

# RZECZYWISTOŚĆ HYBRYDALNA

POMIĘDZY  
BYTAMI

REDAKCJA  
SYLWIA  
JASKUŁA





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POD REDAKCJĄ  
SYLWII JASKUŁY



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



Gennadii Stavyskyi 

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## 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 an individual, especially of a 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 21<sup>st</sup> 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 of 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 an individual is concerned by a number of philosophers, political scientists, sociologists, psychologists and educators. For the purpose of the paper I would like to distinguish the following types of hybridization: the social hybridization of spatial interaction between generations and within one generation, where the cultural markers of social hybridization play the role of 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 (S.V. 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. Piddubna); the problem of the formation and existence of personality in the space of cyberculture and cyber-socialization of man (O.V. Ivushkina, I.M. Silyutina); 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 paper is a theoretical analysis of existing approaches to determine 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

The methodological basis of theoretical analysis of the problem of socio-psychological factors of personality hybridization in the modern globalized world are the following:

- 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, *homo sapiens*, at the turn of the 20<sup>th</sup> and 21<sup>st</sup> centuries, in fact, turns into a unique new form of *homo cyberus*, and psychological and pedagogical science is enriched with 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. The 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 constitute the consciousness of a person, determine the peculiarities of the design of an individual, with the help of narratives and practices of cyberculture, form new needs and motives in people, stereotypes and behaviour 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 reali-

- ty (V.A. Pleshakov, Y.V. Skorovarova, E.F. Smerichivsky, R. Aron, and L. Humphreys);
- at the moment, people spontaneously and uncontrollably perceive and translate this mosaic culture, mainly through ‘windows of cyberspace’. A man of the 21<sup>st</sup> century (especially children, teenagers 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 an 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 of 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 and blurred), which determines the formation of a mosaic structure of knowledge and consciousness in general (A. Moles, V.M. Rozin);
  - humanity can withstand any challenge of time if it realizes their objective nature and contradictory nature and if it brings the knowledge about these challenges to the consciousness of people in the process of spiritual and moral development and education, through the system of modern education capable of forming in a 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 keeper of collective

memory, the translator of experience, 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, and natural science approaches. Thus, according to the sociological dictionary, hybridization is interpreted as the relationship between westernization and local forms of culture.<sup>1</sup> 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.<sup>2</sup>

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 Margaret 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. Mead, emphasizes that this tendency is global and has a general character.<sup>3</sup>

According to Maxim Alekseevich 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

<sup>1</sup> Н. Аберкромби, *Социологический словарь*, Издательство «Экономика», Москва 2004.

<sup>2</sup> С. Хантингтон, *Столкновение цивилизаций*, Издательство АСТ, Москва 2003; J.N. Pieterse, *Globalization as Hybridization*, "International Sociology", no. 9(2), 1994, p. 49-51; С.В. Чугров, *Япония: гибридизация и гармонизация*, "Полис", no. 3, 2008, pp. 56-57.

<sup>3</sup> М. Мид, *Культура и мир детства*, Наука, Москва 1988.

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, and behaviour, which leads to the formation of a hybrid of generations.<sup>4</sup>

Thus, Sergey Vasilevich 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 optimise its functioning, which corresponds to the interests of the ruling elite. The second vector corresponds to modernization of the civilization, 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 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, the crossing has distinctive features depending on the context of the process (biological, cultural, and 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.<sup>5</sup>

Another understanding of the hybridization process presents Jan Nederveen 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

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<sup>4</sup> М.А. Карелин, М.В. Калининкова, *Социальная гибридизация в контексте поколенческих субкультур*, "Известия Саратовского университета. Социология. Политология", no. 15(3), 2015, pp. 45-46.

<sup>5</sup> С.В. Соколов, *Социальная философия*, Юнити-Дана, Москва 2003, p. 419.

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 ('mixed-times'), 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 translocal cultures are singled out. The third type corresponds to the transition from the territorial culture to the translucent.<sup>6</sup>

The next aspect of the analysis will be devoted to identifying the factors of hybridization of an 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 20<sup>th</sup> century, a French scientist Abraham Moles described the cultural aspects of communication processes and substantiated the cyclicity of the process of disseminating ideas reinforced by means of mass communication which promotes their popularization. The basic principle of Moles 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.<sup>7</sup> That is, as they say today, the thinking of a person (especially a child) becomes 'clip'.

