Changes of Personalistic Identity Meanings in Modern Technosphere: Interaction, Loneliness, Narcissism

Denis I. Polikarpov
Rostov Institute of Law

Abstract

The paper analyses the interaction-loneliness in the context of shifts in the personalistic identity meanings triggered by the development of the information and communication technologies. The theoretical framework of the research is Bakhtin's existential theory of meaning that allows to apply the method of existential analytics. It is aimed to reveal the meanings of human existence in alienated contexts getting increasingly complicated. The research identifies the connection between the extensive development of the information and communication technologies and the changes in existential parameters of a human existence, which is expressed in extreme narcissism. This negative phenomenon of human loneliness indicates an original self-identification through self-isolation of their existence, preventing comprehensive social interaction, a loss of their spiritual reasonability. The obtained results add into the integration of academic knowledge based on philosophical methodology and specify the object of interdisciplinary studies on personalistic identity and the socialization in a modern technosphere.

Keywords: meaning; personalistic identity; technosphere; social interaction; loneliness

1. Introduction

In XX - early XXI centuries, along with pragmatic, i.e. instrumental, meaning of the technical world, which has allowed a person to fulfill many potential creative tasks of their existence, the incongruity for a human hidden in the development of technosphere manifested itself in a particularly acute way. The relations "human being - technology" not only determine the shifts in human nature, but also predefine new

conditions and possibilities for personal identification, especially in the area of information and communication technology. These conditions and possibilities tend to be indirect and alienated compared with the direct traditional experience of identity in social practices. Therefore, we should admit that "these days one cannot speak about the appropriate understanding of the reality with no account of the technologies penetrating into all areas of life" (Leshkevich & Kataeva 2013, 17).Meaning that new technological processes that are coming from new types of mass media have speedy absorbation and implemention without any prior reflection and proper understanding (Mironov & Sokuler 2018, 5).

Academic knowledge immanent to the technical world appears to be incapable to absorb the humanistic issues of a social technical civilization, which becomes the subject for the philosophy raising a number of crucial questions about the meanings of what is going on. What happens to the actual existence of a human being determined by a technosphere? What new meanings are uncovered for a person "from inside" their world, in their event experience, in new indirect socializing contexts? What "experimental ontology" (Smirnov 2015, 46), that "opens up" an individual existence, appears to be inherent to a personality with its only place in it? Answering these philosophical questions, we eager to understand a new type of person in a new context, through the lenses of meaning of his existence, expected responsibilities and choices that a person makes while communicating with the others.

The concept of a "meaning" is one of the main for the philosophical research of a technosphere and its impact on the personality existence and its capability for social interaction, since it helps focus on understanding oneself, one's own specific "place" in new contexts where they are involved due to the technology development and its extensive introduction into everyday life. A person cannot escape their belonging to the gadget epoch. The technology aims to transform a person themselves and the traditional meanings of a personal identity through changing their labour activities. However, a person remains to be a personality with the meanings of the singularity (uniqueness) of their existence, freedom, creative

potentials for self-realization and social interaction with other personalities. As an open, incomplete, under-realized being, a person claims their meaning in the strive for creative existence and inevitably articulates their life building meanings in a creative existence of the technical world. However, the spiritual nature of a personality cannot be only determined by these or those technologies, since it embodies a special "intangible" reasonability. In our research, we primarily use the concept of "meaning" as characterizing a person's existence in terms of realization of a spiritual reasonability of social interaction. Generally, the actualization of a concept "meaning" meets the trends in the development of social humanitarian knowledge in XX - early XXI centuries, omitting both the personality elimination and completeness of its existence that was inherent to the classical science and the escape from rational understanding into the irrational experience. This concept can correlate the development of the technosphere with the contemporary shift in meanings, i.e. the outlook.

The roots of the technogenic civilization lie in particular worldview beliefs of a representative of the European culture. These beliefs started its formation long ago and covered a number of historical facts and motives. Epstein (2009) makes a very interesting observation and, in fact, claims a personality meaning of technology, "advanced technology is a complete embodiment of a romantic perception of environment" (ibid., 22), since it hides "a vital drive of people towards each other" (ibid.) in terms of developing new means of communication, challenging long distances. Instrumental "conventional" meaning of this technical world as a possibility for new contexts of dialogue-interaction is definitely hard to overestimate. However, Epstein focuses on a kind of spiritual reasonability of the technology, which lies in the contribution into a closer and more various interaction between people and in this sense, the realization of a romantic drive of people towards each other. How far does it fit into the reality, the daily experience of a modern human being? Epstein admits that this is where the controversial implications exist for a man. The experience of overcoming physical limitations thanks to technologies does not raise the person to the spiritual level of existence, nor add any

spiritual meaning to them. It is more likely to be a reverse process of dementalization of a person's spiritual life and depersonalization in a standardized technical world. The process of overcoming the physical limitations in a modern information and communication environment is accompanied by the articulation of new tasks for a fully-fledged spiritual dialogue-interaction. In the context of aggressive penetration of information and communication technologies and the space of interactive screened reality into the daily life, there arises a need to elaborate the theme of personality existence and interpersonal interaction, which is expressed, for example, in an old-age philosophical problem "the Self –the Other".

Thus, the purpose of the present paper is to analyze the issue of interaction and loneliness in the context of the changing meanings of personalistic identity connected with the development of information and communication technologies.

2. Literature Review

In the first half of XX century, the existential philosophy extensively analyzed the technical world in terms of ontological, meaningful aspects for the human existence since the clarification of these aspects could uncover the challenging moments in technosphere development. A number of existential philosophers who argued for the technical "perfection" of a human existence starting from the first half of XX century revealed some kind of a loss of spiritual and creative fulfillment of interaction between people as personalities (Berdyaev 1934; Sartre 2000), and warned about an escalating crisis in personalistic identity connected with this loss. This analysis still remains relevant and significant, despite the fact that the development of technosphere has elevated the determination of personal existence since the second half of the XX century.

