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PHILOSOPHICAL ANALYSIS OF THE PROCESS OF SOCIALIZATION
IN SOCIAL NETWORKS IN CHINA

Living conditions in an information society make their own adjustments to such a process characteristic of "real life" as socialization. Conditions for the emergence of "hybrid socialization" have formed in social networks. It differs from the process of socialization in ordinary conditions of human life and brings its own characteristics to this process and to socialization itself. If we talk about adolescents, their socialization is formed rather in the virtual world than in the real one. The influence of the virtual world can be defined as multifaceted, and the virtual world itself (internet space and social networks) creates conditions for implementation of various forms of socialization. Hybrid socialization brought many inevitable problems with it: the popularity of the internet weakens traditional socializing authorities; the release and dissemination of networked information is controlled by several developed countries; universal values are being "revised". In the virtual world, the phenomenon of ressentiment has become a widespread phenomenon and is actively manifested in the form of envy, an outright desire to offend interlocutors, offend completely unfamiliar network users in the form of frequent manifestations of aggression, resentment, inappropriate behavior, etc. These processes undermine traditional morality and at the same time contribute to the formation of socialization in the online environment. Such mechanisms of socialization as imitation, trying on roles, etc., began to "break" and "deviate" from their classical standards. The network breaks boundary between ages: the younger generation begins to contact the adult world in new conditions and at new rates, becoming an "adult child" much earlier than their real age. Video information widely disseminated on the internet is full of such phenomena as "flaunting oneself", constant human comparison with "internet stars", "worship of money", which seriously influenced traditional moral concepts and values and threatened traditional human standards of life.

Key words: socialization, virtual world, social networks, "hybrid socialization", resentment.

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ФІЛОСОФСЬКИЙ АНАЛІЗ ПРОЦЕСУ СОЦІАЛІЗАЦІЇ
В СОЦІАЛЬНИХ МЕРЕЖАХ КИТАЮ

Умови життя в інформаційному суспільстві вносять свої корективи в такий характерний для «реального життя» процес, як соціалізація. У соціальних мережах сформувалися умови для появи «гібридної соціалізації». Вона відрізняється від процесу соціалізації в звичайних умовах життя людини і привносить свої особливості і в цей процес, і в саму соціалізацію. Якщо ж говорити про підлітків, то їх соціалізація формується скоріше в світі віртуальному, ніж в реальному. Вплив віртуального світу можна визначити, як багатогранний, а сам віртуальний світ (інтернет-простір і соціальні мережі) створює умови для реалізації різних форм соціалізації. «Гібридна соціалізація» привнесла безліч неминучих проблем: популярність інтернету послаблює традиційні авторитети в області соціалізації; випуск і поширення мережевої інформації контролюється кількома розвинутими країнами, загальнолюдські цінності піддаються «перегляду». У віртуальному світі феномен ресентімента став поширеним явищем і активно проявляється у вигляді заздрості, відвертого бажання образити співрозмовників, образити зовсім незнайомих користувачів мережі у вигляді частих проявів агресії, некоректної поведінкию тощо. Ці процеси підривають традиційну мораль і в той же час сприяють формування соціалізації в умовах онлайн. Такі механізми соціалізації, як імітація,

примірка ролей, тощо почали «ламатися» і «відхилятися» від своїх класичних стандартів. Мережа перериває кордони між віками: молоде покоління починає контактувати з дорослим світом в нових умовах і з новими темпами, стаючи «дорослою дитиною» набагато раніше за свій реальний вік. Відеоінформація, широко поширена в інтернеті, переповнена такими феноменами, як «виставляння себе напоказ», постійним порівнянням з боку людини із «зірками Інтернету», «поклоніння грошам», що серйозно вплинуло на традиційні моральні концепції і цінності і поставило під загрозу традиційні людські стандарти життя.

Ключові слова: соціалізація, віртуальний світ, соціальні мережі, «гібридна соціалізація», рессентімент.

