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CRISIS OF MODERN ANTHROPOLOGICAL AXIOMATICS: DISCURSIVE LAYERS

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The significant changes are taking place in modern anthropology towards the understanding of both subjective and objective aspects of an individual's life. Owing to the application of an interdisciplinary approach, which synthesizes the achievements of the socio-philosophical direction of such fields as anthropology, psychology, sociology, it is determined that investigating the transformations of the human essence, in particular, in individual, personal and cognitive dimensions is necessary in this work. The purpose of this article is to single out discursive sections that illustrate the destruction of the axiomatic approach to the definition of human identity within the ontological concept, as well as to analyze the explication directions of the modern anthropological situation as a crisis.

This work draws attention to such anthropological axioms as personality, individuality and related identity, authenticity, selfhood, inner dimension or inner core of personality. It is established that their content is being eroded and devalued. The article uses Niklas Luhmann's system analysis method, which allows considering identity as a communication phenomenon of the modern information society. With the help of empirical and phenomenological methods, it was established that the person modern identity is a profile identity based on virtuality as one of the signs of human presence in reality. The article proves that modern identity retains its ontological basis, but no longer needs authenticity as selfhood, true self. In contrast to modern identity, which needed support in the inner "Me" of personality, profile identity is interpreted as superficial, commodified and related to maintaining one's profiles in social networks.

It is argued that reality appears in two main modes: as directly experienced and as experienced indirectly, that is, constructed reality. A hermeneutic reading of the works of modern researchers made it possible to include profile identity among the phenomena of constructed reality. It has been established that the profile identity is collective, consists of many components of self-presented reality, intended for second-order observation, and is also characterized by a high level of perfectionism. It was determined that second-order observation in social communication is the observation of reactions and activity that arise as a result of observing someone's representations, communications, emotional reactions and other activity in the network, and can manifest in such forms as the creation of rating lists, target audience segments, query clustering, parsing, etc. It is emphasized that despite the decline in the value of identity in society, individuals are expected to be original and strive for authenticity. In this regard, it is assumed that the gap between the requirements for the subject and the reality in which this subject exists determines the existential challenges of modernity. One of the possible ways out of this paradoxical situation is simulation, as

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pretending to be original and authentic, to meet the set requirements. The next step in the paper is to assume the existence of simulacra of identities based on authenticities.

It is shown that the situation of a person in the modern world is generally depicted with the help of a crisis lexicon, in which there are feelings of fatigue, overload, loss, fears, danger, insecurity, which prevail over optimistic faith and progress as a historically determined necessary phenomenon. In addition, the fact that modern information technologies only deepen the existential crisis is noted, as their ultimate purpose and consequences of application are of concern. It is about the onslaught of information, which is no longer possible to resist, just as it is impossible to distinguish facts from fakes, true information from manipulation and propaganda.

Key words: *personality, authenticity, selfhood, prolificity, profile identity, profilization, surrogate, simulation, simulacrum, autopoiesis.*

КРИЗА СУЧАСНОЇ АНТРОПОЛОГІЧНОЇ АКСІОМАТИКИ: ДИСКУРСИВНІ ЗРІЗИ

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В сучасній антропології відбуваються суттєві зміни в осмисленні як суб'єктивного, так і об'єктивного аспектів життя індивіда. Завдяки використанню міждисциплінарного підходу, що синтезує досягнення соціально-філософського спрямування таких галузей як антропологія, психологія, соціологія, у цій роботі визначається за необхідне дослідити трансформації людської сутності, зокрема, в індивідуальному, особистісному та когнітивному вимірах. Метою статті є виокремлення дискурсивних зрізів, які ілюструють руйнування аксіоматичного підходу до визначення людської ідентичності в межах онтологічної концепції, а також аналіз напрямків експлікації сучасної антропологічної ситуації як кризової.