Along with that, recent decades saw the emergence of academic studies determined by the modern development of technosphere in different areas of knowledge, such as, first of all, psychology and sociology. These studies mainly document some changes in humans' bevahiour and self-perception through surveys and other empirical methods and primarily focus on categorizing the acquired data and do not dive into the

philosophical issues about the meaning of the events. The observations of such psychologists and sociologists as Burgo (2015), Lunbeck (2014), Blackburn (2014), Green (2002), Chowdhry (2016), as well as the studies done by large scientific and research institutes (for example, a large-scale sociological survey carried out in 2014 by the Center for Research on Media, Technology, and Health at the University of Pittsburgh (2017)) are sure to be valuable empirical basis for philosophical analysis. However, these studies do not present the required level of philosophical generalizations.

Before these empirical studies, the works of Post Modernist philosophers had analyzed and documented the changes in values and meaning of human existence in the context of the developing technosphere, including within the interaction issue (Deleuze 1998; Baudrillard 1994). In fact, some aspects of analysis of the implications of changes in personalistic identity meanings in technosphere for the human existence are reflected in the studies devoted to such a cultural phenomenon, which emerged in the XX century, as loneliness (Baudrillard 1994). In the course of XX century, psychology considered loneliness manifested in narcissism mainly a subject for psychoanalytical practices. However, it was Freud (1914) who first claimed narcissism to be "a diagnosis of modern days". Psychologists studied narcissism from different perspectives, proposed and justified a number of theories as a result of modern practices of psychological work with the patients, for example, Burgo's (2015) "extreme narcissism" and Green's (2002) "dual theory of narcissism".

In philosophy, narcissism as a loneliness manifestation first became the subject for research in the 1920-40s in Berdyaev's (1934) existentialism, which analyzed the technosphere impact on human existence and identified its trends. Later, in his works, Bakhtin (1996), who originally synthesized and developed Berdyaev's existentialism and personalism in terms of personality existence, interaction, and loneliness, developed the existential theory of meaning. We believe that it could be beneficially applied to study the impact of modern technosphere on personal identity, which is connected with existential introduction of information and

communication technologies into daily life. Crisis states of personality in a modern world of technosphere connected with the phenomena of loneliness and narcissism are examined from different perspectives in the philosophical works of a number of Russian scholars (Dedyulina & Datchenko 2014; Krasnukhina 2010; Tikhonov 2013).

3. Theoretical Framework

According to the criteria for modern academic knowledge about a man as "comprehensive human study", a research into the meanings of personal identity in modern technosphere in the context of the issue of interaction and loneliness requires methodology contributing into an integral philosophical and anthropological analysis and deepening the understanding of ontological grounds of human existence. Empirical data from different applied knowledge areas (psychology, sociology) should be looked upon from philosophical and anthropological perspective. For philosophical anthropology, which is genetically and by nature connected with the existential anthropology, the method of existential analytics, which is aimed to reveal the meanings of human existence, is efficient. According to this method, a person being a unique personality is determined by their *a priori* ontological structure which has an embedded attitude to the Other rather than by external circumstances. Thus, the theme of interaction and loneliness will be interpreted as a problem of interaction "request" which is inside the ontology of the personality and as an appropriate/inappropriate realization of this request in different contexts of personality existence.

The research takes Bakhtin's existential theory of meaning as the theoretical methodological basis. This theory efficiently applies the method of existential analytics in comprehending humanitarian aspects of developing technospheric existence due to information and communicative technologies connected with the topic. This theory could partly be compared with the research methods applied to social interactions in everyday activities in a symbolic interactionism (E. Hoffman) which focuses on the analysis aimed to understand the inner "face-to-face" interaction logics. However,

in comparison with Bakhtin's approach, the symbolic interactionism undervalues ontological structure of a personality connected with the mainstream spiritual values which determine both situational, pragmatic, and non-utilitarian spiritual reasonability of interaction. Bakhtin's theory combines such part of a unique ontological eventful ("participatory") personality structure as an attitude to the Other and extending contextuality, meaning determination, which allows one to study the extending virtual contexts of social interactions as a situation of personality "outsidedness".

4. Bakhtin's Theory of Meaning and the Theme of Interaction and Loneliness

Bakhtin's philosophy unites the concept of meaning with the understanding of specific ontology of personal existence. A Russian philosopher explains an essential difference in cognitive "dimensions" of any natural or technical object of "a thing" and "personality" connected with a uniqueness of the latter - "expressive and explanatory" existence (Bakhtin 1996, 8). Personality existence "never matches itself" and is therefore strong and aimed to realize itself in its creating otherness, but at the same time it possesses uniqueness and "pure unselfishness" (ibid., 7), which differs from the existence of a "thing" that can be of utilitarian interest only. Bakhtin sees the meaning, first of all, in the spiritual sphere of existence, but, at the same time, it is not anything irrational to the human nature, on the contrary, it is the evidence of human participatory conscience, an ability to interact with another personality, an opportunity of being-for-the-other. The personality itself goes through a meaningful development, which is expressed in the form of its emotional and value-based attitude expanding and defining the meanings of existence. Such development is possible due to the internal intentionality of a personality that is able to comprehend the spiritual reasonability of existence 'from inside', seeing itself as a hero performing different deeds. A human personality turns to its own reification in an attempt to deny its meaningful existence, becoming obsessed with the things in existence.