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ФИЛОСОФСКИЙ АНАЛИЗ ПРОЦЕССА СОЦИАЛИЗАЦИИ В СОЦИАЛЬНЫХ СЕТЯХ КИТАЯ

Условия жизни в информационном обществе вносят свои коррективы в такой характерный для «реальной жизни» процесс, как социализация. В социальных сетях сформировались условия для появления «гибридной социализации». Она отличается от процесса социализации в обычных условиях жизни человека и привносит свои особенности и в этот процесс, и в саму социализацию. Если же говорить о подростках, то их социализация формируется скорее в мире виртуальном, чем в реальном. Влияние виртуального мира можно определить, как многогранное, а сам виртуальный мир (интернет-пространство и социальные сети) создает условия для реализации различных форм социализации. «Гибридная социализация» привнесла множество неизбежных проблем: популярность интернета ослабляет традиционные авторитеты в области социализации; выпуск и распространение сетевой информации контролируется несколькими развитыми странами, общечеловеческие ценности подвергаются «пересмотру». В виртуальном мире феномен ресентимента стал распространённым явлением и активно проявляться в виде зависти, откровенного желания обидеть собеседников, оскорбить совершенно незнакомых пользователей сети в виде частых проявлений агрессии, обид, некорректного поведения и т. д. Эти процессы подрывают традиционную мораль и в тоже время способствуют формированию социализации в условиях онлайн. Такие механизмы социализации, как имитация, примерка ролей и т. д., начали «ломаться» и «отклоняться» от своих классических стандартов. Сеть прерывает границу между возрастами: молодое поколение начинает контактировать со взрослым миром в новых условиях и с новыми темпами, становясь «взрослым ребенком» гораздо раньше своего реального возраста. Видеоинформация, широко распространенная в интернете, переполнена такими феноменами, как «выставление себя напоказ», постоянным сравнением со стороны человека со «звездами Интернета», «поклонение деньгам», что серьезно повлияло на традиционные моральные концепции и ценности и поставило под угрозу традиционные человеческие стандарты жизни.

Ключевые слова: социализация, виртуальный мир, социальные сети, «гибридная социализация», рессентимент.

Formulation of the problem. The information society, also called post-industrial society, knowledge society, network society, virtual society, etc., is high-tech society based on the development and application of information communication technology(ICT) as its core, and is dominated by information and knowledge. The concept of information society was initialed by Daniel Bell's "post-industrial society", which is not only Knowledge society and service society, but also is a society centered with information. "If the industrial society is based on machine, the post-industrial society is formed by knowledge. If capital and labor are the main characteristic of industrial society, then information and knowledge are the main features of post-industrial society" [Bell, D., 1973]. As a historical trend, the network has constructed a new social norm, and the network logic has essentially changed the operation and results in the process of production, experience, power and culture" [Castells, M., 2006]. ICT has penetrated all aspect of society, such as economy, politics, culture and social life. It has become the backbones for society to exist and develop, and the basic driving force for social self-organization, self-structure, self-development and even social change. "Any technology has gradually created a new environment for human-being; the environment is not a negative packaging product, but a positive

process" [McLuhan, M., 1964]. "Modern information technology has greatly extended the field of people's communication by virtual communication. Through virtual classroom, virtual communities, anybody can do activity by one or more replaceable symbols of identities, with a selectable figure, or the favor way of communication. All of people's natural attributes and social relations have been separated, and people are no longer familiar with each other" [Sun, W. P., 2021].

"Socialization is a continuing process whereby an individual acquires a personal identity and learns the norms, values, behavior, and social skills appropriate to his or her social position" [Socialization, 2021]. Scholars in various fields have tried to understand how and why it occurs, with different scholars looking at different aspects of the process. Their efforts mostly focus on infancy, childhood and adolescence, which are the critical years for socialization, but some have also looked at how socialization continues through the life course, and formed famous socialization theories, such as "Trying on role technologies of imitation" by Tard, "Identification with another" by Freud, "The role of another and acceptance of this role" by J. Mead, "Imitation and identification" by Parsons, "The Lord who is absent" by M. Foucault, "The dialectic of enlightenment" by M. Horkheimer and "New masks" by Z. Bauman, etc.

