

Digital identity and privacy: how technologies change subjectivity

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Abstract: The rapid digitalization of contemporary society has transformed not only communication and economic relations but also the very structure of human subjectivity. Identity, once grounded in stable social roles, embodied interaction, and long-term personal narratives, today becomes increasingly mediated by technological systems. Digital platforms - from social networks to algorithmic governance - reshape how individuals understand themselves, how others perceive them, and how personal information circulates. This article explores how digital identity is formed, how privacy becomes a contested territory, and how technological environments influence the constitution of the modern subject.

Keywords: identity, digital identity, identity construction, man, information reality, information technologies of communication, Internet

Digital identity implies the establishment of correspondence between a real user of digital technologies and their digital track, i.e., the entire set of actions in the digital environment. In this case, we can draw an analogy between digital identity and the logical law of identity, which requires that any statement (in our case, an Internet user) retain its original meaning and form throughout the entire reasoning process. The significance of the research problem is given by the fact that important personal data are stored in the digital profiles of digital service users. The loss of this data can lead to negative and even dangerous consequences for the user.

Digital identity can be defined as the collection of data, representations, and traces that describe a person within digital environments. Unlike traditional identity, which is tied to bodily presence and social context, digital identity is:

Fragmented: A person may have multiple profiles and avatars across platforms.

Persistent: Data remains long after actions are forgotten offline.

Co-produced: Identity online is shaped by algorithms, platform design, and corporate interests.

Quantified: Likes, followers, biometric metrics, and activity logs become part of one's self-presentation.

In philosophical terms, digital identity shifts the locus of selfhood from the inner subjective experience to externalized, datafied representations. Identity becomes less narrative and more statistical, less self-determined and more system-determined.

According to L.V.Mureiko, the depersonalization of a person in the context of an information society is reduced not only to its unification, but also to the disappearance of individuality in favor of the standards of mass culture [2, p. 53]. An average person identifies themselves with the stereotypes of the mass information society, from which they acquire complete dependence at the physical level, expressed in constant interaction with the gadget, and at the mental level, manifested in the formation of their mosaic scattered consciousness and clip thinking.

Subjectivity - the way individuals experience themselves-changes under technological conditions in several ways:

Modern platforms rely on algorithms that evaluate, predict, and categorize individuals. This "algorithmic gaze" functions similarly to Foucault's concept of panopticism: individuals internalize the possibility of constant observation and tailor their behavior accordingly. People modify speech, aesthetics, and interests to remain visible, relevant, or "optimized."

Digital platforms introduce metrics that influence self-perception. Numbers - followers, views, engagement - become indicators of social value. Identity evolves into a "performance," where the self is curated to fit platform logic. This reflects Bauman's idea of liquid modernity: identities become fluid, easily crafted and discarded, always in flux.

Technologies store personal history more accurately and permanently than human memory. This externalization reshapes subjectivity by reducing the role of forgetting. The past becomes fixed and searchable, influencing one's evolving self-conception and limiting reinterpretation. The competence reason for the lack of digital identity is due to the lack of sufficient knowledge, skills, and abilities in the user of the digital content of the virtual space. It is directly related to the educational process, and the target audience of users whose digital profiles are not identical to their owners is mainly represented by children, pensioners, and uneducated people in the field of information technology.

Intentional and artificial reasons are of particular interest for this study, as they are the source of virtuality's almost all threats and risks. In both cases of lack of digital identity, the goal is to mislead the target audience or specific object. This method is typically used by fraudsters to obtain necessary information from them, the use of which will bring them material benefits. In the first case, they create a fake profile themselves manually, in the second - using artificial intelligence. Privacy, traditionally understood as the right to control personal information, is increasingly eroded by technological infrastructures.

Companies collect behavioral data to predict and shape user choices. Here privacy becomes commodified: personal information is treated as a profitable resource rather than an inviolable aspect of autonomy. Users become subjects of data extraction whose identities are constructed through technological systems rather than human self-determination. While individuals value privacy, they often willingly expose themselves online to gain visibility, connection, or convenience. This creates a tension: subjectivity is both empowered and diminished by digital exposure. Governments increasingly rely on biometric identification, digital passports, and surveillance technologies. These systems produce a new form of subjectivity in which individuals are defined through biological data and algorithmic evaluation, raising fundamental philosophical questions about autonomy and human rights.

The cumulative effect of digital identity and privacy transformations leads to a new form of subjectivity characterized by:

Algorithmic dependence: Decisions about relationships, news, and opportunities are mediated by AI.

Hypervisibility and self-branding: The self becomes a project constantly shaped for public consumption.

Data vulnerability: Identity can be stolen, manipulated, or misrepresented through technological breaches.

Hybrid embodiment: The subject exists simultaneously as a biological organism and a data entity.

This shift moves subjectivity from an existential and humanistic framework toward a technological ontology, where being is inseparable from digital traces. Despite the examples of the absence of digital identity, modern digitalization processes are gradually leading the user of the digital space to the awareness of the need for its existence, to the understanding that digital identity is a condition for human existence in a digital society.

Two approaches to solving the problem of forming digital identity can be distinguished. The first, quite authoritarian and rigid, is related to the state's compulsion of its citizens to establish order in their digital profiles [6]. As early as 2013, the Secure Internet League proposed using a passport to use the global network, and in 2023, in Russia, this option was considered a way to protect Runet and its users from fakes [7]. Today, many social networks, such as VKontakte, offer users to verify their digital profile by connecting to it the State Services or a number of other official services, which is equivalent to using a passport.

In recent years, Uzbekistan has been actively developing digital infrastructure: e-government, new-generation biometric passports, public service platforms (my.gov.uz, electronic registries, digital certificates), and online education systems. These changes contribute to the formation of a new form of identity - digital citizenship, in which a

person is represented not only by social roles but also by their digital traces in state and private information systems.

As a result, citizens' subjectivity becomes dual:

- on the one hand, digital services expand opportunities - facilitating access to government services, education, and work;
- on the other hand, personality is increasingly being identified through data stored in government databases and corporate platforms.

In Uzbekistan, the introduction of biometric documents and national databases is strengthening the role of technologies in constructing identity. Identity is increasingly being confirmed through non-social means. Uzbekistan, like other countries, faces challenges of data leaks, cyberattacks, and fraud. This affects the subjective sense of security: people realize that their digital identity can be stolen or used without their consent. Uzbek users are actively using Instagram, Telegram, TikTok. In these platforms, a new subjectivity is formed, based on self-presentation and publicity. A person constructs a digital image that often differs from the real person, enhancing: pressure of social expectations, dependence on likes and comments, transformation of self-perception under the influence of algorithms. Technologies are changing how Uzbek citizens perceive themselves and their place in society: Civil subjectivity is becoming digital: participation in public services, applications, training, and financial transactions is increasingly taking place online. Social subjectivity is formed under the influence of media and social networks. Thus, a person in Uzbekistan acquires a new form of existence - digital subjectivity, dependent on technologies, databases, and algorithms.

Digital technologies profoundly influence how individuals conceive of themselves and how they participate in society. Digital identity destabilizes traditional notions of the self, while privacy becomes a contested field shaped by corporate, governmental, and technological forces. These transformations do not merely change social interaction; they redefine human subjectivity itself. Understanding this shift is essential for developing ethical frameworks and policies that preserve autonomy, dignity, and individuality in an increasingly algorithmic world.

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