In fact, Bakhtin's philosophical dialogism is characterized by an all-embracing personalistic paradigm that intricately develops Berdyaev's ideas. Bakhtin focuses on the fact that a personalistic meaning is built in the area of human "Self" (a personality in his own ontological structure is dual "Self" –"The Other") and is characterized as an "expressive", "explanatory" existence. It is in "expressive" empathy towards the other (existence) that a new existence unit arises, as if from the abundance of seeing the other in time and space. Being Self the personality develops into a "hero", while being the Other it develops into the "author" similar to a fiction writer. Along with that, if the "hero" being united with the environment is given the major part in the meaning, then the "author" owns the reflection over the cognition (meaning). Meaning is always personal and dialogistic, it is born in a dialogue – response to the "exactingness" to my temporality, historicity, an answer to the "questions" of the existence. Meaning is revealed in interaction with other meanings - interaction with other personalities. One of the component in meaning theory is "outsidedness", Bakhtin's term, which is an essential ground for his anthropology and characterizes the image of personality's existence embedded into the Other's perspective. Meaning develops in this or that context which determines the mainstream spiritual values in the society where a person experiences his unity with the environment, but at the same time, in the situation of self-alienation, or – in terms of Bakhtin's theory – "outsidedness" as the author's act of self-reflection.

The created world of technosphere gave a human being more potential contexts for personality identification, including within interaction, communication, a significant expansion and sophistication of personality's contacts. Modern studies on the essence of technosphere tend to see it from the perspectives of the virtual contexts created by technology. Here this is not only about an additional component of virtualistics connected with the digital computer technologies, the area of the social networks and information flows. Here we are talking about a new world perception where fullness, sustainability, and determination of the value dominants of the conscience are replaced by the understanding of their mobile, probabilistic,

and pluralistic structure. A person fulfills themselves in new characteristics which are not actualized or underactualized in the reality, in Otherness, and thus is involved into new life-constructing meanings with the possibilism nature. However, this ability to present in virtual contexts is not evident in terms of personality ontology.

For example, how can we comprehend the ability of a personality to change their identity in embodiment mode, that is the ability to un-shape or re-shape in its unique place in existence, and just keep other dimensions inside, not just with the help of devices, but participating in an alienated virtual reality created through the development of technology? The answers to these questions could be promising with the term from Bakhtin's theory – outsidedness. Along with that, there is some experience in applying this term to the analysis of personality self-presentation forms in the Internet (Tikhonov 2013, 5). It is quite reasonable here to expand the application of Bakhtin's term to characterize the whole information and communication area of technosphere in the context of actualization of personality existence and interaction. Technosphere in this area saturates human existence with new multi-layered determined contexts. First of all, personality experiences these new contexts directly, from inside, in its internal intentionality, acting as a Hero of its own life world. Secondly, personality acts as an alienated Author (of different derived images, symbols) who is engaged in reflection in the meaning perspective "from" the Other, in a reverse direction towards itself – the situation of outsidedness in virtual contexts, for example, in the social networks. At the same time, every piece of existence in the information and communication area contains a personalistic dialogue, and, ultimately, a person being personality is looking for another personality in the most, one would think, lifeless objectified forms – moving to itself and overcoming alienated forms of its own selfhood. There arises tension between thriving alienated self-presentations which start to live their own life and "speaking" existence of personality which is trying to find the way out from an enclosed area of own subjectivity but doesn't find the time to comprehend this way out in terms of spiritual reasonability.

For example, in the hyperreality of the Internet a person being the Author creates his Heroes indirectly connected with the world of reality. However, being the Author requires the ability for self-understanding. This requirement is implicitly involved into the relevancy of the problem of the correlation between personal real – virtual identities. However, an increased importance of the personalistic identity in the Internet can sometimes result in simulative processes of transmitting the content of the inner world since it is at the very least difficult to transmit this content only with the verbal means of digital technologies. The problem when a personality cannot contain new contexts of its existence is connected with an inevitable lack of a self-understanding act due to the dissonance of this act with the utilitarian tasks requiring prompt mobile solutions and creative products. Meanwhile, being able to become anyone (for example, in the social networks of the Internet) and not being able to maintain Author's spirituality (self-understanding) in a creative act, the personality can lose its own spiritual self-identity and represent itself in a variety simulative manner. Thus, one can reveal that the technosphere shows some changes in the meaningful identificational characteristics of the personality.

The Internet and other communicative mobile technologies compensate for the lack of interaction in reality, limited space, and time. The situation with greater variety and time intensity of interaction occurs. To a certain extent, the lack of positive emotions and social recognition of a person is compensated for. In a virtual reality, a person could take on the form which he/she could not be in reality due to some circumstances, and this appears to be important for the physically disadvantaged people. A circle of the social relations becomes wider since new factors in developing a social identity arise – being created outside the typical social spaces and institutes of virtual communities with their impact on the reality outside virtual networks. However, on the other hand, communication networks and technologies brought some negative transformations of identification. There is a risk of becoming addict to the parallel life (for example, in the social networks or games) which gives simulative meanings in the

real human life in critical masses. Being anonymous in the Internet results in no responsibility for the only place in existence and destroys the psychological status of a person since the ultimate misalignment, non-integrity of a personalistic identity are a sign of a schizophrenic disorder.

5. Loneliness and Modern Narcissism

We can observe a paradox: a technology-based expansion of the person's virtual world actualizes the meanings of his real existence (outside conventional possible contexts) where he inevitably, by his personalistic nature, aims, is interested in real interaction, in the possibility for the existence-for-the-other. A phenomenon of a virtual (submerged into the interactive computer screen and other modern screen technologies) person gave birth to a trend to find ontological grounds for personality's existence and his identity with the focus of interests in reality culture "stripped" from simulative spaces and in the peculiarity to personality's reality and its correlation with the reality of other people.

