неопределенности. Для оценки такой готовности перед опрошенными студентами ставилась задача выбрать наиболее предпочтительный вариант из двух альтернатив: «стабильную работу, пусть и не очень хорошо оплачиваемую» либо «хорошо оплачиваемую работу, пусть и с риском ее потерять». Большинство белорусских студентов выбрали вариант с большими рисками (более 70%), тогда как китайские студенты разделились ровно пополам между указанными альтернативами. Подобная ситуация прямого выбора между стабильностью со средним доходом и рискованным высоким доходам подчеркивает, что на данном историческом этапе ориентация на выживание по-прежнему сильно в китайском обществе.

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MEDIA AND SOCIAL IDENTITY AS AN OBJECT OF SOCIAL PHILOSOPHICAL REFLECTION

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The article analyzes modern social identity in the context of media influence. The study covers the evolution of identity, reveals its multidimensionality and the influence of media platforms. The authors emphasize the role of media in the formation of images and stereotypes, as well as the risks associated with social networking algorithms. The article examines the digital footprint and the flexibility of identity in the online space. Ethical issues are analyzed and ways to regulate the media environment to support more conscious formation of social identity are proposed.

The problem of identity in the XXI century is becoming complex and requires interdisciplinary rethinking. Modern scientific research gets a new meaning in the study of certain phenomena related to the topic of identity.

In social philosophy, the concept of identity has a long history (from antiquity to the present) and it is often interpreted as self-identity, self-knowledge. Identification is one of the most important mechanisms of personality socialization, manifested in the identification of an individual with a certain group or community (nominal or real, large or small, etc.) [1, p. 400]. The concept of identification entered scientific circulation in the 40s. thanks to E. Erickson, who reveals the concepts of «identity» and «identity crisis». According to the researcher, «the identity of an individual is based on two simultaneous observations: on the feeling of identity to oneself and the continuity of one's existence in time and space, as well as on the awareness of the fact that one's identity and continuity are recognized by others» [2, pp. 36].

Personal identity is an integral part of human life and arises due to the functioning of such three categories as continuity, subjectivity and memory. These mechanisms come into effect from the birth of a person. Moreover, first there is continuity, as a sign of the life process in general, then subjectivity, which, in particular, manifests itself in awareness of oneself and one's being, and only later memory arises. The result of the formation of personal identity is the definition of socially distinctive features that a person considers as a matter of pride.

Social identity is usually understood as a collective identity. It presupposes the individual's awareness of his own belonging to a particular social group and arises as a result of the inner need of a person to feel part of society. To be a part of society, to be like everyone else and at the same time to show special features characteristic only for an individual – these are the inner needs of a person. The realization of these needs is manifested in the awareness of the value of oneself and the understanding of one's own involvement in social processes and can be defined as a process of self-identification.

Self-identification does not arise by itself, it is an exclusively human act formed under the influence of special social relationships. Self-identification is the result of a person's need to search for the meaning of being, self-determination and self-esteem. Unlike other living beings, a person distinguishes

himself from the surrounding world, he is capable of self-reflection, preceding self-identification. A necessary condition for a person's self-identification is the socio-cultural world in which he lives. Moreover, self-identification becomes possible provided that a person realizes not only the external difference from others, but also the difference in cultural and informational terms. This happens during the assimilation of values and norms of a certain socio-cultural community, which, in turn, is possible only on the basis of their opposition to another normative value system. It is information differences that lead to the separation of «own» and «foreign» groups.

It is important that social identity is formed on the basis of those values and norms that are characteristic of specific historical realities. R. Baumeister the historical development of this phenomenon revealed the cultural, economic, religious and philosophical foundations for the formation of the concept of identity as a social phenomenon. At different stages of the development of society, the nature of identity changes. R. Baumeister identifies the following stages of identity formation: prescription (original gender); single transformation (early Middle Ages); identity determined by a hierarchy of criteria (late Middle Ages); optional choice (XVIII century); necessary choice (modernity) [See: 3].