У цій роботі привертається увага до таких антропологічних аксіом як особистість, індивідуальність та пов'язані з ними ідентичність, автентичність, самість, внутрішній вимір чи внутрішнє ядро особистості. Встановлено, що їх зміст розмивається й девальвуються. У статті застосовано метод системного аналізу Нікласа Лумана, що дозволяє розглядати ідентичність як комунікаційний феномен сучасного інформаційного суспільства. За допомогою емпіричного та феноменологічного методів встановлено, що сучасна ідентичність особи – це профільна ідентичність, що заснована на віртуальності як одній із ознак людської присутності в реальності. У статті доводиться, що сучасна ідентичність зберігає своє онтологічне підґрунтя, однак більше не потребує автентичності як самість. На відміну від модерної ідентичності, що потребувала опори у внутрішньому «Я» особи, профільна ідентичність тлумачиться як поверхнева, комодифікована та пов'язана з обслуговуванням своїх профілів у соціальних мережах.

Стверджується, що реальність постає у двох основних модусах: як безпосередньо пережита і як пережита опосередковано, тобто сконструйована реальність. Герменевтичне прочитання праць сучасних дослідників дало можливість зарахувати профільну ідентичність до феноменів сконструйованої реальності. Встановлено, що профільна ідентичність є збірною, складається з багатьох компонентів самопрезентованої дійсності, призначеної для спостереження другого порядку, а також їй властивий високий рівень перфекціонізму. Визначено, що спостереження другого порядку в соціальній комунікації – це спостереження за реакціями та активністю, які виникають як результат споглядання чийось репрезентації, комунікації, емотивних реакцій та іншої активності в мережі, та можуть оприявнюватися в таких формах як створення рейтингових списків, сегментів цільової аудиторії, кластеризація запитів, парсинг тощо. Підкреслюється, що попри зниження цінності ідентичності в суспільстві від індивідів очікується бути оригінальними та прагнути до автентичності. У зв'язку з цим припускається, що розрив між вимогами до суб'єкта і реальністю, в якій існує цей суб'єкт, зумовлює екзистенційні виклики сучасності. Одним із можливих виходів із цієї парадоксальної ситуації є симуляція, як прикидання бути оригінальним і автентичним, відповідати поставленим вимогам. Наступним кроком у статті є припущення існування симулякрів ідентичностей, заснованих на автентичностях.

Показано, що ситуація людини в сучасному світі загалом змальовується за допомогою кризового лексикону, в якому присутні самовідчуття втоми, перевантаження, втрати, страхів, небезпеки, незахищеності, що переважають над оптимістичною вірою й прогресом як історично зумовленим і необхідним явищем. На додаток, відмічається той факт, що сучасні інформаційні технології лише поглиблюють екзистенційну кризу, оскільки викликає занепокоєння їх кінцева мета та наслідки застосування. Йдеться про натиск інформації, протистояти якому вже неможливо, як і неможливо розрізнити факти від фейків, правдиву інформацію від маніпуляції та пропаганди.

Ключові слова: *особистість, автентичність, самість, профільність, профільна ідентичність, профілізація, сурогат, симуляція, симулякр, аутопоезис.*

Introduction of the issue. The evolutionary progress of a person is determined mainly by his own activity. Due to the digitization and the development of virtual reality, which already replaces physical reality in many aspects, humanity is changing in an essential and existential sense, perhaps in some sense even directing its own evolution. The biological evolution of mankind is associated with names that record its anatomical, cultural and social improvements: Homo erectus, Homo habilis, Homo ergaster, Homo sapiens. The self-names of a person of the post-industrial and information societies characterize the awareness of his achievements and activities in the directions of creation, but also indirectly indicate certain shifts in reality that determine the directions of deeper and latent changes in a person: Homo Economicus, Homo Politicus, Homo Ludens, Homo Deus, Homo Cogitans, Homo Technicus, Homo Computus, Homo Digitalis, Homo Communicus, Homo Emojis (Emoticons), Homo Consumericus and at last Post-humans. The phenomena of digitization of the individual and social spheres of life acquire signs of autopoiesis, the ability to develop further independently, which gives rise to a critical discourse in anthropology, breaks its axiomatic truths and complicates predictions about the future of humanity.

