Problems of virtual identity in the digital age (social and philosophical analysis)

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Abstract — **Digital space provides a person with role-playing pluralism and we shall have to evaluate its effect. Digital reality expands the individual's capabilities in his identity formation, "identity as a project" or even a series of projects in which the value assembly point is beyond individual space. In the field of identification is a person registration.**

The article presents for the first time the virtual identity model with its main characteristics. The virtual identity is associated with the Internet perception as the best pastime. Surfing the internet causes the significant changes in one's personality. Since today it is possible to write on various websites everything that comes to mind, without being embarrassed by the content. Unlimited freedom has changed our everyday life, values, lifestyles and led to new forms of interpersonal relationship deficit. There is a decrease in communication importance in the network and an increase in the Internet animation. In this regard, virtual identity has become one of the most relevant phenomena, and this article is devoted to the analysis of study approaches. The object of this work is the social communication space of the Internet and the virtual identity formed as a result of these communications. The subject is a socio-philosophical analysis of the communicative virtual identity structure and the methodology for studying it.

Keywords − identity, virtual identity, the Internet and society management, virtual reality, the digital age.

I. INTRODUCTION

Social, economic, intellectual problems of modern society have a significant impact on the personal development and behavior of the younger generation. To keep up with the times a person needs informatization and computerization of his activities. In this connection, we are concern about the influence and dependence of a person on computerization which leads to alienation, cynicism, and spiritual emptiness of individuals.

Nowadays we are looking at the information revolution, but we should speak not only about the quantitative growth of information. In fact, there is the completion of the Axial Time Revolution (according to K. Jaspers) which began in about V-VII century BC and was associated with the initial emergence of intercultural relations between civilizations [1].

The new cultural reality formation in the Axial Time context acquires a pace comparable to the information explosion. We call this phenomenon the "New Axial Time" concept as an era, which is a new phenomenon of the information society turning into a kind of information "superorganism". This revolution began in the 80s of the last centuries and continues today. We stand on the threshold of new global reality formation, the birth of an integral global space rigidly structured by negative and positive feedback.

As you know, the features of the social being modernity are determined by two main processes - the world globalization and the information society formation. The cumulative effect of these processes is manifested primarily in the fact that all forms of human existence (the world of technology, the economic structure, and forms of social organization) change at an unprecedented rate which ultimately results a continuous identity change in the society, culture and person.

In this situation, the identity becomes a measure of the "elusive world," keeping the humanities attention, becoming the discourse center about modernity and its substantive process. This is confirmed by the rapid publication growth on the identity issues, which is caused by internal problems of philosophy, history, ethnology, sociology, and cultural studies, and other society sciences. Scientists address the phenomenon of identity to find the new foundations of the globalizing world in the information age.

II. RESEARCH METHODOLOGY

The analysis of the designated subject area is of practical importance as it relates to the behavior of an individual's lifestyle who has immersed himself in this state of inseparability with computer reality because man's actions on the Internet are multi-tasking. This attention is superficial and diffuse, and his identity is not just multiple but is out of focus. The theory of our research is based on the generally accepted conceptual provisions of domestic and foreign scientists in the social philosophy, sociology field and is based on the use of a systematic approach that allows to consider the identity problem in total diversity of its semantic connotations, contextual actualizations and discursive application spheres.

III. RESULTS OF THE STUDY

Let's focus on the basic typical forms of social identity. These issues are raised and considered in the Candidate of Philosophy Gatiatullina E.R. dissertation on the "Identity as a category of social philosophy" [2]. The author identified and described (for the first time) a historical-genetic series of social identity types: "sacred-imputed", "communicative-spectral", "corporate-transformative", which form the basis of the individual human identity forms.

The principles proposed for the development of a common typology of identity (also for the first time) include the following types of it: socio-natural (civilizational, ethnic, gender, geopolitical), social (cultural, subcultural, political, religious, professional, personal, virtual, digital), mental (fashion brand, scientific paradigm) [5].

