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The Manipulation of Consciousness as a Phobia of Digital Society

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Abstract. The article is devoted to generalizing knowledge about «manipulative technologies», revealing the nature, essence and trends in the development of the social phenomenon of «manipulation of consciousness». Where the condition for the emergence of individual consciousness is the

formation of self-awareness, that is, a person's awareness of himself as a sensitive, thinking and acting being; understanding his own self. The study provided definitions of the concepts of «consciousness», «manipulation» and «social phobia».

Attention was also paid to the study of social phobia, fear of human control by digital systems, cyberterrorism, camera surveillance, violation of personal boundaries. The study analyzed the adaptation of national and international legal norms to innovations in science and technology. The problem of finding, determining the specifics of basic human rights, their content and implementation in the digital environment was also touched upon.

It was proposed to recognize the idea of «nonviolent communication» as an antithesis to the thesis that some degree of «manipulativeness» is inherent in almost any statement.

It is emphasized that the changes that accompany the digital society, namely the use of digital technologies in various spheres of life, have led to the renewal of the question of the necessity and sufficiency of human rights and freedoms. Today, such digital rights as: the right to access metadata (this is any traces relating to the user on the network); the right to access information platforms and technologies; the right to the protection of personal data are already actively manifested.

Humanity faces a number of psychological and social phobias, namely: fear of control by digital systems, cyberterrorism, ubiquitous surveillance cameras, violation of personal boundaries. In the near future, technology and artificial intelligence will change the relationship between people, information space and management systems. We are standing on the threshold of demarcation of access levels, zones of regulated privacy in which people will be able to communicate freely, freely vent their feelings. We are entering an era where the phenomenon of digital «I» and digital «we» takes place, we artificially create our continuation in digital reality.

Keywords: manipulation, social consciousness, «social phobia», cyberterrorism, «nonviolent communication», digital human rights.

Маніпуляція свідомістю як фобія цифрового суспільства

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Анотація. Стаття присвячена узагальненню знань про «маніпулятивні технології», розкриттю природи, сутності та тенденції розвитку соціального феномену «маніпулювання свідомістю». Де умовою виникнення індивідуальної свідомості є формування самосвідомості, тобто усвідомлення людиною себе як чутливої, мислячої і діючої істоти; розуміння себе. У дослідженні надано визначення понять «свідомість», «маніпуляція» та «соціальна фобія».

Також було приділено увагу долдженню соціальної фобії, страху контролю людини з боку цифрових систем, кібертероризму, тотального спостереження, порушення особистих кордонів. Також було порушено проблему визначення специфіки основних прав людини та їх реалізації у цифровому середовищі.

Запропоновано ідею «ненасильницької комунікації» як антитезу до ідеї про те, що певна міра «маніпулятивності» притаманна практично будь-якому висловлюванню.

Наголошено, що зміни, які супроводжують цифрове суспільство, а саме використання цифрових технологій у різних сферах життя, призвели до поновлення питання про необхідність і достатність прав і свобод людини. Сьогодні, такі цифрові права як: право на доступ до мета даних (це будь-які сліди що стосуються користувача у мережі); право доступу до інформаційних платформ і технологій; право на захист персональних даних вже активно маніфестується.

Людство стикається з низкою психологічних та соціальних фобій, а саме: страх перед контролем з боку цифрових систем, кібертероризм, всюдисущі камери спостереження, порушення особистих кордонів. У близькому майбутньому технології та штучний інтелект змінять відносини між людьми на інформаційний простір та системи управління. Ми стоїмо на порозі розмежування рівнів доступу, це будуть зони регульованої приватності, в яких люди зможуть вільно спілкуватися, вільно виржати свої почуття. Ми входимо у еру, де має місце феномен цифрове «я» і цифрове «ми», ми штучно створюємо своє продовження у цифровій реальності.

Ключові слова: маніпуляція, суспільна свідомість, «соціальна фобія», кібертероризм, «ненасильницька комунікація», цифрові права людини.

Introduction. The history of philosophy demonstrates two main ways of studying consciousness: a description of the phenomenon of consciousness, that is, a description of the measures by which objects are given in consciousness (the isolation of separate successive stages in the act of consciousness); an explanation of the phenomenon of consciousness itself, that is, how consciousness itself is possible (why and how a person's subjective connection with the external world and with himself arises). The defining condition for the emergence of individual consciousness is the formation of self-consciousness, that is, a person's awareness of himself as a sensitive, thinking and acting being; understanding his own self. Thus, a person distinguishes himself from the world of nature and the community of other people. And thanks to this, he is able to know the world around him.