Noticeable changes occur in the understanding of personality. The concept of personality is being rethought, as new vectors appear in it, taking into account the virtual life of a modern person. From a cognitive point of view,

certain changes occur in the perception and sense of self of an individual. These are changes related to self-awareness, he or her understanding and sense of identity. Significant changes in anthropological axiomatics have occurred regarding the subject of the self: what is considered the self, what is the content and fullness of the self, what is the value of the self, what are its characteristics, what transformations have taken place in the understanding of the self since the ancient-Christian era. The rethinking of identity has reached its critical limit to the point of destroying its ontological foundations. The essence of these changes is the content of the existential crisis that we are witnessing now, inhabiting the XXI century. An existential crisis is first and foremost a loss of personality or changes in personal self-awareness associated with the worldview of the era. External factors, such as a pandemic and war, can only reinforce this crisis in the near future.

On the other hand, there is also a crisis of objectivity, which manifests itself as a loss of objective reality and an imbalance between reality as actuality and requirements for the subject. Man is increasingly dealing with constructed reality. This is a reality that is experienced indirectly. A person observes and perceives it as someone else observes and perceives it. On the other hand, a person is expected to be unique (individuality), original in his actions and judgments, to achieve success and recognition, to strive for improvement. A number of disproportionate things in this context give rise to a feeling of fatigue and exhaustion in a person, doubts

about progress as a progressive movement forward, programmed by history.

The aim of the article is to analyze the directions of explication of the anthropological situation, in particular, in the personal and cognitive dimensions, as well as to single out those discursive layers that illustrate the destruction of the axiomatic approach to the definition of human identity within the ontological concept. In the context of this goal, the tasks of revealing the content of the crisis of human subjectivity, as well as establishing the actual signs of the crisis of objectivity, which relate to the correlation between the perception of the world and the real position of a person in the world, are determined.

Analytical, empirical, phenomenological, hermeneutic, comparative research methods are used in the work, as well as Niklas Luhmann's system analysis method, which allows considering identity as a communication phenomenon of the modern information society. The need to study the essential characteristics of modernity dictates turning to the dromological concept of Paul Virilio, within which the self-perception of a modern person is explained. To achieve the goal, an interdisciplinary approach is used, which allows to comprehensively investigate the cognitive-psychological, existential, and socio-cultural features of the anthropological crisis of our time. Postmodern principles of philosophizing in the concepts of construction, surrogate, simulation, simulacrum, and autopoiesis are also an important methodological tool.

Discussion and Results.

Ontological modality of identity.

Modern realities of human life: the virtual expansion of the social and communicative space and the increase in the scale of self-representation in the digital environment call for their obligatory analysis. They are no longer subject to critical refutation, as they have too much influence on each of us

and a far-sighted perspective of further transformations of the human essence, in particular, in individual, personal and cognitive dimensions. In this regard, attention is paid to researches aimed at explication of new forms of identity and the reliability of their ontological foundations is discussed.

Based on modern philosophy, Francis Fukuyama tries to confirm the traditional meanings of identity, which is one of the expressions of the freedom of human subjectivity. In his understanding, identity is correlated with the internal dimension, with the internal principle, the "Me" of a person, which is endowed with a higher moral value than society. "The modern concept of identity gives the greatest value on authenticity, confirmation of the significance of that inner essence that is not allowed to express itself" [16:36], so identity is characterized in terms of a gap, a confrontation between the external and the internal, which causes feelings of alienation and anxiety. The inner essence here continues to be the desired ontological core, which, however, shakes under the action of, in postmodernist terms, all-consuming chaos.

