METHODOLOGICAL FOUNDATIONS FOR STUDYING PERSONALITY IN THE INTERNET ENVIRONMENT

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ABSTRACT

The article examines the methodological and theoretical foundations of the study of personality in the Internet. The relevance of the study is due to the fact that in the modern world there is a revolution in information technology, based on the major successes of physics, radio engineering, neuro-mathematics, psychology, neurophysiology, cognitology, sociology and other humanities. A person's activity is determined by his image of the world, a system of values and life-meaning orientations. This provision is non-trivial in the context of the impact of modern information and communication technologies on a person's personality. Scientific novelty contains the identification of the development trend of information and communication technologies (the Internet) and the description at the theoretical level of the prospects for the transformation of the picture of the world and the value-semantic sphere of the individual. The paper presents an overview of modern concepts of the influence of information technologies on the value-semantic orientations of the individual from the point of view of domestic and foreign scientific and psychological schools. A detailed description of the content of the value-semantic sphere of the individual is given and the main mechanisms of the influence of information technologies are determined. An urgent task is to study the features of psychological mechanisms of identification and self-presentation among users of information and communication technologies. The current state and promising directions for the deployment of further research of cognitive and communicative applications of the Internet are analyzed. The practical significance of the study lies in the fact that a detailed analysis of the impact of information and communication technologies on the value-semantic sphere of the individual has a wide range of applications in such areas as: ideology, imageology, psychotherapy, creation of electronic mass media, computer psychocorrection, business management and politics, information confrontation (information and intellectual wars).

Keywords: Person, Internet communication, communication, intrapersonality, information, personality psyche, technophobia.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Internet communications are inherently either synchronous, occurring simultaneously in real time, or asynchronous, in particular in cases where there is a delay or delay in real time. If we add to this the classic dimensions of the source or sender that sends the message, and the recipient, as well as a certain number of people who can be involved in these two functions (one-many-many), you can get a matrix of potential Internet communication. However, the above construction does not take into account the types of possible messages, but is useful at least in order to outline the scope of the potential complexity of the new media. Examples of possible online communication are as follows:

1) A private chat room that is available in many services between two people with similar interests.

2) Private exchange of emails between father and son.

3) Several students from the class ask the expert a question on the topic that is currently being discussed in the educational process, via e-mail to the expert's e-mail.

4) A small group of anxious citizens sends announcements of a rally or meeting to other people using the services of a local Internet provider.

5) Announcement by the majority of shareholders of the corporation of their procedural position regarding the purchase of stock shares in the corporate chat instead of holding an annual meeting of shareholders.

6) The large conference program committee contacts the potential speaker via email.

While some of the examples listed may be just a figment of the imagination, it is becoming apparent that the potential combinations of Internet communication are multiple. These combinations cannot simply be reduced to the previously studied mediated communication, one-way or "face-to-face". It is necessary to investigate the psychological impact of Internet communication in the intrapersonal, interpersonal and transpersonal aspects.

The Internet as an information management system for people is created by information sources and information seekers. Social researchers have a lot to offer to the various participants in this exchange in order to better understand and function within this new environment. Sources of information invest not only money and resources, since there is also a psychological cost of investing them. For example, for those seeking information, in addition to financial investments (paying for Internet access), there are risks of developing various kinds of technophobia and just a lot of frustrations.

Sources and searchers of information also suffer from information redundancy. Searchers are probably annoyed by the sheer amount of information available on the Internet today. R. Wurman notes: "Over the past thirty years, more new information has emerged than in the previous five thousand years. About a thousand books are published daily around the world, and the total volume of all printed information doubles every eight years."[1] Given the fact that these words were written at the end of the last century, it should be assumed that the current increase in information flow is even faster and more dynamic.