As it was mentioned above in our article we are paying attention to a new type of social identity - virtual identity.

Virtual identity is closely related to the "virtual reality" concept that has emerged in our life and it is a representation of a set of conditional parameters including social status, behavior, and the assessment of other people. The virtual identity is analogous to the real identity associated with the group identity of a person, that is with the parameters of communities.

The fact is that with the information society approval the virtual reality of both social and individual life is formed. The criterion is not formal data, but the value ideas of the person and society about himself. It is clear that the society virtualization contributes to the individual virtualization, therefore a person in virtual reality can specify the gender, age, nationality, appearance parameters arbitrarily - without any correspondence to reality.

Very often they do it to search for new acquaintances, "network debates", games, information acquisition, product selection, and realization of intimate fantasies through the image of an abstract person.

The creation of a "virtual body" and the anonymity of the Internet, while advantageously representing the subject in situations of "learning" virtual identity, gives a person the opportunity to represent several virtual personalities at one and the same time. It is impossible to clearly identify the identification features. Nowadays in the virtual community you can jump around one and another person.

Virtual identity depends on social and personal life, but at the same time it affects the real identity when the boundaries faded. In this sense, the identification of a person in virtual reality (social networks, blogs, chat rooms, online diaries) leads to a change in ideas about group affiliation and group identity, because social actors are bloggers, posters, moderators, and providers in virtual space.

Thus, the term "escapism" as a designation of one of the network identity facets characterizes an "reality-avoiding" individual who builds his (secondary) world, the world of dreams, illusions. The examples of identity could be religion, faith in the afterlife, magic. A person feels his connection with some other world by avoiding experiences in the virtual world [4]. An example of the manifestation of this phenomenon is the massive aggressive attacks by schoolchildren on their classmates, teachers, parents in many countries in the world. In this situation, acting within the framework of a computer game (for example, Counter-Strike), sometimes they apply the rules in their lives and real world. With a prolonged passion for computer games, the effect of long-term exposure to the game often develops in adolescents, that is, when the game is stopped, the adolescent is still in a virtual world for a while (depending on the psyche, the period is differ). Upon this state, it can be argued that computer games often influence the adolescent aggressive behavior formation.

The computer world replaces real things, processes, displaying them with varying simplification degrees and makes it possible to put in good order social reality, modeling it on the screen, creating life situations in which you can feel like a creator or a genius person. A person lives with enthusiasm in the "new axial time" and does not always realize his conventionality and the possibility of escaping from virtual boundaries.

Thousands of Instagram and VC followers allow you to feel yourself in an endless intercourse, but at the same time people do not get attachments and lose true intimacy.

This lifestyle is called "media meshing life style", when communication background noise turns out to be an everyday experience for a person who simultaneously contacts many people and meanings (social networks, e-mail, YouTube, online games) [3].

The study of the virtual identity phenomenon is the most possible with the people who not only know how to work with new information technologies, but cannot imagine their life without computer reality, plunging into it for hours and days, sitting behind a computer screen, for whom the virtual image seems more alive and truer, with its own activity. In this category of people there are differences between virtual and real identities. The less attention a person gives to social life in a network, the smaller the differences between the two identities mentioned above.

IV. Conclusions

1. The virtual sphere of social space (the Internet and other forms of electronic media), the role and importance of which in the modern world is steadily increasing for all aspects of social being (economy, politics, culture, education, communication). Being deprived of sustainable substantive structural forms, it can be described and understood only on the methodological potential basis of the category "identity", in particular, on the basis of the types and forms of identity of social actors of the virtual space (blogger, poster, moderator, provider) or the identity practiced by virtual technologies (chat, forum, flash mob, social networks).

2. A fundamentally new form of social space is social networks, which being deprived of spatial localization and calendar-temporal determinants, exist according to their own laws, are not subject to unification processes (trends of globalizing social being of the world), acting, therefore, as a locus of design, replicating and maintaining new forms (variety of forms) of a person's personal and cultural identity, and therefore forms of sociality and social relations.

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