Modern technosphere is developed as a kind of "revitalized monument" of a human creativity, which is given in the form of what Baudrillard called "the truth" for a modern person – his "manipulative test" (Baudrillard 1994, 29). In other words, this is something similar to once created perfect artificial intellect in a science fiction book by Lem (1999) "Golem XIV"). Something that shines through, palpates, probes, asks a person about their creativity in the future (and, what is more, gives a very disappointing verdict for a person concerning the non-compliance of modern requirements of technological progress with the speed and scope of procedural thinking). Thus, the technosphere forms a particular context of outsidedness of a personality and claims to play the role of the necessary Other, at the same time, the idea of the artificial intelligence exposes person's disappointment in their own natural intellect. By delegating the intellectual functions to technical devices and artificial intelligence, a person creates some kind of artificial prostheses for their own bodily existence (which, according to Baudrillard, just manifests thinking, but does not produce it) trying to get rid of any pretension for the

author's knowledge of spiritual, transcendent nature rather than to compensate for one's own imperfection.

At first glance, modern technology (information technologies, virtual social networks) produces a kind of new spirituality, adds into personalistic social content, because the development of technologies produces an "escape" from the individual and biological boundaries of a person, overcomes the distance between people, one could observe more variety and mobility in interaction. One may believe that modern communications must contribute into the improvement of fruitful interaction between people. People try to avoid a natural limitation of their interaction environment, to avoid loneliness by compensating for the lack of interaction in the social networks. Meanwhile, this does not occur, a reverse process is more likely to take place. For example, Brian A. Primak, Director of Center for Research on Media, Technology, and Health at the University of Pittsburgh (2017), and a research group in the USA did a remarkable survey in 2014. It revealed that among young people aged from 19 to 32 who are registered with popular social networks (Facebook, YouTube, Twitter, Google Plus, Instagram, Snapchat, Reddit, Tumblr, Pinterest, Vine and LinkedIn) the frequency of checking the social networks is directly proportional to the feeling of their own loneliness ("social isolation"). The scientists admit that it still remains unclear what was prior and determining in the social experience of those young people. It could be being in the social networks followed by the feeling of isolation from the real world or conscious social isolation (alienation from the real world) which was the reason for staying in the social networks, or it is a combination of both. In any case, this survey does not prove that social networks solve the problem of filling in the social emptiness. On the contrary, it shows that a wide usage of social networks adds into the feeling of social isolation. And one of the proposed reasons for it is that "the usage of the social networks forces out a more authentic social experience since the more time a person spends in the Internet, the less time he has for real interactions" (University of Pittsburgh Schools of the Health Sciences 2017). Another reason is discrepancy between the social relations in the real life idealized in the social

networks, which causes depression resulting, in its turn, in a wish for impossible compensation in these very social networks, which does not help escape loneliness and develop the Internet addiction (Chowdhry 2016) and the phenomenon of endless circles of depression.

In reality, a person does not achieve a higher level of spirituality in the terms of the dialogue with the Other. Full interaction is replaced by the world of external communications, in other words, "sliding" interaction. There takes place a kind of an intensive "self-closure" reifying a personality and actualizing its variable self-presentation at the level of utilitarian existence of a thing (in Bakhtin's terms), that is at the level of wishes of an individual body. A person as a personality alienates from their only place in existence, while their images disappear and alienate from the unique experience of the personality generating them. The images function in multiple information flows, which results in their enormous reproductions-repetitions, replication of "plagiarism" of personalistic identification limiting the fulfillment of proper interpersonal interaction. "Spirituality" in interaction loses its social cultural roots and is only manifested in the presence of possibility – "variability" of interaction but with no fully-fledged hearing each other. A person comprehends oneself via their own body as existence-for-Other as a result of the loss of its meaning as a unique sacral "cover" for the soul and spiritual unity of the society and replacement by an eclectic unity with blurred values of casual acquaintances. Such a reification and unity may result in the fact that a person can consider themselves eligible for getting married with both other human personalities, and animals, things, as well as robots, virtual heroes, if they do not impede their egoistic narcissism and compensate, to a certain extent, real emotions with no need for a reflexive "self-portrait". However, today's examples of sexual relations with special dolls, laptops, cars, TV sets, park fences, bicycles have nothing in common with sacral marriages of a person with rain, thunder, ocean, fire in ancient pagan cultures since they do not have vertical value dimensions of "spiritual" – "mundane", "body" - "soul".

In the context of the need for interactions, which is actualized in increasingly value-free forms, simulative presentations of a personality on the dating websites and rational interpersonal communications replacing typical social experience successfully function. A romantic impulse towards each other in the modern technosphere, an impulse of hope and dream that sometime in the future we will "interact more", "keep in touch", or be readily available for our relatives and colleagues remains to be an illusion within the frames of "spirituality" of possibility and utilitarian (functional) meanings of technosphere. Being focused on an individual body and connected with its technical maintenance deprive a human personality of a number of existential parameters and, first of all, its spiritual meaning references, its expansion to the other unique personality, which inevitably results in the feeling of loneliness. The speed and shortness of a person's reflection in virtual reality (photos in the social networks, being in several screens of communicative spaces at the same time) give the feeling of loneliness since this reflection of "telematic" person does not include all existence meanings of a personality. Modern technosphere with its virtual mirrored worlds does not hold any life excess for a person (excess of seeing the Other in time and space, according to Bakhtin's statement given above), which will assist in entering the interaction process and overcoming loneliness. Trying to overcome loneliness, a person hides in it "against their will" and does not notice that they hide from their own inner (spiritual) activity (in fact, handing it over to the interactivity of the technology world). Devices exhaust the sources of inner (spiritual) activity of a person together with absorbing a human sight, thinking processes (in the corresponding interfaces embedded right into the body). That is why real meetings after virtual interaction (for example, at many dating websites), even if they are seen as "serious relationships", disappoint people, show real lack of will and responsibility of their parties. A modern person is not ready for real co-feeling spiritually, for improving emotional sensitivity outside their represented bodily wishes.