The structure of the human psyche involves many ways to deal with information overload, but now we live in an era of information overload with relatively complex types and types of information. The same psyche methods that were used in the pre-Internet era can be applied to today's complex flows of information. So, in the sensory-perceptual process, meaning helps filter out tons of redundant information. At this complex level of information processing, it is the meaning that plays the main role in overcoming information anxiety and frustration. There are also many labeling heuristics that we use to sort and process complex information. While they increase mental efficiency, they can also quickly lead to distortions. The breadth of the Internet can further contribute to information overload, but it can also facilitate the process of finding meaning through organized searches.

But not only the amount of information or technophobia is the subject of attention of sources and seekers of information. L. Gelb [2] points out that on sites devoted to health protection (physical or mental), the type and amount of accumulated information can affect the seeker of such information both pathogenically and sanogenically, with the same probability of both options. Of course, this information can help when it comes to symptoms, treatments, or medication choices, but the same information can increase the following risks:

1) give unfounded hope;

2) promote imprecise, unscientific methods;

3) wasting time or money;

4) develop unnecessary feelings of guilt, fear, or anger

5) worsen the prognosis due to a possible suspension or complete termination of the course of treatment;

6) lead to alienation and / or refusal from healthcare services and / or from the search for relevant information.

In a sense, all these risks are part of the information search process, regardless of the method and scope of the search for the latter. They address the broader issue of how we can cope and respond to the large amount of information that is available to us today, if we can go beyond the annoyance that this amount of information can cause.

Online social interaction assumes that users are free to design what they want to show to others. Together with the relative pseudo-anonymity of online interactions, this provides users with complete, unrestrained freedom. A. Stone and Shannon McCrae wrote about the amorphous nature of cyberspace; the fragmentation of the physical and blurring of the socio-cultural context, which we used to rely on in traditional media. Most researchers view these characteristics of online media in a positive way. Many studies of online interaction point to the possibility of exploring the plurality of free self-expression as a liberating, emancipatory experience. At the same time, these aspects of the virtual "I" are capable of creating many of the problems faced by virtual communities.

The freedom to hide or re-create many features of the virtual self opens the way to explore and express many aspects of human existence. Exploration of virtual communities is full of stories of fictional or hidden age, gender, race, social status; the ability to hide almost any aspect of identity. This well-known aspect of computer mediated communication has already been sufficiently described in existing research. Much work on virtual communities has focused on how these communities enable their members to escape or experience escape from the structures of a "real" society. Quite a lot has also been written about the amorphous nature of the virtual space: about the fragmentation of the physical, about the textual embodiment of the body in the virtual world. The projection of the "I" into the virtual environment was interpreted as the liberation of the "I" from the framework of physical reality - the opening of opportunities for research and discovery, as something worthy of admiration and respect.

The fragmentation of the individual prevents the formation of a flexible and resilient online character. Interpersonal problems require flexibility to overcome them. The ability to compromise, change, empathy and the ability to negotiate are vital qualities for the stability and duration of a relationship. Without these qualities, all relationships are risky. A virtual presence can often preclude the possibility of change in advance or give a chance for such changes only at the expense of their stability and duration. In a sense, people act in this fragmented way in the professional real world: many of us act differently in work and personal situations. At the same time, most of these fragmented social roles are united by a sense of a single real "I". In particular, this integration is facilitated by the practical impossibility of physically separating our social roles, which have the same physical body and the same external attributed identity. In contrast, online characters are not collected in the same space, and from the point of view of the individual, there is a clear psychological difference in the experience of being one character compared to another. This psychological difference is due to the discrete nature of the online space. Multiple online social spaces can overlap with the real identity of the participants, but the online character cannot be easily identified by others and is associated with the identity of one specific physical individual.

This lack of integrity does not imply flexibility and the ability to negotiate when interacting with another online character. The spectrum of self-expression, which can be manifested by any single character, is in many ways inferior to the spectrum of the individual's expressions in the real world, while the aggregate psychosocial set of characters controlled by one individual can largely exceed the diversity of her experience in the real world. In the real world, our plurality - the multitude of our moods and changing thoughts - is what determines individual mental stability and the creation of a flexible and viable culture. Virtual communities often encourage plurality, but not flexibility, with each individual character being endowed with a limited social range.