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<sup>6</sup> J.N. Pieterse, *op. cit.*, pp. 49-51.

<sup>7</sup> А. Моль, *Социодинамика культуры*, Издательство ЛКИ, Москва 2008.

Famous Russian sociologist Sergey Georgyevich Kara-Murza, when considering the problem of manipulating with the consciousness of the individual, notes that the mosaic culture is perceived by man almost involuntarily, in the form of bits that their consciousness plugs out of a violent flow of information.<sup>8</sup> It should be noted that, every year this process dynamically increases, gaining a massive, actually globalized character.

Today, people (especially children, teenagers and most young people) spontaneously and uncontrollably perceive and translate this mosaic culture, mainly through 'windows of cyberspace'. Accordingly, it is a dominant and popular mosaic culture which 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/her 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, sharing photos and videos of what they eat and what they do (even having sex), which encourages exhibitionism on the Internet – cyber-exhibitionism.<sup>9</sup>

One of the young Kharkiv prosecutors, who participated in the TV show, undressed and used an obscene vocabulary, perceiving this

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<sup>8</sup> С.Г. Кара-Мурза, *Манипуляция сознанием*, Эксмо, Москва 2005.

<sup>9</sup> J.N. Pieterse, *op. cit.*, pp. 49-51; В.А. Плешаков, К.А. Плешакова, *К проблеме духовно-нравственного воспитания в контексте киберсоциализации общества и человека*, "Homo Cyberus", no. 1(2), 2017, pp. 45-46.

behavior as normal, because he did it, in his release and with 'good intentions' to win 200,000 for a study fee for her girlfriend.

Also, the American philosopher, sociologist and futurologist A. Toffler in his major work of the 1970s and 1980s, titled *Shock of the Future and Third Wave*, cites and substantiates the thesis that society is moving into a new industrialist intellectual and technological revolution.<sup>10</sup>

In the 21<sup>st</sup> century, these predictions were confirmed and, according to Vladimir Andreevich Pleshakov, today mankind enters the phase of global post-industrial development of the information society, which determines new types of activities of people, subcultures and lifestyles, opportunities and problems of personality development, education and upbringing of human.<sup>11</sup>

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 one can quickly transfer and accumulate information virtually in any 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.<sup>12</sup>

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.<sup>13</sup>

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 Pleshakov, the cyberspace is „[...] created a network in-

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<sup>10</sup> А. Тоффлер, *Шок будущего*, АСТ, Москва 2008; idem, *Третья волна*, АСТ, Москва 2010.

<sup>11</sup> В.А. Плешаков, К.А. Плешакова, *op. cit.*

<sup>12</sup> М. Дери, *Скорость убегания. Киберкультура на рубеже эпох*, Ультра. Культура, АСТ Москва, У-Фактория, Москва 2008.

<sup>13</sup> О.В. Івшкіна, І.М. Сілютіна, *Особистість у кіберкультурі (до питання про кіберсоціалізацію людини)*, “Вопросы духовной культуры”, no. 259, 2013, pp. 192-195.

formation implementation of the noosphere, which is constantly supplemented by humanity”.<sup>14</sup>

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.<sup>15</sup> As Anatolii Viktorovich Mudrik notes „[...] 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”.<sup>16</sup> 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 a 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, a 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

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<sup>14</sup> В.А. Плешаков, *Киберсоциализация: социальное развитие и социальное воспитание современного человека*, “Вестник Костромского государственного университета им. Н.А. Некрасова. Серия: Педагогика. Психология. Социальная работа. Ювенология. Социокинетика”, no. 16(2), 2010, p. 17.

<sup>15</sup> В.М. Розин, *Интернет – новая информационная технология, семиозис, виртуальная среда*, [in:] *Влияние интернета на сознание и структуру знания*, ред. idem, ИФРАН, Москва 2004, pp. 3-23.

<sup>16</sup> А.В. Мудрик, *Введение в социальную педагогику*, Московский психолого-социальный институт, Москва 2009, p. 78.