For the real human existence, superiority of the revealed meanings in daily life results in the phenomenon of growing

feeiling of loneliness (social isolation) and is manifested in modern narcissism – a diagnosis of our epoch. Presently, in the context of the social network technology development, narcissism becomes the subject of a number of empirical studies proving a kind of connection between the identified phenomena. For example, "sociologists' surveys among Facebook users showed that the majority of them are narcissists by their psychological type and, what is more, do not hide it" (Dedyulina & Datchenko 2014). Along with that, the humanitarian science lacks theoretical and terminological studies about narcissism. Even the definition for "narcissism" is problematic. Very often, it is looked upon at a "healthy", corresponding with social norms angle, in case it is supported by personality self-fulfillment, its social "achievements" and is realized to the extent of being appropriate to them. However, this angle is rather superficial, connected with the description of socially useful functional characteristics only. Along with that, narcissism phenomenon as a manifestation of loneliness for a modern person becomes the subject of different humanitarian studies in psychology and philosophical anthropology. This phenomenon is uniquely interpreted both in the philosophy of psychoanalysis and postmodernism and in the existential philosophy. It should be noted that at the beginning of XXI century narcissism presupposes antinomy not typical for its antique image. Here narcissism is caused by a wish to escape from the simulative world of culture and social determinants to one's own Self environment, to the natural loneliness. In this case, we can use the terms from psychology about "healthy narcissism", and this is an important component of personality's self-conscience in the social society and supports the integrity of personality. But at the same time, modern narcissism is nurtured by the involvement into communication which was not adequate to personality's needs and his real social experience and by becoming lonely "against one's will", in existential self-sensation post factum.

The reference to the phenomenon of loneliness and narcissism is connected with psychoanalytical practices and theories over the recent century. The scientists who are close to this tradition conduct analysis mainly reducing spiritual and

rational nature of a personality with its ability to live and to be free, to experience the impact of unconscious pre-reflective instincts and impact of the social surroundings. The scientists' evaluation ranges from recognizing narcissism as having a healthy self-admiration ("normal narcissism", according to Kohut (1966) and justifying positive, creative meaning of love towards oneself to arguing for the domination of narcissism pathological forms in modern society which are defined by such a feature as "closure from the world" which is typical for narcissism (Green 2002, 272). The problem of narcissism regarding a modern person is recognized in the studies of the recent decades done by psychologists and sociologists. Burgo (2015), a clinical psychologist, speaks about the relevant interaction problems with the modern extreme narcissists ("Extreme Narcissists"). Lunbeck (2014) analyzes the phenomenon of critical expansion of self-admiration in the Western mass culture in the context of everyday interaction and self-representation language, advertising industry, and the arts for the recent decades and critically assesses the predominance of special personal pronouns connected with alienated economic trends in this language. Blackburn (2014) observes and critically evaluates the problem in the same direction. For example, he admits the value of "normal narcissism' and notes and at the same time a modern "industry of self-evaluation" lacks the proper balance between vested interests and care about the others, and a healthy development of love towards oneself is distorted under the influence of economic trends similar to a sign slang "*You deserve it!*".

Narcissism meaning transformations connected with the modern development of information and communication technologies could be observed in postmodernism philosophy. Psychoanalysis sees narcissism as a manifestation of real subconscious wishes of personality (erotism of narcisstist type is determined by imagining in the mirror of subconscious), while postmodernism refers self-admiration to the wish to "own" selfness in some mirrored reflection of one's own duplicate Self, not the Other rather than to a sign of manifested reality – original of our selfness. This duplication through the metaphor with the mirror means, according to Deleuze, that "It

is never the other who is a double in the doubling process, it is a self that lives me as the double of the other: I do not encounter myself on the outside, I find the other in me" (Deleuze 1988, 98). In an ancient myth, Narcissus takes his image in the mirrored waters for his dead beloved sister. For postmodernism interpretation, "mirror" of narcissism does not hold the meaning of just reminding of the desired, but rather lost in reality. What is it in this case? We believe that it becomes a manifestation of possibility "existence-under-observance" (Sartre 2000) of the other, who is understood in such as a way that he does not a real author-hero of the communication, but rather in the situation of virtual outsidedness (Bakhtin 1996) in some objectivized alienated world – as an ideal person made from the sample of the idealized heroes from the social networks.

Generally speaking, the metaphor of a mirror (reflection), genetically connecting the topic of interaction with the phenomenon of narcissism, gave rise to different interpretations of personal existence meanings and interaction (communication) in the philosophy of XX century. People interacted following the principle of mutual reflection of two (and more) mirrors. Philosophers-postmodernists claim that the development of multiplying technologies helps to characterize the narcissism in the contexts of "xerox depth" (Baudrillard, 1994: 144). Here the mirror of narcissism has no depth, is a flat mirror of itself, as a feeling of "being mesmerized by the reflection of each other … of all large-scale and batch-produced" (Krasnukhina 2010, 48), mind-blowing identity of large-scale, batch-produced reproduction. A personality reifies in this "culture of xerox" and batch-produced reproduction of identities. At the same time, the real, social when being turned into "the production of "social relations."" (Baudrillard 1994, 146), as it happens in the social networks in the Internet, appears to be some "residue" or a kind of surplus to exaggerated subjectivism and self-admiration of a person and therefore does not remove the existential feeling of loneliness (social isolation).

In the history of philosophy, Berdyaev seems to be the first to pay attention to complicated changes in the phenomenon of narcissism and its "high demand" in culture

and everyday life in XX century with no reduction of spiritual nature of a personality to instincts, typical psychoanalytical traditions.