Since, according to the researcher, identity is a process of self–determination, the possibility or even the need for choice acquires an important role in the formation of identity. Yes, a person in a traditional society was deprived of choice, he lived by the example of others and could not take initiative. A person was guided by prescriptions, that is, ascriptive statuses that did not depend on a person's efforts and for which only gender, age, and place in the social hierarchy were important. During the Middle Ages, individual self-determination was strictly regulated, self-awareness coincided with knowledge of one's own place in society, and the hierarchy of one's own capabilities and abilities coincided with the social hierarchy. And only in the Renaissance era there is a problem of identity search. Changes associated with ideological, economic, political, religious and other transformations of society create a situation of multiple choices, a space of self-awareness and understanding of one's own potential abilities.

The multiplicity of choices is a sign of modern society. Identification is carried out by symbolic identification of a person with one or another objectively existing community. Moreover, a person acts as an active subject in constructing himself and the community to which he relates himself. It is logical

that the choice in the context of social identity can be both rational and intuitive, like following one's own will. However, in any case, this choice has, if not a practical benefit, then at least a moral one. Identity is beneficial to the individual, because by searching for identity, he gets the opportunity to at least mentally assign to himself some of the positive qualities that the object of his identification possesses.

The French philosopher Paul Ricoeur, in his work «Oneself as another» [See: 4], proposed to consider identity in a two-level way: identity as a bodily identity (Latin idem), indicating its individual level as a substance, and identity as a mental self (Latin ipse). Such a structure allows us to combine a certain immutability in identity and the dynamics of its constant change, which continues over time. Yes, there are characteristics of an individual's identity that remain unchanged over time: character traits, behavior stereotypes, characteristic habits, preferences and tastes, etc. levels of imaginary formations in the process of individual and collective identification. This, according to P. Riker, characterizes the ability of an individual to identify himself in different types of collectives or communities – according to the values, norms, ideals accepted in them, recognized by social models or ideal human figures. And what is typical, the French thinker does not consider the self-identification and self-knowledge of the individual separately with the introduction of the multi-valued difficulty «I/the Other» known in modern humanities (as the title of his work indicates a challenge to this research direction). The philosopher is primarily interested in the process of (self)identification of an individual as an important prerequisite for its relationship with collective identity. The latter involves the internalization, assimilation and reproduction of various types of collective values, norms, practices and narratives, where the main component belongs to collective identity [4, pp. 145-155]. At the same time, it should be noted that individual and collective identity in no way exclude each other – this indicates the performative type of identity and self-identification of the individual (this, for example, is eloquently evidenced by the performative theory of

The theory of social identity was developed in the works of G. Tejfel and J. Turner. Researchers have defined social identity as a set of those aspects of a person's self-image that arise from social categories to which a person feels belonging [3, p. 40]. Researchers put forward the idea that social identity is based on both specific individual characteristics and social ones that demonstrate a person or his membership in a group. At the same time, a person

resorts to comparison with members of his group, and also compares his own group with other collectives. Social identity arises as a social category accepted by a person, to which she refers herself or other people.

Media play a key role in shaping and influencing social identity in modern society. With the development of technology, especially the Internet and social networks, the mass media have become a powerful tool for creating, modifying and spreading identity norms and stereotypes.

Media images and identity:

Creating images. Media platforms such as television, cinema, and social networks form images that are then associated with certain groups of people. These images may include stereotypes and patterns, influencing the perception of the members of these groups themselves and others. Such images can support or change social norms and stereotypes.

Realization of identity through media. People can use media to express their identity. For example, creating personal pages on social networks, blogs, or participating in online communities can serve as a way of self-expression and affirmation of one's belonging to a certain group.

Social networks and identity:

Creating virtual communities. Social networks provide a platform for the formation of virtual communities where people can find like-minded people and express their identity within these groups. This may include communication on certain topics, the exchange of experience, and the formation of a collective identity.

