

# UNCOVERED PROCESS OF SOCIALIZATION AND HUMAN CONDITION IN DIGITAL SOCIETY

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**Introduction.** The world for man - the social unit - is divided into two spheres within the current modernist world by S. Bauman : the real and the virtual. Within the real world, there is something that a person can not only see but also feel. The virtual world comes to life just before our eyes. The only thing on which virtuality is based is emotions. The evocation of emotions and states in humans is made possible by moving parts of real life into the virtual world.

Processes and institutions that leave the real world and become virtual, harm the development of a person as an adequate social unit and cause mental disorder in the formation of awareness of processes and structures of socialization of the individual on the border of the two realms: virtual and real.

**Aim.** To check the valuability of the Chestnut Metaphor as a Model of Awareness of the Structure of Socialization and the Philosophical Meaning of Human Existence on the Border of real and virtual Worlds

**Materials and methods.** The essence of the chestnut metaphor is used to uncover the process of socialization and self-improvement of the 21st century man, who, because of the circumstances of the current modernity, has an urgent need to live in two worlds: the digital and the everyday.

**Results and discussions.** Chestnut shell in my theory is a complex of social factors, phenomena, perceptions and tendencies that shape the demands and needs of the individual, for whom society is the main link for creating and further developing their self and realizing themselves as part of the mechanism of a complex social hierarchy. Thus, the shell that surrounds our so-called "chestnut" combines the diversity and capacity of all concepts that in one way or another make up a whole society.

"Chestnut", which is under the pressure of shell – represents modern man who feels a constant intense pressure from public opinion and views of his era. Considering the fact that we apply the human being of the generation-Z, the chestnut fruit is whole and indivisible. Two concepts will be the basis for growth and personal development in terms of computerization and culture of mass media of the 21st century: virtual reality and everyday life without the influence of IT-technologies.

Each chestnut is different in structure and unique, as is every human being that is the basic unit of society. Defining your own boundaries allows a person to make choices that they really need. In our century, people's need for social networks is quite high because social standards dictate to us that possession of information is a weapon that makes an individual insecure and gives him or her certain advantages over other people with less knowledge. The main resource of knowledge and new ideas is the Internet, which nowadays often addresses the success and satisfaction of a person in the fields of leisure, communication, working relations, and even in the formation of moral principles and values.

The loss of one part of the chestnut, namely real life, shows us the problems and duality of the issue of the harmonious combination of virtual and everyday worlds.

A person who is unable to find his or her functional role and belonging to a particular group in society will feel ill and seek an alternative replacement for the routine. Internet space enables everyone to become part of a global community without borders. By registering there, one feels more confident and aware of self-worth. But if the border is eventually erased, the person will fall out of real life and live in a virtual world.

**Conclusions.** The value aspect of philosophical knowledge – epistemology and the scientific vision of problems of the essence of man – philosophical anthropology, determine the fact that values are syncretism of the material and spiritual aspects of the existence of each person. We do not imagine life without the Internet in the 21st century, because it is social networks that are our so-called criterion of epistemological knowledge.

Thus, the virtual world of today has no clear boundaries between reality, and is in general a continuation of the ideological content of the whole Noosphere complex, which, according to Vernandsky, is a world of science and science.

The process of digitalization of society plays a crucial role in shaping a new picture of the world, through which we can explain the qualitative changes that are taking place in many fields of human activity.

The new type of person in the gadgets and technology generation is a mobile, knowledgeable, and multifunctional persona, many of whom are no longer as extraordinary as other people might think in the past. The main purpose of such a person is to find a correlation between the existing world and the world of virtual reality, harmoniously developing their abilities in both worlds at the same time.

## STUDY OF PERSIAN PHILOSOPHY IN TEHRAN UNIVERSITY

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**Introduction.** In modern Ukraine, philosophical science is actively developing, as evidenced by the scientific works of Academician M.V. Popovich (1930–2018). Philosophical science is also being studied in modern Iran. The Department of Philosophy of Tehran University has established strong scientific traditions related to the study of various issues of Persian and Islamic philosophy, as well as the history of Western philosophy. In 1928, a literary and humanitarian faculty was created, which became part of the Higher Pedagogical College. In 1934, after the founding of Tehran University, the faculty got its modern name. Until 1964, three faculties (philosophy, psychology, and pedagogical sciences) worked in the same study group. In 2019, the psychological and pedagogical sciences were separated and the Department of Philosophy began independent work.

**Materials and methods.** The Department of Philosophy is the oldest and most famous educational and research philosophical center of modern Iran. Since the mid-1960s, this center has been studying the most significant philosophical movements in the country. Due to the early Islamic ideological influence on the Zoroastrian and Manavian religious movements, Islam, Judaism and Greek philosophy, the Persian Islamist theologies formed the Sunni and Shiite trends in Islam.

Among the most significant Persian scholars of the Middle Ages it is necessary to name the names of Ibn Sina (980–1037), Shahabuddin Sohrevardi (1115–1191), Fakhra Razi Tabarestani (1149–1209), Mullah Sadr Shirazi (1571–1636) and many other philosophers and theologians .

The philosophical views of these and other Persian thinkers today are actively studied by scientists of the University of Tehran. Among the largest philosophers of Tehran University, it is necessary to name the names of such scientists as Kazem Assar, Yahya Falsafi, Reza Davari Ardakani, Abdolkarim Soorush and many others.

Kazem Assar (1922–1974) devoted his life to the study of issues related to the Shiite direction of philosophical thought in Islam. Yahya Falsafi (1943) is one of the first scientists who translates the work of Western philosophers in modern Iran. Reza Davari Ardakani (1933) explores the problems associated with the study of continental philosophy. Abdolkarim Soorush (1945) studies the issues of Islamic and world philosophy of the twentieth century. etc.

Unable to describe in more detail the scientific work of all philosophers of Tehran University, the speaker briefly dwelt on the characterization of the scientific activity of one of the prominent thinkers and philosophers of modern Iran, Seyed Ahmad Fardide (1910-1994).

Seyed Ahmad Fardid had a profound influence on the development of all philosophical science in the country. In particular, the work “Existence and Existentialism” was written by scientists. This scientist