He analyzed the phenomenon of narcissism in the context of loneliness as a result of some kind of controversy between ontological existence of personality and its social objectivation. He believes that loneliness is naturally embedded in the personality as a result of comprehending one's own uniqueness and singleness and at the same time – as a painful sensation of dependence and slavery from this objectivized non-Self area. The personality objectivizes its own Self in a society and loses a number of its own unique existential parameters, including freedom, singleness, Loneliness, thus, has a moment of understanding the difficulty of coming to the Other. "I deeply feel and comprehend my personality, my uniqueness and singleness in my loneliness, in my existence in myself, and I am also sick for my escape from loneliness, sick for interaction with the other, with you, with we, not with an object" (Berdyaev 1934, 268). Narcissism, in Berdyaev's theory, is one of the specific forms of loneliness where it is not overcome, is the extreme manifestation of subjectivity, and gives maximum objectivation to the personality. Here loneliness is experienced "as an incomprehensibility, as a wrong reflection in the other…" (ibid., 269). He argues that "narcissism is a deeper phenomenon that others think, it is connected with Self. Self looks in the mirror and wants to see its reflection in water to prove its existence in the other. In fact, Self wants to be reflected in the other Self, in You, in interaction rather than in a mirror, in water. Self longs for the other Self in the world, any friend (not an object) ultimately to recognize, to confirm, to see him in beauty, to hear, to reflect. This is the deep meaning of love. Narcissism is a failure of love, reflection in an object, where the object remains in itself, does not go beyond itself" (ibid., 269). Misunderstanding in personalistic self-identification of a narcissist is, thus, misunderstanding in an impulse to the Other, misunderstanding of love as well as other spiritual features of interaction (empathy, mercy).

Bakhtin developed the theme of loneliness and Berdyaev's ideas of personalism, although he did not analyze

the phenomenon of narcissism on purpose. Considering Bakhtin's theory of meaning as an area of spiritual emphatic existence of personality, the conclusion is that modern narcissism means a lack of unique act of referring Self and the Other to some higher spiritual resemblance and generally speaking a lack of recognition of unique, under-reproduced reality of the Other. The point is that, as Bakhtin showed, a constant comprehension of self in the presence of the Other even when experiencing a real situation of social loneliness destines a person for "a request", a dialogue and thus for self-comprehension. Therefore, typical – "social" loneliness is a natural reason for solving the problem of interaction, the problem of actualization of love "pre-comprehension" as moving towards the Other. However, loneliness in modern narcissism is another by nature, is mainly the result rather than the reason for being plunged into the social communicative networks. An advantages of Bakhtin's approach over the modern psychological and sociological theories is in a possible analysis of personality's existence at the level of its rational and cognitive nature with regard to both ontical (situational) and ontological levels where this existence is not reduced to individual psychophysiological or social factors. This approach differs his position from atheistic type existentialism (Sartre 2000; Camus 1990) that sees s brave recognition of life absurdity and escape into conscious loneliness to be an indicator of the higher reflection of personality existence.

Based on Bakhtin's concept, one can explain a number of empirical observations concerning the problem of loneliness - narcissism of a modern man. For example, a lack of desire for empathy and understanding of the Other's boundaries is considered to be a widely recognized characteristic of a psychological image of a modern narcissist. One can claim that in this case an inherent ability for fully-fledged interaction-dialogue with the Other is blocked in a number of existential parameters (first of all, in the parameter of love as spiritual interaction). In the social networks a narcissist-person appear to be unable to wish to hear the other, to think over his actions, to test them in practice, to evaluate oneself, he gives out some images of his actions or others's actions outside and endlessly

swirls in their flow. Another typical example is narcissism as a continuous "freezing" in the social networks waiting for the likes and comments to the posted photos and videos. People spend their free time in front of computers or cell phones more often to find new contexts and possibilities for interaction, at the same time people avoid live interaction. By provoking an escape from reality which is typical for narcissist (for example, when a virtual image of a person in the social networks becomes more relevant than real one), loneliness does not exclude, strengthens a burning desire to "show off" in the eyes of others. Thus, at least in a simulative manner acquire the depth of self-admiration mirror. It is simulative, because this opinion of the Other helps a person actualize in himself, in terms of Sartre, only ontic, situational existence, existence where "I do not know what I am, what my place in the world is" (Sartre 2000, 291), that is I do not have reflection of self-comprehension.

In fact, modern narcissism is a kind of personalistic self-identity where the virtual replaces the real (real social experience) in many aspects since the real appears to be too demanding to personality. For some people, especially among youth, the feeling of impossibility to change the world around as easy as in virtual, artificial environment, turns into the search for self-sufficient forms of their own individuality that require no feedback from the real Others. This feeling discredits their completeness for being in love, feeling empathy, and compassion. Being obsessed with the social networks means the real feeling of loneliness rather than variable expansion of contacts. Modern narcissism is both a wish to be oneself and to dive into one's own mirror with no higher spiritual resemblance by trying on the features of nice heroes in a gamely manner, to see what you could be without them, not doing any deed. Technological possibilities help a person to show this – attractive, trend image of identity in the social networks, while they also reify and enslave a personality turning it into a next "trend". For example, here one should refer to different Internet installations in future age changes (flattering the original image of a Hero), which give an opportunity for a technical programme to "diagnose" and "assess" a person, that is those

who are afraid of real assessment of the other personalities. Thus, a reason to distance oneself from the real social practices with its "natural" social networks turns into a denial of spiritual interaction and absence of the wish to achieve real self-comprehension.

