

Секція II. Людина і соціум в ціннісних пріоритетах сучасного світу

The concept of “true I” in the virtual-digital environment

*Liudmyla VASYLIEVA, Associate professor
National Aerospace University «Kharkiv Aviation Institute»*

Today, the informational presence of a public human acquires a special manifestation and realization. It is in the virtual-digital environment that a new out-of-body experience of a public human is formed. Yes, on the Internet, there is information about human, his/her biographical and physiological data, account number, archive of correspondence with others, but there is no a human him/herself, his/her true existence. With a simple touch of a computer key, a human is able to move to the right place and time in a matter of seconds, without worrying about the real travel difficulties. He/she seems to be in the playful essence all the time, showing the image of both him/herself and the demanded Other. Here, a human is in some degree protected from conflict, communicative incomprehensibility, open aggression and anger of the interlocutor, because at any moment he/she can get out of an awkward communication model and turn off the computer. Thus, a human is capable to identify him/herself with those aspirations which allow him/her to think highly of his/her own “I,” tend “to a distortion towards positive authenticity... and add his/her best characteristics while describing his/her ‘real Self’... It’s not enough for people to convince themselves that they have positive qualities and talents. It is usually important that others do not think of them any worse”[1].

The concept of “true I” is interesting here, which is fully comprehended by Karen Horney [2, p. 57]. According to the researcher, the “true I” is a living, unique, personal center, which shapes human existence. K. Horney proves that there are very devastating consequences of self-alienation of the “true I,” which seems entering an agreement with the devil: “...in exchange for promises, we are losing connection with our senses, desires, beliefs, forces, and the ability to feel that we ourselves are an active determining factor in our own lives. As a result of the loss of a holistic sense of self, we lose our ‘soul’ and are forced to find ourselves ‘in hell within ourselves“ [1, p. 58]. Given this, the researcher is convinced that a human is able to resort to two models of creating a “true I”: 1) suppressing certain features of his/her character and bringing the opposites to the fore (for example, overemphasize the ability to be kind, caring, loving, in no way showing aggression towards others or actively keeping the environment under constant control, dominate the environment); 2) maintaining a distance from others that in any case prevents conflicts (for example, highly appreciate loneliness and do not take any action, which hints at the risk of interfering in his/her personal space and draws attention to the insecure “I”) [1].

Undoubtedly, for some people social media, as one of the manifestation forms of virtual-digital publicity, are the only way to contact others. But there is a kind of paradox in this environment: on the one hand, it increases the chances of a close relationship, and on the other hand, it makes it easier to avoid deep relationships. This

can be explained by the thesis that it is more pleasant for a human to feel accepted by the general public than to seek a true connection with individuals. If in the real public environment, human only seeks to create a certain significance of his/her self, while in the virtual one it already exists as a copy of the ideal self: the interweaving of simulacra, the combination of everything demanded in one time and space. Thus, the virtual-digital space of escape from reality, the collage of superimposed images lead to the intense self-search and the development of the human Self. Due to the significant blurring of public-personal boundaries, the blurring of the Self, the preconditions for self-identification and understanding of the personal “I” are created.