In the 21st century, social networks contributed to formation of new form of socialization called "hybrid socialization", which name emphasizes that social networks contribute to the synthesis of various forms of socialization (imitation, trying on roles, etc.). Therefore, the socialization mechanism that impacts human being is quite different from the past. This paper is going to focus on the following issues: 1.The positive changing on socialization in network society; 2. The negative effects on socialization in network society; 3. And what's the characteristic of China socialization in the era of information society.

What the internet gives for socialization. Many of researchers worked on socialization in the era of information society, and introduced the new changing of socialization. "Because of ICT revolution, communication has gradually changed from "presence" interaction to "Absence". The contact between friends is no longer limited by time and geography, but also provides the possibility of establishing contact with strangers. Moreover, the anonymity of virtual network helps to enhance the mutual contact between different social groups, so as to further expand the scope of social interaction" [Liu, Y. M., 2018]. "The network makes people's socialization diversified, people learn customs, ideas all over the country, even all over the world easily, all of which accelerate the process of people's socialization" [Jiang, R. Y., 2009]. "Interpersonal communication is becoming more and more universal and equal. People can chat, make friends, speak and acquire information anonymously only with network identity. As there is no difference in occupation, identity and status in network, individuals develop and form an independent personality without relationship concerned as it did in real world" [Wu, L. J., 2020]. "The virtual community dispels the monopoly of the Dialogue of the elite, and greatly improves the public's awareness of democratic participation" [Qu, H. J., 2010].

However, some scholars criticize its negative effects. Feng X. T. puts forward that "The virtual socialized youth behavior through TV and internet is out of line with the role norms, which leads to the crisis of role identity" [Feng, X. T., 1999]. Wang W. thinks that "The internet has brought great interference to the socialization. Firstly, social control is weakened due to the loss of authority, the impact of western value and the erosion of information rubbish". Secondly, "'digital divide' divided the rich information group and the poor information group, which created the phenomenon of group isolation" [Wang, W., 1999]. "Virtual communication leads to trust crisis and personality disorder, and internet addiction has an impact on Teenagers' physical and mental health" [Xu, R. P., 2005]. "McDonaldization is more serious in network than in reality" [Ritzer, G, 2019]; "Although virtual communication removed the mask of real society, while a new network personality mask has been reshaped" [Liang, C. H., 2006].

The positive changing on individual socialization in network society. The process of socialization involves a series of individuals, groups and organizations. With the transforming of human society from industrial society to information, tremendous changes have taken place in social structure and social interaction that affect individual socialization. Traditionally, the individual's life environment is relatively single and stable, filtered information is shaping a human methodically, it is hard to image that socialization is without real life involved.

However, the situation has been indeed changing by ICT through constructing a "second real world", called virtual social scene as well. Frank K. once illustrated virtual world "With the internet connecting thousands of people, individuals could climb Mount Qomolangma, cross glaciers or even roam the Jurassic dinosaur world virtually. All the sensible things can be molded on the internet and the network is also the real world" [Frank, K., 1998].

"The socialization of human beings is produced through social interaction, and various forms of interpersonal interaction and their social relationship are the basic materials of social structure" [John, D. P., 1988], The traditional social group composition and social relationship generally restricted the youth's social status, identity and social role, and also form the scope of interpersonal communication based on the youth's own power, status, occupation and social class. Due to the application of new media, the youth socialization has been extended infinitely, "Allman, W. said 'The basic change brought by the information revolution was that it had the ability to connect young people closely, the way of which was impossible even ten years ago, and eliminated the boundaries between here and there. People living in different time zones, regions and communities could work and play together in cyberspace'" [Yao, W., 2020].

