under the threat of social conflict [5; 24; 26].

Today the idea of “collision of civilizations” proposed by S. Huntington is quite common among scholars and politicians. The scholar believed that in a globalized world the main source of conflicts would not be ideology or economics, but civilizational socio-cultural contradictions, where the collision of civilizations would become the dominant factor in world politics [2].

He called them the lines of future fronts, which is now confirmed by the intensive conduct of so-called hybrid wars, and in Ukraine, unfortunately, by real military actions.

S.V. Sokolov relates social hybridization with the process of social modernization, represented by two vectors. The first vector is associated with the renewal of the formation structure of society for its optimal functioning, which corresponds to the interests of the ruling elite. The second vector corresponds to civilization modernization, involving the improvement of a particular civilization by resolving the contradictions between the old and new meaningful spiritual, valuable and moral aspects of the functioning of society [22].

The very 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 allowing society to become more resistant to the adverse conditions of the new reality. According to the scientist, cross-breeding has distinct features depending on the context of the process (biological, cultural, social). However, the process of crossing is universal and corresponds to general laws. Social hybridization begins with the interbreeding of ideological information that contains a new formational structure of society. Hybridization manifests itself in the borrowing, combining and universalization of various ideas, social institutions, systems of power, social structures, etc. [22, p. 419].

J.N. Pieterse relates the process of hybridization with the recombination of old and new forms of various types of social practices, which ensures the reorganization and transformation of the social space in general. To the objective indicators of measuring the process of social hybridization the scientist refers: the indicator of the place where hybridization can take place, first of all, places of “dialogue” of state interests, transnational corporations, free trade zones; and an indicator of time or rather a mixing of time (“mixed times”), which means the coexistence of pre-modernity, modernity and postmodernity.

The variety of combinations, hybrid places, and time mixing involves many forms of hybridity. In order to systematize it 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 related to trans-cultural convergence (hybridization of European, Asian, African and other cultures), where local and translocated cultures are allocated. The third type corresponds to the transition of culture from territorial to trans local [3, p. 49–51].

Socio-cultural and socio-psychological hybridization leads to socio-psychological transformation and modernization of both public communities and individual persons that are included in them.

A. Toffler substantiated the thesis that society is moving to a new over industrial, intellectual and technological revolution [1].

In the 21st century these predictions were confirmed and humanity now is part of the global post-industrial development of the information society, which determines new types of activities, subcultures and lifestyles, opportunities and problems of personality development, education and upbringing [8; 28].

The use of informational technologies changes not only the cognitive principles of perception and knowledge, but also anthropological foundations of appreciation and experience. That is, we are talking about a special form of human socialization in cyberspace – cyber socialization, the design of personality by means of network society. Such design is one of the types of mass constructing of personality, the formation of a “mass human” with a specific type of configuration of personal qualities, or, in a certain way, the formation of a “hybridized human”.

The construction of such a “hybrid personality” in cyberspace is also based on the simulation of the integrity of the social individual, not by means of the discourse and values of mass production and consumerism, but by the special structures inherent in the very discursive practices and configurations of cyber culture, which create the type of cyber human as a special type of mass human with personalist consciousness [9].

Internet resources 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 [6, p. 78].

Consequently, thanks to the media technologies of mass culture, modern human appears, first of all, as a mass human whose main characteristic is social unification and identification by the social marker “to be like everyone else”. Such unification and identification of the largest exemplification is now acquired in the virtual space of hypermedia, which is produced thanks to the functioning of the global network Internet [27; 29].

**Conclusions.** As a result of the theoretical analysis, we identified those studies that are of interest in the framework of the presented topic: socio-psychological hybridization of spatial interaction between generations and within one generation (the intersection of ontogenesis and phylogeny of the psychology of social communities and their individual representatives), where the role of markers of social hybridization is played by cultural values of generations; hybridization as a process of social modernization associated with the renewal of the formative structure of society and civilization modernization in general; hybridization as a reorganization of social space, which is based on the merger of various forms of its manifestation; cyber space as a socio-cultural factor of a network society; the problem of the formation and existence of personality in the space of cyber culture and the cyber socialization of human and virtual socialization as a modern aspect of quasi-socialization of personality.

Thus, at the present stage of world development, new forms of social hybridization are being created, which is one of the main factors of systemic social and personal transformations.

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## **ТЕОРЕТИЧНИЙ ОГЛЯД ДОСЛІДЖЕНЬ ПРОБЛЕМАТИКИ СОЦІАЛЬНОЇ ГІБРИДИЗАЦІЇ ЯК ЧИННИКА СИСТЕМНИХ СУСПІЛЬНИХ ТА ОСОБИСТІСНИХ ТРАНСФОРМАЦІЙ**

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У статті представлено аналіз теоретичних підходів у вітчизняній та зарубіжній літературі до процесів соціальної гібридизації як актуального чинника сучасних суспільних та особистісних трансформацій. За результатами проведеного аналізу визначено, що у наукових джерелах поняття «гібридизація» найбільш широко представлено в природничо-біологічному, соціокультурному та геополітичному аспектах. Проведений нами теоретичний аналіз проблеми гібридизації у глобалізованому світі дав змогу виділити такі її напрями, як соціально-психологічна гібридизація просторової взаємодії між поколіннями та всередині одного покоління (перетин онтогенезу та філогенезу психології соціальних спільнот та їх окремих представників), де роль маркерів соціальної гібридизації відіграють культурні цінності поколінь; гібридизація як процес соціальної модернізації, пов'язаний з оновленням формаційної структури суспільства та цивілізаційної модернізації загалом; гібридизація як реорганізація соціального простору, в основі чого лежить злиття різноманітних форм його прояву; кіберпростір як соціокультурний чинник мережевого суспільства; проблема формування та існування особистості в просторі кіберкультури; кіберсоціалізація людини та віртуальна соціалізація як сучасний аспект квазісоціалізації особистості. Йдеться про соціокультурну та соціально-психологічну гібридизацію, яка приводить до соціально-психологічної трансформації та модернізації як соціальних спільнот, так й окремих особистостей, які до них входять.

В результаті проведеного теоретичного аналізу обґрунтовано, що на сучасному етапі світового розвитку закладаються нові форми соціальної гібридизації (віртуальна соціалізація, кіберсоціалізація), які є важливими чинниками системних суспільних та особистісних трансформацій.

*Ключові слова:* гібридизація, гібридна соціалізація, соціальна гібридизація, кіберсоціалізація, віртуальна соціалізація, системні суспільні трансформації, системні особистісні трансформації.