Virtual communication and virtual speech are endowed with the spontaneity and moment of traditional undocumented, oral public speaking, but also characterized by the stability of the written document. The main characteristic of flamewars - those intense, caustic exchanges that occur regularly in the online environment - is the speed at which individuals polarize and fixate on their points of view.

Online we are what we write; this connection is much more pronounced and unchanging than even what we can say in personal communication. It is very easy to prove yourself online in defending certain provisions that may be considered absolutely unthinkable for discussion or inconvenient enough to support them in the real world. It is also much easier to criticize such provisions by insulting the person expressing them than it is possible to do outside the virtual space.

In the normal course of everyday life, we often make inaccuracies in our own speech. We show confidence when we only have assumptions; we turn to an authoritative source, while in fact we barely remember a fragment of an article from an old magazine; confident about something when we only have a personal opinion. Online dialogues operate within the same informal and imprecise limits, but they also have the stability of a formal written response. Often in heated discussions, participants are encouraged to submit links and documents, and often the previously expressed words of one of the participants are used as a quote in order to put their author in a disadvantageous light. Old words and cues can be brought back to life to haunt their creator, who is being embarrassed to defend or abandon those positions.

Informal oral dialogues, in particular sarcastic ones, rely on inaccuracies and involve flexibility; formal written discussion presupposes rigidity and confirmation - online discussion operates in its previous manner of oral discussion, but complicated by its own self-documenting nature. We cannot be flexible when there is easily traceable documentation of our words, which turns that flexibility into hypocrisy. The moments of illogicality that arose with this inflexibility are expressed in the hostility of the ardent participants in the discussion, who are forced to face their own words and expressions and often demonstrate openly comic turns in defense of the latter. Under these circumstances, the party who loses the dispute may want to avoid the dispute, and the nature of the online interaction makes such escape easy and free of consequences. Thus, a separate virtual character is very attached to the particular, the separateness of that facet of the real "I" that he projects, and to the same extent is not tied to the stability of this facet.

The structure of virtual communities creates atomized spaces and atomized "I". The dispersed structure of socially divided worlds, inhabited by psychologically divided characters, gives rise to the feeling that multiple manifestations of "I" exist for only one type of interaction. Plurality in this case resists fluidity, since the participants see the point of creating different characters,

reflecting different facets of "I", in not combining different types of actions and reactions into the same "I".

In general, the problematics of psychological research on the Internet cannot but come up with the topic of a person's dependence on spending time on the Internet. Obviously, there is an understanding that the Internet motivates people to such behavior that is not available to them in real life. Within the online community, these behavioral differences are reflected in the use and development of terms such as "flame" and "flame wars." Also, numerous sources addressing the issues of netiquette emphasize the importance of pseudo-graphic images, the function of which is the written expression of non-verbal communication means in real life (emoticons or emoticons).

The above arguments allow us to formulate certain preliminary conclusions. The freedom to hide or create the facets of the virtual "I" allows for greater development, exploration and expression of one's own self. In most cases, the lifting of restrictions is characterized as virtual freedom. Self projections into the virtual world are described as creating opportunities for exploration and discovery. Along with all the positive potential of such reproduction of the "I", rethinking and dismissal, the stories of relationships in virtual communities also contain dark tones. Online interactions can cause confusion and confusion; online communities can be places of betrayal, hostility and division. Dispersed spaces and fragmented projections of the "I", apparently, will remain a necessary part of the online experience. On the one hand, experience in the real world can far exceed the capabilities and features of self-realization of one character. But on the other hand, the experience of creating and reproducing various facets of one's own real "I" in the virtual world by controlling multiple characters in various online communities can be much more diverse than real life experience, where all social roles of a person are rigidly tied to his physical corporeality and social attributes.

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