6. Personalistic Identity and Crisis of Spiritual Reasonability of Interaction in the Context of Information and Communication Technology Development

Loneliness in the existential self-comprehension of a person manifested in the phenomenon of modern (so-called extreme) narcissism as a peculiar personality's self-identity in its self-closure of its existence, staying away from fully-fledged interaction has become one of the negative consequences in changing the meanings of personalistic identity in technosphere. Extensive development of information and communication technologies brought the changes in the existential parameters of a personality's existence - singleness, creativity, freedom, love, interaction. This is manifested, on the one hand, in a wider scope of interaction variability and the inclusion of new virtual contexts of creative personality's self-actualization and self-presentation into social practices, which fits into the possibilism worldview. On the other hand, in it destroys the traditional hierarchy of life interaction values, in reification of a personality in a mechanized and computerized space and time, under-understanding of other personalities' boundaries, over-self-admiration to oneself (self-affection), existing lack of feeling to be responsible in the real social practices, blocking human-natured empathy, which speaks about a peculiar crisis in personalistic identity. The meaning of personality's existence as a way to actualize spiritual reasonability of interaction appears to be faulty. Real identity (spiritual sameness of a personality) is mainly substituted by a mobile identity in the world of ever expanding possibilities for personalistic sameness, which a personality does not manage to experience and to comprehend, "freezes" in "outsidedness" (Bakhtin), does not perform the act of self-comprehension and meaning reference to the Other. The possibilities of

personalistic identity in the meaning of spiritual responsibility for the event generation are fading.

7. Information and Communication Technologies and Anthropologic Meanings of Daily Life

Quite often various philosophical works focus on optimistic scenarios of the present and future of the human subjectivity in technosphere determined by new emerging creative possibilities and a wider variability of interaction. These present and future are connected with the actualization of self-presentation and self-actualization of personality and the development of social interaction area. A debatable issue of personalistic identity in national philosophy is concentrated around the link between new communication technologies and anthropological meanings of daily life. The scholars propose new areas of research connected with comprehension of new technosphere-determined contexts of human existence where "issues that were traditionally looked upon as value and anthropological ones are considered as manipulative an processual questions, as actualization of particular social and communication technologies" (Tulchinskii 2002, 145). For example, it is claimed that today there are new possibilities of "self-projectivity" (Shichanina 2009, 137) uncovering hidden sides of personalistic freedom and creative self-development. Some modern Western scholars (Burgo 2015; Green 2002; Lunbeck 2014), as we have already noted above, see the excuse for self-admiration, which is a creative ground for personality development and contributes into its free self-actualization, in the modern phenomenon of typical narcissism connected with the application of information and communication technologies.

However, in reality one can observe that the introduction of information and communication technologies into human daily life is negative by nature, which is connected with a particular threat to personality existence, with blocking its abilities for fully-fledged spiritual interaction and self-comprehension. Berdyaev was very insightful by pointing out a dramatic historic antinomicity of a spiritual act of personal creativity – its objectivation in a created artificial (technical) world and antinomicity of personality existence connected with

this objectivation – its social contexts with the result being excessive objectivation towards spiritual and creative act, which appears to be too damaging for a personality. "Immortality" in the final masterpieces very often does not correspond to the eternality of personality's "nature", in fact, a reverse effect of personality enslaving by technosphere created by it is developed, which was analysed by philosophers-existentialists in the first half of the past century. However, the their subjects of research were not new contexts of personality existence connected with the development of information and communication technologies in the second half of the past century – the beginning of this century which gave an impetus for the development of new models of daily life. Now "immortality" itself acts as a continuing "life" or as functioning of images of multi-image alienated personalistic identifications in virtual reality (Internet, flows of information messages in a mobile network) – this space where a personality "freezes" in the situation of "outsidedness", even in cases if a human being stops his individual biological existence.

Considering philosophical "delay" of existential analytics among scientists, one could say that the area is mainly dominated with the studies useful in terms of functional implications of technosphere development for a man. At the same time, it is not for nothing that some academicians (Przhilenskii 2009; Rozin 2009) doubt the appropriateness or sufficiency of a term "self-projectivity" which works for the evaluation of external, functional existence, but does not reflect ontological sophistication and ambiguous dynamics of personality existence, presence of splitedness, non-freedom, and passivity in alienated information and communication spaces despite inherent positive potential of freedoms and "healthy" self-admiration. Therefore, the scientists discuss such a phenomenon as new atomization of a society caused by "development of global information technosphere" and leading to the distortion of traditional identity (Skorik 2008, 6). This is especially manifested in the phenomenon of "impersonation" or "self-identification" (the term is introduced by Prigov (2013)) in modern communication space (social networks) (Shichanina 2009). Probably today, even more than it used to be several

decades ago, more attention is paid to inadequate symptoms of self-affection and following disorders in daily social practices. The works of some western scholars (Green 2002; Burgo 2015; Lunbeck 2014) refer to quite large-scale sociological and psychological dimensions.

Our paper develops existential philosophical studies of crisis phenomena of personalistic identities in an anthropogenic society in the context of interaction (Berdyaev, 1934: 14) and applies a number of evaluative observations of postmodernists of the second half of XX century (Baudrillard 1994; Deleuze 1998). Bakhtin's existential theory is used as a synthesizing ground for the analysis of modern data from applied sociological and psychological studies about social practices of a personality. The paper focuses on the transformed existential parameters of personality existence in terms of such a phenomenon of daily life as loneliness.

8. Conclusion

Acknowledging the existence of many theoretical and empirical (applied) studies on different aspects of the issue of interaction and loneliness in such humanitarian areas as psychology, sociology, philosophy, one should agree that "studies into the unfolding situation do not keep pace with the real changes taking place", while we practically lack the studies into "an integral analysis of social implications of information technology impact on a person, on his comprehension of the interaction with the society" (Skorik 2008, 3).