Socialization must be based on a certain social roles, "The core of socialization is to learn and to play a social role, that is, to learn to play a specific social role according to the requirements and standards of society" [Parson, T., 1985]. Since youth has multiple social attributes and social relationship, they play various social roles. The virtual environment provides a suitable place for young people to experience social roles. They perform "role rehearsal" and "role transposition", verify their role behavior through network feedback.

The negative effects on socialization in network society. It was warned that "In our time, everything seems to have its own opposite side. For example, machine has more effective magical power to reduce human labor, but it causes hunger and excessive fatigue, the victory of technology seems to come at price" [Marx, K. & Engels, F., 1972]. The network weakens the function of control on socialization. Traditionally the authoritative social roles guide socialization. People could clearly distinguish the conductor and the receiver of socialization. In the network, the free flow of information is advocated, users are free without restrictions. The experience of their parents in the past no longer adapt to the rapidly changing in the era of information, the collapse of authority became inevitable, so as to the conductor of socialization has been shaken.

In such situation, the question arises: who will conduct socialization? "The re-liberated individual is just like standing in the vast desert and not knowing where to go" [Cao, X. Y., 2021], the original sequence of socialization was broken, and the orientation of socialization became difficult to control. The network flattened the organization structure and weakened the vertical binding force of the organization. Internet users become loose sand, and the group is more likely to be seduced to extremism, "For public, the network is a breeding ground of extremism, because people, who cherished the same concept, easily and frequently communicate on the internet and refuse to accept others ideas. After continuously exposed to such extreme situation, the extremism opinions were gradually accepted" [Sonstein, K., 2003]. "Information technology may lead to the spread of anarchy, and it is uncertain whether the boat of socialization can reach the expected destination" [Toffler, A., 2006].

Network is more "Dallasization". Youth socialization is always associated with certain social, political, economic, value, etc. Nowadays, the internet is dominated by the United States and the minor developed countries. The potential value spread on the internet is often American ideology and concept, because the United States provides the network information accounted for 75% out of the world, followed by Japan, Britain, Germany and other developed countries. The number of network users of the United States accounted for 54.7% out of the world, less than 20% of them are from the developing countries, and less than 1% in Africa. Furthermore, the United States in accordance with its own way to establish a global network norm. "In this case, young people who have long been exposed to the internet before they have fully formed a world outlook are easily affected by the implied value of the internet" [Liao, L. H., 2001].

The network society does not eliminate ressentiment, but has the tendency to aggravate it. Ressentiment is a universal social mentality, which "comes from people who can't react directly by taking action, but can only be compensated by an imagined revenge" [Nietzsche, F., 2003], and "originates from the depression of revenge, jealousy, hatred, malicious slander and other emotions" [Scheler, M., 1997]. Scheler believed "Ressentiment is a modern phenomenon, which is the product of the era of equality, differentiated from the traditional hierarchical society". As entered into network society, the freedom and opening in network intensified the modern equality concept. Comparing with the reality, the virtual society entrusted the more meaning to equality, so that people felt more sensitive and became more resistant to the inequality, the ressentiment bred more easily in network.

The more people regularly communicated in virtual community, the more inequalities exposed to the public, they vent their resentment and expect to change through network. However, when people's

status and social role in reality extend to cyberspace, ordinary individuals find that their voice in virtual is still weak, and there still exist an equality gap between network and reality, which stimulate the generation of resentment and its accumulation. "As the desired value cannot be obtained, we have to be compared with others in this reason, jealousy leads to resentment" [Scheler, M., 1997]. Competition in modern society has become a living status. However, not all of individuals can obtain wealth and position through it. While the losers envy the winners, resentment quietly arises. In modern society, as the superior group flaunts wealth in exaggerated way, depicts the charm of power by network literature, it causes the loser's sense of defeat and frustration, network resentment is inevitable, even spreading.