Filtered content. Social media algorithms can create «filtered» content, emphasizing certain aspects of identity and providing content that matches the user's interests. This can lead to the formation of narrow media «bubbles» where users only see content that confirms their existing views and identity.

Identity in the digital space:

Digital footprint. In modern society, people leave digital traces on the web – comments, likes, posts, etc. These digital footprints can become an important aspect of identity formation, as they influence how a person is perceived in the online space.

Privacy and security. While media and digital technologies can help create identity, they also raise issues of privacy and security. Personal data may be used without a person's consent, which may have an impact on their identity.

Media and multiple identities:

Flexibility of identity. Modern media technologies contribute to the flexibility of identity. People can adapt and change their identity in different contexts and situations, and the media provides the means to do this.

Multiple roles. People can play different roles in the online space, expressing different aspects of their personality. This creates a multiplicity of identities, where a person can be a member of a certain online group, a representative of a certain culture, and an individual, expressing various aspects of his personality.

Analyzing human social behavior, the researchers came to the following conclusions [See: 3]:

1) an individual, considering himself a member of a group, seeks to evaluate it positively, raising the status of the group and self-esteem;

2) the quality and value of identity is determined by categorizing and comparing one's group with external groups by a number of parameters;

3) categorization and comparison are cognitive ways of self-determination of an individual;

4) positive social identity is achieved by defining yourself and your group better than others, which is called group favoritism;

5) cognition of the group is associated with emotional experiences, occurs by experiencing the fact of belonging to the group in the form of different feelings – love, hate, resentment, etc.

The emergence of social identity is a necessary stage of socialization of the individual. As a result of comparison and categorization, it is possible to achieve a positive social identity, which serves a comfortable existence of a person in society. If the results of comparison with another group are unfavorable, the estimates of «their» group are negative, positive identification is impossible. There is a so-called negative identity, undesirable for a person. Negative identity causes feelings of anger and shame, so there is a need to view the identity.

The social identity of the XXI century is being transformed, not only scientific and technological progress is accelerating, but also the pace of human life. The formation of identity takes place in conditions of high social and spatial mobility. Traditional forms of identity are losing their significance, there is a need to revise identity in the context of pluralistic trends in the modern world. As Bauman notes, there are currently not enough such patterns, codes and rules that can be obeyed, which can be chosen as stable guidelines and which can subsequently be guided. The problem of identity arises before a person as a problem of the way of life, the need to choose which way to move in order to

harmoniously fit into the modern world. It is no longer relevant how to force others to recognize the identity chosen by a person, but how to change the identity in a timely manner if the old one loses its relevance [5, p. 117].

Thus, in the age of media, social identity turns into a dynamic and complex phenomenon, interaction with which is carried out through media platforms. Media not only reflect existing identity models, but also actively participate in their formation, change and reinterpretation. One of the key aspects of the impact of media on social identity is the creation of images and stereotypes. Images formed in television, cinema and social networks can become direct sources of identification for an individual. Virtual communities created in social networks provide a platform for the expression of group identity and the formation of collective values. However, the role of media in identity formation also includes a number of challenges and risks. Social media algorithms can create echo chambers where users are exposed to confirmation of their existing views, which can lead to a narrow worldview and limit the diversity of identities.

The sphere of digital space also contributes, noting the role of the digital footprint in the formation of identity. Personal data left online becomes an element of self-presentation, simultaneously raising questions of privacy and security. An important aspect of modern social identity is flexibility and multiplicity. Media creates conditions for the expression of various aspects of personality and playing different roles in the online space.

Consequently, social identity becomes an object of constant influence, interaction and revision in the media environment. This process requires a deeper philosophical analysis and reflection, as it touches on the main issues of self-understanding, collective belonging and the impact of technology on the formation of personality in the modern world. The answers to these questions can serve as a basis for the ethical regulation of media practices and the creation of conditions for a more conscious and healthy development of social identities in the digital age.

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