In fact, we should admit that many aspects of changes in personalistic identity in the technosphere and their implications for the reality of human existence remain to be only articulated, under-analyzed in philosophy despite the relevance of studies into crisis phenomena of these implications for the modern society. For instance, in applied psychology, existing descriptive characteristics of such a typical modern daily phenomenon as selfie-narcissism are disconnected from "delaying" philosophical reflection and therefore dominate over the theoretical evaluations and conclusions. This is explained by a rocketing development of information and communication technologies determining significant changes in reality (daily

life) model for the last two-three decades and trigging a lot of new alienated contexts of human existence as a personality. These contexts of human existence form a space of blurring the meanings of traditional values, unlocking the meanings, opposition, and "overlapping" of the meanings of traditional personalistic identity (as spiritual sameness) and ("mobile", "project", "game"). We believe that an expected integral philosophical analysis of crisis phenomena of personality existence in the context of development of modern information communication technologies is relevant. It should include various applied (empirical) humanitarian studies, as well as be based on the synthesis of philosophical theories and methods responding to the ideal of modern humanitarian knowledge, for example, Bakhtin's theory, and methods of existential philosophy. This will contribute into the integration of academic knowledge and specification of the object of interdisciplinary works in personalistic identity and in the theme of interaction in modern technosphere. This can help to implement a possibility of modern identification of new, open meanings of personalistic identity from an ontological perspective, a possibility of identification of objectivations in the information and communication space of technosphere which are inadequate for the inner spiritual space of a personality.

REFERENCES

Bakhtin, M.M. 1996. *To philosophical basis of humanitarian sciences*. Moscow: Russkie slovari; Jazyki slavianskikh kul'tur, 5: 7-10. [In Russian].

Baudrillard, J. 1994. *Simulacra and Simulation*. Ann Arbor: The University of Michigan Press.

Berdyaev, N.A. 1934. *Self and the world of objectsʙ. Loneliness and interaction philosophy experience*. Paris: YMCA-Press.

Blackburn, S. 2014. *Mirror, Mirror: The Uses and Abuses of Self-Love*. Princeton: Princeton University Press.

Burgo, J. 2015. *The Narcissist You Know: Defending Yourself Against Extreme Narcissists in an All-About-Me Age*. Moscow: Alpina publisher.

Camus A. 1990. *Rebellious people*. Moscow: Political literature publishing house.

Chowdhry, A. 2016. "Research Links Heavy Facebook and Social Media Usage to Depression. "https://www.forbes.com/sites/amitchowdhry/2016/04/30/study-links-heavy-facebook-and-social-media-usage-to-depression/#76776eea4b53

Dedyulina, M.A. & S.A. Datchenko. 2014. "Narcissism in the epoch of hi-tech". *Humanitarian academic research* 7. http://human.snauka.ru/2014/07/7401 (Accessed on January 12, 2018).

Deleuze, G. 1988. *Foucault*. Minneapolis: The University of Minnesota Press.

Epstein, M.N. 2009. "Personal code. Individuals and universals in humanitarian sciences." *Philosophical sciences* 9: 10-29.

Freud, Z. 1914. "Zur Einführung des Narzissmus. » *Jahrbuch der Psychoanalyse* 6: 1-24.

Green, A. 2002. "A Dual Conception of Narcissism: Positive and Negative Organizations." *Psychoanal. Q.* 71: 271-283.

Kohut, H. 1966. "Forms and transformations of narcissism." *Journal of the American Psychoanalytic Association* 14(2): 243-272.

Krasnukhina, E.К. 2010. "Narcissism of wish and philosophy of identity." *Philosophical sciences* 10: 37-50.

Lem, S. 1999. *Golem XIV*. Kraków: Wydawnictwo Literacke.

Leshkevich, T.G. & O.V. Kataeva. 2013. "'Post-human' perspectives of visualization." *Academic thought of Caucas* 3: 17-23.

Lunbeck, E. 2014. *The Americanization of Narcissism*. Cambridge: Harvard University Press.

Mironov, V.V. & Z.A. Sokuler. 2018. « Nostalgia over true existence in digital culture" *Moscow University Bulletin. Ser. 7. Philosophy* 1: 3-22.

Prigov, Dmitrij. 2013. *Monady*. Collected works in 5 volumes. Moscow: Novoe literaturnoe obozrenie.

Przhilenskii, V.I. 2009. "Identity: acquire, choose, or construct?" *Philosophical sciences* 10: 32-44.

Rozin, V.M. 2009. "Can we project ourselves?" *Philosophical sciences* 12: 8-27.

Sartre, J.-P. 2000. *Existence and nothing: practice of phenomenological ontology*. Moscow: Publishing House "Republic".

Shichanina, Yu.V. 2009. "Self-identity-impersonation: Internet formats." *Philosophical sciences* 10: 45-57.

Skorik, G.V. 2008. *Human being in an information society: identification problem*: Thesis of … Candidate of science (Philosophy). Tomsk: Tomsk State University of Architecture and Civil Engineering.

Smirnov, S.A. 2015. "Human ontology: boundaries and topic." *Philosophy issues* 11: 39-49.

Tikhonov, O.V. 2013. *Transformation of an identity phenomenon in the space of Internet*. Thesis of Ph.D. in Philosophy. Kazan: Kazan (Volga region) Federal University.

Tulchinskii, G.L. 2002. *Post-human personology. New perspectives of freedom and rationality*. Saint Petersburg: Aletheia.

Tulchinskii, G.L. 2009. "Projective philosophical dictionary." *Philosophical sciences* 11: 144-170.

University of Pittsburgh Schools of the Health Sciences. 2017. "More social connection online tied to increasing feelings of isolation." *ScienceDaily* 6 March 2017.
https://www.sciencedaily.com/releases/2017/03/170306092742.htm

Denis Ivanovich Polikarpov makes service as a senior lecturer at the Department of Administrative Law at the Rostov Institute of Law, Ministry of Internal Affairs in the Russian Federation and holds a rank of the lieutenant colonel. From 2013 to 2015, he was adjunt at the Rostov Institute of Law, Ministry of Internal Affairs in the Russian Federation. The scope of his scientific interests embraces the issues of personal identification in philosophy and science and technology.

Address:
Denis I. Polikarpov
Chief Lecturer
Department of Administrative Law
Rostov Institute of Law
Ministry of Internal Affairs in the Russian Federation
83, Eremenko str.
Rostov-on-Don, 344015, Russia