DYNAMIC CHARACTERISTICS OF PERSONAL IDENTITY

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ABSTRACT*. The article analyzes the human factor, in particular, the dynamic features of personal identity in the era of the development of digital society and artificial intelligence from a socio–philosophical perspective. In contrast to traditional static approaches, the transformation of personal identity in the digital environment, the problems of "algorithmic subjectivity" and free will are revealed.*

Keywords: *digital society, personal identity, dynamic features, artificial intelligence.*

ANNOTATSIYA*. Maqolada raqamli jamiyat va sun'iy intellekt rivojlanishi davrida inson omili, xususan, shaxs identikligining dinamik xususiyatlari ijtimoiy–falsafiy jihatdan tahlil qilingan. An'naviy statik yondashuvlardan farqli o'laroq, raqamli muhitda shaxs identikligining transformatsiyasi, «algoritmik sub'ektlik» hamda iroda erkinligi muammolari ochib berilgan.*

Kalit so'zlar: *raqamli jamiyat, shaxs identikligi, dinamik xususiyatlar, sun'iy intellekt.*

АННОТАЦИЯ*. В статье анализируется человеческий фактор, в частности, динамические особенности личностной идентичности в эпоху развития цифрового общества и искусственного интеллекта с социально–философской точки зрения. В отличие от традиционных статических подходов, раскрываются трансформация личностной идентичности в цифровой среде, проблемы «алгоритмической субъективности» и свободы воли.*

Ключевые слова*: цифровое общество, личностная идентичность, динамические особенности, искусственный интеллект.*

One of the most pressing problems at the center of modern socio-philosophical and anthropological research is that digital technologies and artificial intelligence (AI) systems have ceased to be external instrumental tools that merely facilitate human activity, and have deeply penetrated into the human internal existential world, consciousness, cognitive processes, and identity structures. Today, in philosophical discourse, this phenomenon is assessed not only as technological progress but as a major turning point in digital anthropology and social ontology. Under the influence of the digital environment, traditional personal identity—which is stable, static, and tied to spatial-temporal coordinates—is giving way to a dynamic, flexible, networked, and transformation-prone new form of multifaceted, temporary identity. Artificial

intelligence and digital technologies are ceasing to be mere external tools that ease human labor, but are deeply penetrating into human inner world, consciousness, and self-awareness processes. Today, in social philosophy, this phenomenon is heavily discussed within the framework of digital anthropology.

The dynamic characteristics of personal identity mean that a person's "Self," their social status, and their system of values do not remain unchanged throughout life, but are in a process of constant movement, transformation, and adaptation.

Clark views personal identity not as a static or permanent state, but as a constantly changing process that continuously interacts with the environment. In his view, personal identity changes depending on how a person interacts with external tools and technologies in daily life. If socio-philosophical approaches to identity dynamics (for instance, in Berger, Luckmann, or Habermas) have shown at a social level the continuous construction and change of identity under the influence of the external environment, language, and social communication, Clark demonstrates in his book how this process occurs inside our brains, at the neuronal level [1, p. 8].

The main problems of human identity in the era of digital society and AI and their philosophical analysis can be divided into several major conceptual parts:

First, the problem of "Algorithmic Subjectivity" and "Free Will." In traditional philosophy (particularly in the views of R. Descartes and I. Kant), the basis of identity is formed by an individual's independent thinking and conscious capacity for choice, i.e., a free subject. In the era of AI, however, an "algorithmic self" has emerged.

Second, Big Data and AI algorithms. In this, a person's digital footprints are analyzed to predict their desires, purchases, needs, and social, political, economic, and spiritual interests in advance, thereby guiding them into a continuous sequence of matching content.

Based on the above points, a question arises: is the individual making decisions independently, or becoming a passive object within an info-bubble (filter bubble) created by the algorithm? Is human identity becoming a mere "reflection" of algorithms?

In modern society, the continuous engineering and algorithmic manipulation of personal identity is becoming an urgent problem. Philosophically, the only way to preserve identity in this era is to form a "digital subject" who understands the principles of algorithm operations, possesses their own digital hygiene, and accepts technological reality through critical reflection rather than blindly; this is becoming a goal for the future.

What is the principle of algorithm operations? Understanding the principle of how algorithms work in modern digital society is not merely technical knowledge, but an existential and philosophical process necessary to preserve an individual's identity, independence, and subjectivity. From a philosophical perspective, by understanding

algorithms, we must transform from a passive object into an active subject who makes conscious decisions.

To understand and protect against this "hidden power" governing the digital world, the following step-by-step approaches and methods can be applied:

1. Mechanistic foundation, understanding the base: What does the algorithm want?

Engaging attention: The main goal of platforms is to keep us in front of the screen for as long as possible. The algorithm identifies content that evokes the fastest and strongest emotional response (astonishment, anger, fear, pleasure) in a person and begins to provide more of the same [2].

Data collection: Every clicked like, paused post read, or the exact second a video is watched serves as a "foundation" for the algorithm. It creates a mathematical model for us.

2. Reflexive observation: The method of "Digital Deconstruction."

The question "Why are they showing me this?": When a specific post or recommendation appears on a social media feed, we must stop and ask ourselves: What did I search for recently? On which post did I pause longer? Which of my emotions (e.g., anxiety or curiosity) is the algorithm trying to trigger? [2]

Conducting experiments (Playing with the algorithm): We need to break the algorithm's chain of operation. For example, for a few days, we can search for topics completely contrary to our usual views or deliberately express negative/positive reactions to content. This shows us how flexible and yet artificial the algorithm is.

3. Critical thinking and "Info-hygiene"

Breaking through echo chambers: To prevent the algorithm from confining us only to opinions we like, we must deliberately diversify our information sources [4].

Digital detox and conscious searching: Using "Incognito" mode in web browsers, regularly clearing cache and cookies makes it difficult for the algorithm to "recognize" and profile us. We consume content not from the recommended stream, but through targeted search (pull-strategy) [3].

4. Developing "Prompt-reflection" in communication with AI

When working with artificial intelligence (e.g., neural networks), it is important to understand that the algorithm does not give us a ready-made truth, but a mathematical continuation of the initial data we provided: When communicating with AI, accepting its answers not as absolute truth, but as a "probability model."

Developing the skill of double-checking (fact-checking) every scientific, philosophical, or social piece of information obtained from AI through primary sources (books, academic articles, originals in Scopus/Google Scholar databases) [5].

Conclusion

In general, understanding algorithms does not mean completely abandoning technology. It is the ability to consciously use them as tools to expand our intellectual projects, scientific research, and worldview, rather than letting them use us. The only way to escape being a programmable subject is to understand the internal logic of the program and stand above it.

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