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.<sup>17</sup>

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',<sup>18</sup> it is necessary to provide effective conditions for the upbringing and development of the younger generation in mixed realities.<sup>19</sup> To learn to professionally model, develop and implement technologies of progressive social pedagogy,<sup>20</sup> as well as cyber pedagogy in the context of introducing a cyber-ontological approach to education,<sup>21</sup> 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

<sup>17</sup> О.В. Івушкіна, І.М. Сілютіна, *Особистість у кіберкультурі (до питання про кіберсоціалізацію людини)*, "Вопросы духовной культуры. Философские науки", no. 259, 2013, pp. 192-195.

<sup>18</sup> Е.В. Звонова, *Культурно-исторический анализ как метод гуманитарного образования в контексте развития виртуального пространства*, "Дистанционное и виртуальное обучение", no. 12, 2012, pp. 33-41.

<sup>19</sup> М.В. Воропаев, *Воспитание в виртуальных средах*, МГПУ, Москва 2010.

<sup>20</sup> Т.В. Склярова, *Профессиональная подготовка социальных педагогов в конфессионально-ориентированных высших учебных заведениях. Диссертация на соискание ученой степени доктора педагогических наук*, Московский педагогический государственный университет, Москва 2008.

<sup>21</sup> В.А. Плешаков, *Теория киберсоциализации человека*, МПГУ: «Homo Cyberus», Москва 2011; О.И. Воинова, В.А. Плешаков, *Киберонтологический подход в образовании*, Норильский индустр. ин-т, Норильск 2012.

competences in a young person. In particular, 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; to use information to plan and carry out various activities.<sup>22</sup>

In the end, let me introduce an optimistic statement by Ekaterina Isosifovna 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”.<sup>23</sup>

## 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.

<sup>22</sup> В.А. Плешаков, К.А. Плешакова, *op. cit.*

<sup>23</sup> Е.И. Артамонова, *Забота международного педагогического сообщества о качестве человеческого потенциала: стратегический подход в свете реалий XXI в.*, „Педагогическое образование и наука”, по. 2, 2013, р. 21.

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.

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ABSTRACT

*Socio-Psychological Factors of Hybridization  
of Personality in the Globalized World*

The paper presents an analysis of theoretical approaches presented in domestic and foreign literature on the factors of hybridization of an individual in the modern, globalized world. According to the results of the analysis, it was determined that contemporary research emphasize the social and psychological factors of personality hybridization: social – 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; psychological – cybersocialization of an individual 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

Współczesny świat, w którym obecny jest człowiek, tworzą dwie wzajemnie przenikające i uzupełniające się przestrzenie: klasyczna i wirtualna. Ich zróżnicowana funkcjonalnie konfiguracja, umożliwiająca wzajemną dynamiczną koegzystencję i swobodny przepływ przy zachowaniu odmienności oraz względnej niezależności, tworzy rzeczywistość hybrydalną. Ta ostatnia staje się podstawą modyfikacji otaczającej rzeczywistości, łącząc to, co tradycyjne, z elementami umożliwiającymi realizację nowych oczekiwań człowieka.

Rzeczywistość hybrydalna ma charakter dynamiczny, przeobraża dotychczasowe schematy konstruowania, opisywania, analizowania i w konsekwencji transformacji świata. Ekspansywność tych przemian wyprzedziła nie tylko praktykę analiz, lecz także jej konceptualizację. Rzeczywistość hybrydalną należy poznać i zrozumieć, aby można było zainicjować procesy wspomagające rozwój człowieka. Pomimo braku jednoznacznych określeń, którymi można byłoby opisać ten nowo powstały świat połączonych i zespolonych dwóch różnych rzeczywistości, autorzy książki podjęli próbę jego zdefiniowania, a także zrozumienia zachodzących w nim procesów. Książka nie zawiera gotowych wzorów pozwalających odpowiedzieć na pytania: „Jak wykorzystać szanse, które daje powiększony wirtualnie świat?”, „Jak rozwiązać problemy, które generowane są dynamizmami rozwoju, ale i zagrożeń?”. Zawarte w niej teksty autorów reprezentujących różne dyscypliny naukowe pobudzają do refleksji nad możliwościami wykorzystania oraz kontrolowania rzeczywistości hybrydalnej.

Monografia stanowi element wyjściowy do rozważań nad kondycją dzisiejszego człowieka, jego tożsamością oraz obecnością we współczesnych cywilizacji i społeczeństwie. Zawiera wskazówki pozwalające na zaprojektowanie działań edukacyjnych, ale przede wszystkim wychowawczych, które wykreują nową kulturę rzeczywistości hybrydalnej.



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