In the work of Hans-Georg Möller and Paul J. D'Ambrosio ("You and Your Profile: Identity after Authenticity"), a concept of personality is proposed that is still based on identity, but already detached from authenticity[7]. Following the authors, the era of authenticity (according to Charles Taylor's understanding of authenticity) is coming to an end. Throughout the modern era and up to the end of the 20th century the understanding of man as a human agent dominated, and his identity was based on "a sense of inner dimension, freedom, individuality and inclusion in nature" [13: 8], on selfhood, true self. Subjectively, a person was preoccupied with the idea that he should ontologically build certain uniqueness, authenticity, authenticity of his or her Self, which has lost its relevance for now. Authenticity is losing its value today: it is

not a goal or an ideal, even the concept itself is becoming an anachronism, - say the authors of the book, - and if authenticity appears somewhere by chance (like authentic clothes or dishes in a photo on social networks), then still "authenticity is put in the service of proficity" [7: 10]. This is exactly what Hans-Georg Moeller and Paul J. D'Ambrosio talk about, saying that modern man has entered the period of proficity.

The term "proficity" comes from the word "profile" in social networks. The concepts of identity and selfhood are no longer interconnected, because identity no longer correlates with the inner depth of the individual, and selfhood is no longer something that is based on ideas, values, and moral norms. Identity has become superficial, commodified and associated with maintaining one's profiles in social networks. Thus, profile identities, profile selves appear, which are formed through self-presentation, manifestation of oneself, one's faces, one's activity regardless of real time. Profile identity exists only for the sake of attracting attention to it, sticking virtual icons, likes, emojis, etc., it exists to increase the number of views and the number of followers.

In comparison, modern identity could only come from authenticity, which was understood as a person's true "Me", hidden behind social roles: woman/man, mother/father, daughter/son, etc. and the interactions between them. Authentic individuals thereby mutually affirmed their identity, - believe Hans-Georg Moeller and Paul J. D'Ambrosio. Instead, the authenticity of the people who inhabit the virtual world disappears, because the real interactions of real life in it become less and less important [7: 15]. Therefore, identity is no longer based on authenticity, on the true self, it has completely lost its idealization, objectified itself and has become a profile invariant. Profification is likely to only increase as identity becomes technological, so identity can be controlled.

So, proficity is one of the modern modes of identity of a person of the digital age. Profile identity is collective, consists of many components of self-presented reality, intended for second-order observation [7: 16]. The human "Me" is projected to a mass audience, similar to the showing of a film. Therefore, the permanent task of an individual (and, by the way, of any social institution) is to curate profiles, take care of profiles. Proficity is part of a new social theory, philosophy and culture in general, so it makes no sense to ignore this fact, it seems more appropriate to investigate how the profification of an individual transforms axiological reality: it changes socio-cultural, ethical and aesthetic values. This state of affairs complicates the existence of a person and requires a lot of time and effort from him or her to maintain the life of his or her profiles, quasi-identities, which can be as many as you like. In this case, identity as self-identity is ontologically indeterminate and suggests that this indeterminacy is the ultimate goal of communication. If something can be said affirmatively as a sufficient basis, as an ontological constant, it is uncertainty. In this perspective, the freedom of human subjectivity, with which identity has been associated until now, turns out to be a fiction. After all, in the web of intellectual and computer networks, a person is becoming more and more dependent on social interactions, public opinion. It also creates a certain tension in the existence of a person who is forced to maintain self in the network, serving his or her profile identities. Such work often turns out to be exhausting, excessive mental strain for a person who spends hours on social networks, on the Internet, keeping the attention of followers, updating content, updating profiles.

An important detail is that the profile identity is characterized by a high level of perfectionism. This is evidenced by students who hide behind their avatars in online classes during the period of forced distance learning. The fact is that

the online video meeting service has limited or no options for formatting your appearance, and therefore, self-presentation. Observing himself in the video meeting window, the user automatically associates himself with a picture in own social networks, unless it is a moving picture. Noticing the discrepancy, the student experiences cognitive dissonance, which he or she is unable to solve. After turning on the video, the student risks that others may not like his appearance: face, hairstyle, clothes, or, for example, it may turn out that the wardrobe in the background was not closed by chance. For a person who is used to thinking according to the standards of the social majority, mass consciousness, it is better not to take risks and remain captive to the illusion of his or her perfection.