Network resentment generated terrible consequences, such as cyber violence without directly interest conflicts. "The public, who had no direct conflict interests, was affected by network resentment and showed extraordinary enthusiasm on the network conflict, and they implement brutal expression to vent their inner resentment, through the way of onlooker" [Tao, P., 2015]. They, who pretend to a "justice" to cover the essence of resentment, show a fair position without direct interests. Nowadays, such non conflict interest cyber violence frequently appears. "Regional attacks, professional attacks and identity attacks often occur without reason. For fear of cyber violence, the public has to choose silence. The originally free online communication is monopolized by the violence dominated by network resentment." [Yu, H. & Wang, Q., 2015]. Moreover, "the modern technology made highly civilized absent (or long-distance) violence. The violator is far away from the victim in physical space, which not only keeps him away from the control of society norm, but also makes him feel at ease" [Swaan, A, 2015].

Recently, the following remarks have been emerging in China about the impact of social media. "The immaturity of human beings in childhood determines that the emergence and existence of childhood is to adapt to the law of human growth and development. Recognizing the immaturity of childhood is not to deny, but to see the value of childhood" [Yan, J. Q., 2020]. "In the era of printing, the threshold of the reading and writing ability separates young from the adult. Before network era, the channels of information distribution are often controlled by a few elites, and the young ages acquired information is strictly managed, such as the film and television classification system" [Wang, Y., 2010].

After entering into the network society, the network terminal is easy available (such as Cell phone, ipad, etc.), according to the latest report of China Internet Information Center, there are 34.16 million internet users under the age of 10. Because of digital media popularizing the content through animation, video, 3D and other technologies, the young ages can easily read adult society and try to imitate. The boundary between young and adult begins to blur. As the young forms adult thoughts, expression and ways of doing things, they are becoming "adult-kid". As Cheng Z. said "Childhood is disappearing. The youngster's life is constantly corroded by adult. They do not have their own dominant position" [Cheng, Z. H., 2015]. And "The youngsters surrounded by too more online consumer culture, they, to a certain extent, lost imagination and critical thinking with in childhood because of a quantity of image language" [Wang, X. Y., 2021].

"The development of human society is based on inheritance and innovation. Only by recording, accumulating, preserving and passing on the previous experience, wisdom and knowledge to the next generation, the future generations can further improve, develop and create on the basis of their predecessors" [Lasswell, H., 1984]. Mass media plays an important role in disseminating knowledge, social norm, which has quickly become an indispensable part of people's life with its fragmented information, visual content and decentralized communication characteristics. For example, "everyday WeChat, a social software widely used in China, has 1.09 billion users open and 330 million users calling on video; 780 million users browsed and 120 million users published the 'circle of friends'" [WeChat, 2021].

However, "The 'weak connection' function of social media allows people to communicate at a long distance, the relationship between people is not so close, there is no need to worry about communication and without emotional factors concerned. As people addict SNS, they have to spend most of time and energy on maintaining the weak connection, so as to ignored relationship with relatives, friends and colleagues around them" [Xu, S. S., 2015]. Communication in social networks is a limited and fragmented communication, which lacks the significance of text. "Virtual communication is different from traditional letters or face to face which links of thinking and memory. Instant messaging software is random, and sometimes is not the complete meaning expression. It is difficult for the exchanges between the two sides to focus on one theme, the topics changing is at will. This messy information fragment

makes it difficult for the two sides to have in-depth exchanges and form in-depth emotional experience" [Mao, Y. H., 2017].

Social media is also creating false cultural prosperity. Because of the easy information distribution, there are a lot of unique and thoughtful articles shared by users which ought to inspire others. On the contrary, "most users fall into "information consumerism", they spend a lot of time and energy only to not miss any link. Clicking instead of reading, browsing is key of flaunt" [Jiang, J. G., 2016]. Moreover, the majority of users publish only tourism, home, current politics and health care on virtual space. It is a typical "replication culture" (means that a person directly copies others' article, then publishes in his own name online, it belongs to "standard plagiarism") without any ideological content. "The more browsing, it brings no mental improvement and spiritual pleasure, quite the contrary, brings extremely anxious" [Dong, C., 2021].