With regard to, the German sociologist Niklas Luhmann proposed an interesting concept of modern world society, in particular, its social system such as social networks ("Globalization or World Society: How to Conceive of Modern Society") [5]. According to Niklas Luhmann, as interpreted by Hans-Georg Möller, the activity of modern electronic media is an example of the functioning of the "second-order observation" mechanism, that is, the construction of social reality based on the observation of observations [8]. We do not perceive people or the topic of discussion in social networks directly, but rather as they are presented to us publicly. For example, the creation of YouTube channel ratings is based on second-order observations (the number of views, likes, dislikes, etc.). Second-order observation in social communication is the observation of reactions and activity that arise as a result of observing someone's representations, communications, emotional reactions and other activity in the network, and can manifest in such forms as the creation of rating lists, target audience segments, clustering of requests, parsing etc.

Existential challenges. In the existential dimension, a modern person

is also expected to be an observer of his or her own observations - an observer of the second order and this is the main condition for participation in social networks [8]. In the same way (individual observation), on the basis of pre-formatted observation of the second order, a social personality is formed and, accordingly, a socially constructed identity devoid of authenticity. In fact, "there is no essential or authentic self in our social identity, and the pursuit of authenticity is an absurd challenge" [8]. However, there is also a requirement for people to be original and strive for authenticity. Observation of the second order is evidence of the irrationality and paradox of modern society, however, it plays a paradoxically constructive role, is a prominent feature of modernity. No matter what, Niklas Luhmann ("Theory of Society") calls for a stoic acceptance of this situation[5], which causes quite deep dissatisfaction because, similar to the modern demand to "be natural", to return to the "natural state" of society (Jean-Jacques Rousseau), it is equally paradoxical to follow it, as well as to break it. That is, there is a gap between expectations from the subject, requirements for the subject and the reality in which this subject exists. The present paradoxicality finds its way out in simulation, as a pretense to be original and authentic, to meet the set requirements. In turn, this gives reason to talk about simulacra of identities based on authenticities.

Similar connotations are present in social psychoanalysis. A modern individual in an open Western society is constantly forced to choose himself or herself. Imperative requirements for self-optimization, self-development, self-improvement, competition, preemption, victory, strict requirements for self-determination, self-choice are imposed on him or her, which leads to deep dissatisfaction, depression, neuroses, exhaustion of the self. Again, the individual is overloaded with the demands of an individualistic culture aimed at achievement, success,

recognition, and self-realization. Alain Ehrenberg, a French philosopher, sociologist, psychoanalyst, calls this situation the disease of freedom. Freedom is a great blessing, because it allows you to become and be anyone, offering a choice of opportunities. But freedom also imposes on a person the burden of choosing himself or herself, which becomes more and more unbearable for a modern person, because their cultural environment puts pressure on them, demands uniqueness, demands to be someone (what the thinker calls "obligatory identity"), thereby obliging refers to certain stereotyped forms of behavior and clichés its uniqueness [1]. The disease of freedom is one of the symptoms of the depression of society, which has a cross-cultural character. However, the author is convinced that the salvation of humanity lies in enduring the contradiction between the individual, unique, on the one hand, and the general, on the other. And human communities in general only make sense if each of us is something bigger than our own identity.

Therefore, we can talk about an overloaded subject living in a narrowed life space as a kind of environment or sphere of action of a bodily subject, according to the terminology of Thomas Fuchs [15: 80]. Since the individual has a lot of demands both from the outside and from the inside, he or she gets tired and, as a result, develops depressions such as disruption of contacts with the social environment, neuroses, nervous breakdowns, and personality burnout. Modern man is overworked, although he or she does not work more than in the last century, in the pre-Internet era. They live in an era of chronic fatigue, suffers from depression. The list of reasons for such a feeling of well-being can complement the utilitarian perception of life, when only that which brings benefit and success is given meaning. The individual's priorities have turned around: social interests related to work, earning and achieving success

have replaced personal, private life. An individual person lost dialogue with self, the meaning of life, became lost, and the culture as a whole received a set of various types of fatigue and fears.

Discourse of worldview. Still at the end of the 20th century Paul Virilio described the loss of material space in connection with the changing configurations of space under the influence of technology: space becomes virtual and acquires new modalities ("Speed and Politics", 2007) [11]. This requires a person to develop new ways of perceiving and representing reality, new forms of thinking and cognition. On the other hand, changes also occurred in the ontological structure of time. Paul Virilio also wrote a lot about time speeding up, time shortening as a result of automation as a technical tool for instant response, including to nuclear threats. In fact, speed increases due to the technological progress. Because of the technological inventions (for example, in the transport or military spheres), we being at a spatial distance, are deprived of a temporal distance [11:150], so we live in conditions of a permanent emergency. Thus, a person's position in the world is supplemented by a sense of loss of security. Modern weapons and military technologies make a person aware of the lack of shelter, regardless of his physical and geographical location. The success of military operations today depends entirely on the technology of weapons, because the essential basis of war is the deregulation of time and space: "In fact, war now rests entirely on the deregulation of time and space" [11:154]. These things had a significant impact on human perception and worldview. Vulnerability emerged as an essential constant of human existence in the world and was supplemented by an existential feeling of permanent fear.

Fear now governs human life, it is what surrounds us everywhere, it is our world, says Paul Virilio ("The Administration of Fear", 2012). Fear occupies and binds the mind. If earlier fear was related to some localized and

quite specific events or phenomena, for example, war, famine, epidemic, then today the world is in itself a continuous stress, panic that limits a person in his actions: stock crises, pandemics, terrorism, professional suicides. Each separate state now has its own security ideology and convinces its citizens that it can provide them with physical security and thus is able to manage fear [12: 13-17]. Therefore, fear management is also a problem of identification, determination of the type of danger in conditions of closeness and interpenetration of different realities.

At the same time, the thinker does not refuse from his long-standing beliefs about the need to regulate technological development, to subordinate technology to human and political control, because, in his opinion, the driving force of fear is the incredibly rapid spread of real-time technologies, especially ICT (information and communications technology) [12:13-17]. Thomas Gilland Eriksen ("The Tyranny of the Moment: Fast and Slow Time in the Information Age") almost agrees with him, warning: "Technology has unforeseen side effects, and it is always entangled in a cultural context where it is difficult to predict exactly how it will be used" [2:38]. The author characterizes a person's life in the information society as saturated with noise, that is, an excessive amount of information imposed on a person from the outside. It is no longer possible to resist this onslaught, just as it is impossible to distinguish facts from fakes, true information from information manipulation, propaganda. According to Paul Virilio ("The Administration of Fear", 2012), propaganda is commensurate with physical and mental occupation. As an example, he cites the history of media propaganda of the techno-scientific advantages of the Apple corporation in the field of ICT, whose successes have become entrenched in the mentality of people as technical progress [12:16]. There is no doubt that information technologies are an integral part of modern society and at the same time

the tool that determines the course of its further development and the role of man in it.

Another trend outlined in the writings of modern thinkers is the separation from the ideas of progress as a stimulating factor in the development of society. In Andeas Rekwitz's and Hartmut Rosa's papers ("Late Modernism in Crisis. How to Create a Social Theory?") [10] it is argued that the idea of progress is inscribed in the essence of modernity. However, the idea of progress is dying or fading before our eyes, despite technological development. Progress, as it was understood by the Modernity era thinkers, is complex changes in human nature, the essence of which is a focus on constant development as a continuous movement forward. As a consequence of his rational nature, man sees the meaning of history in progress and reforms - this idea is consistently postulated in the works of M. Z. A. Nicolas Condorcet. Progress was an ideology and even a kind of civil religion of modernity, the meaning of life was associated with progress: "tomorrow" must necessarily be better than "yesterday". That is, the thinkers did not mean the permanent improvement of certain things (for example, improving the technological qualities of vehicles (cars, trains, airplanes, etc.), means of communication (phones, gadgets) and so on, but a worldview principle based on activity transformation of the world by a rational-thinking being - man. So, modernism actively asserted the imperative of progress. This idea was the locomotive of socio-political life for a long time.