Nowadays information acceptance is changing from the graphic to video. The combination of new media and video technology is constantly expanding the connection between human being and the world. The short video widely spread on the new media has gone beyond simple viewing. By entrusting various functions, it is connected with people's consumption behavior, emotional activities, social relations and hobbies.

"As a network production, short video is fragmented and sensory, in order to meet the needs of leisure time spending and sensory stimulation" [Chen, X. F., 2018], therefore, short video is vulgarized and entertaining, intensifying the occurrence of social deviant behavior, such as shooting video to play tricks on elder or disabled. The more serious is that short video easily leads to the massive imitation, especially those potentiality danger one. For instance, as the video of the "loop the loop" is popular in the App Tik Tok, a child broke his backbone seriously for imitating the action, and an 8 years boy imitated the video of "Tape" to trick his 6 years old little brother, and hurt him.

"Hero" can be produced as well, someone mislead the audience into believing the video is a real news investigation by pretending investigate in secret, street shooting or other documentary news shooting means, and claim to "punish evil and promote good". The platforms often attract young people's attention by playing luxury cars, houses and piles of cash, which leads them to blindly comparing. They advocate that "internet celebrity" earns tens of thousands of money through a few hours of live show, creating an illusion of getting something without efforts. It critically impacted the value orientation of young people and trapped them in money worship and hedonism.

The Short video is essentially an artificially encoded visual symbol. "Short video is showed by fewer, onlooker by majority, it obscured the boundary of reality and illusion, to a certain extent, creating a fake context and scene environment" [Fan, H. C., 2021], and the stimulated short video satisfied netizens entertainment. "Nevertheless, computer algorithm shall recommend countless similar one, narrowing viewer's perspective, losing the opportunity to touch the multi-information, gradually solidify users' interest, idea, concept, even self-isolated" [Li, L. L., 2020].

Conclusion

Socialization is the starting point for individuals to move towards social life. Individuals learn knowledge, norms, values and other social behavior and form unique personality in a specific social and cultural environment. Through analysis, this paper points out that after entering the network era, the process of individual socialization is affected by both tradition and network. China has established network society with the largest volume network application and netizens all over the world. Increasingly, social networks began to influence the process of socialization.

Today the process of socialization is taking place in new conditions, let's call them hybrid. On the one hand, a person is socialized in the real world, but the virtual world also plays a role in this process. Sometimes, if we are talking about teenagers, the virtual world influences more than the real one. The influence of the virtual world can be defined as multifaceted, and the virtual world itself (the Internet space and social networks) creates conditions for the implementation of various forms of socialization. But the virtual world also introduced its own characteristics into the process of socialization, namely: such a form of socialization as imitation, trying on roles, etc. began to "break" traditional roles, "deviate" from their classical standard. There are many reasons for this phenomenon: Network has weakened the traditional socialization leaders' authority, the network was dominated by a minority of developed countries for unbalanced network technology development, and the "network ressentiment".

One of the reasons is the forces that in real life a person tries to hide, veil. And the virtual world allows you to show such feelings as envy, a frank desire to offend interlocutors, insult to completely

unfamiliar network users. Increasingly, attacks of "unexpected" aggression, calls for negative actions, etc. appear. The phenomenon of ressentiment (a mechanism that, according to F. Nietzsche, negatively influenced socialization and destroyed it) began to manifest itself quite actively in the virtual world, in social networks. When resentment subverts traditional morality online, there are more social anomies and deviant behaviors in the real world.

China has its own characteristic during establishing the network society. After analyzing, it can be seen that the individual socialization was impacted by network in China as well. Because the internet has broken the boundary between adults and young, the young generation has been becoming "adult-kid" for exposed to the internet earlier. The extensive social network application is neither realized the purpose of enhancing emotion of communication, instead, people fell in exhausted clicking and worthless browsing, finally deep reading and critical thinking gradually disappear. The video information widely spread on the internet flooded with "flaunt", encouraging comparison and advocating "money worship", which has seriously impacted the traditional moral concepts and values in China. The young boys and girls addicted the video for curiosity and imitated the danger video, finally threatening the traditional social standard.

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