Gradually, the era of neoliberalism and the communist era replaced the meaningful understanding of personality development with some indicators, identifiers of progress, which were used to measure quantitative and qualitative changes. The crisis of the idea of progress as a requiem for the power of the human ratio is reflected in the worldview of the citizens of modern European societies, who are increasingly

convinced that progress is not endless, that the future of their children is not cloudless, etc. As of the beginning of the XXI century the facts of the total exhaustion of resources, which were the source of the energy of progress for all previous eras, became obvious. An imbalance between resources and opportunities creates pressure on a person who is still expected to develop and improve. The peculiarities of the economic, ecological, personal and anthropological aspects of understanding modernity signal that humanity has lost the pace of development and can no longer live according to the imperatives of previous generations aimed at progress.

Next to the question of finding new sources of energy for social and individual life, an even more significant worldview question was brought up, undermining the narrative of progress. It is a question of loss: status, meaning of life, control or even faith in the future. In this connection, Andreas Reckwitz draws attention to loss as a socio-cultural phenomenon that, due to the certain institutionalized efforts, is invisible, but has a significant impact on society as a whole and on each individual in particular [4]. Loss is a state in which something previously existed and has already disappeared, in which there was a positive emotional connection with the lost. The discourse of the lost is about the perception and experience of losses, certain negative emotions or affective states, and as a result - about the loss of identity.

Conclusions and research perspectives. To summarise, the situation of a person in the modern world is depicted with the help of a crisis lexicon, which visualizes permanent changes and losses that prevail over possessions. Anthropological threats to the personal self lie in the characteristics of a tired, overloaded self, as well as an exhausted, devastated self. An identity crisis is simultaneously a loss of authenticity. Authenticity has lost its relevance for modern man, it has been

replaced by artificial surrogates and simulacra. Such anthropological axioms as personality, individuality and related identity, authenticity, selfhood, inner dimension or inner core of personality are too blurred in content. They are still desirable and programmatic, but their value is to some extent reduced in socio-cultural reality.

Reality appears in two main modes: as directly experienced and as experienced indirectly, that is, constructed reality. These two types of reality oppose each other, and as a result the growth of the existential crisis is noted. An existential crisis is a complex of specific signs related to changes in the self-awareness of an individual, which is closely dependent on the worldview of the era.

Cognitive and essential changes in a person continue to be explained by modern thinkers in the paradigm of virtuality, which received a wider explanation, enriched by such forms as artificial identity, profile identity. Proficiency is a sign of a new identity, which is characterized to a large extent by technology and administration. Proficiency as a form of digital identity manifests itself through interpersonal communication, as well as self-presentation and self-representation. In connection with, it may be interesting in the future to study the peculiarities of the socio-cultural background of the profile identities of modern institutions, from shops to government or public organizations.

It should be stated that the modern person is already a virtual being, and therefore the above outlined aspects of his new essence are expressed. Profiling, subject overloading with the Internet network, as well as the disproportion of resources and requirements imposed on each individual, lead to an increase in internal pressure, fatigue and exhaustion. The requirement to be special, individual, which radiates in society, forces a person to simulations and search for surrogate forms of authenticity. In the information and communication situation, this leads

to the emergence of artificially constructed identities, simulacra of identity, autopoiesis social phenomena.

Uncertainty, insecurity, fear and danger dominate the discourse of the worldview of modern man. The technology of the era does not inspire hopes for the better, and technological breakthroughs in the post-industrial information societies are more alarming than encouraging. As modern society is

used to associate its positive expectations with the narrative of progress, which is largely discredited today, the crisis lexicon extends to individual human life, social order, and the future of humanity in general. Further searching for an explanation of man's situation in the world and supporting in an unstable and changing world are urgent tasks for modern thinkers.

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