Philosophers evaluate the existence of the phenomenon of consciousness in humans in contradictory ways: as a great miracle and as a great test. The fact is that thanks to consciousness, a person is given not only the joys, but also the suffering of his existence in this world. This circumstance prompts some people to resort to the temptation of replacing the search for real solutions to the problem of their existence with artificially induced changes in the states of their consciousness.

The main characteristics of consciousness are:

- reflection of the surrounding world through cognitive processes (sensation, perception, memory, thinking, imagination). Violation of any of the cognitive processes leads to a disorder of consciousness;
- the distinction between subject and object (i.e. what belongs to me and what belongs to others, I am me and others are me), which occurs in the process of forming a person's self-consciousness. A person is the only living being capable of self-knowledge and self-evaluation of his actions and himself as a whole. According to Hegel, «Man is an animal, but he is no longer an animal because he knows that he is an animal.» Self-consciousness manifests itself in cognitive (self-awareness, self-observation, self-analysis and self-criticism), emotional (self-

esteem, self-love, modesty, pride, sense of self-worth), and volitional (restraint, self-control, discipline) forms.

The founder of phenomenology, E. Husserl, noted that attributing nature to consciousness, searching for real factors of its definition is nonsense, naturalization, since «transcendental subjectivity, or pure consciousness, is not subject to the powers of our consciousness.» His point of view was shared by M. Heidegger, J.-P. Sartre, who considered consciousness to be pure subjectivity. In his opinion, when studying consciousness, it is necessary to remain within the framework of consciousness, because it cannot go beyond its own boundaries in order to contemplate itself from the side. And this means that there is a certain limit in the study of consciousness. This is the sphere of being, existence and consciousness. Unobjectified consciousness, according to Sartre, cannot be described in terms of subject-object relations.

In the philosophy of structuralism, in particular in the work of K. Levi-Strauss, the unconscious, which is not consciousness, but determines it, becomes the basis in the study of consciousness. The philosopher tries to explore the specificity of consciousness through language, which acts as the driving force for the translation of unconscious structures into social products. Language becomes the basis, which is the conductor of the influence of consciousness on human life.

Manipulation is an integral part of social culture. This influence is directed at the mental structures of a person, is carried out covertly and aims to change the thoughts, motives and goals of people in the direction necessary for a certain group of people. The main goal of manipulation is to achieve what is desired from your communication partner, without taking into account his interests. The true goal is always hidden from the victim of manipulation.

One of the first books directly devoted to the manipulation of consciousness was the book of the sociologist from Germany Herbert Franke «Manipulated Man» (1964). He gives the following definition: «By manipulation we should mainly

understand a psychic influence that is carried out secretly, therefore, to the detriment of those persons at whom it is directed. The simplest example of this can be advertising.» [12, pp.215].

The problem of using verbal means to achieve a manipulative effect in political communication has been given considerable attention by such leading modern linguists as T. Van Dijk, R. Wodak, N. Fairclough, R. Blakar, A. Wierzbyska, N. Chomsky, and G. Lakoff.

Methods of the research. The methodological basis of scientific research characterizes the main components of scientific research - the object, subject, goals and objectives of the research (or problem), the set of methods necessary to solve the research problems. Each scientific problem requires the use of appropriate means and methods to solve it, but this does not mean that in each case it is necessary to develop special new methods.

This study used: a world-system approach, interdisciplinary research methods, which can be defined as a set of a number of synthetic, integrated methods that arose as a result of combining elements of different levels of methodology, or the junction of scientific disciplines, cause-and-effect analysis, which is based on the study of the most important property of the object, which is causality. The theoretical level of this scientific knowledge is characterized by the formulation of concepts, theories and laws. At this level, the most profound essential aspects, connections, patterns inherent in the objects and phenomena under study are revealed.

The purpose of the article: to reveal the nature, essence and development trends of the social phenomenon of «manipulation of consciousness» as a phobia in modern digital society.

Results and Discussion. Considering manipulation of consciousness as an integral part of the communicative process, it should be noted that in principle some share of «manipulativeness» is inherent in almost any statement. At the same

time, the main linguistic prerequisite for the influence of language on consciousness is the fundamental discrepancy between the multitude of facts of reality and the wide, but not unlimited possibilities of language, that is, the finite number of language units used to describe the surrounding world. The interpretation of real facts by the addressee of speech, on the one hand, and his choice of language means from the finite number of possible ones for the design of the message, on the other, inevitably lead to distortions in the transmission, perception of the desired meanings. Advertising gives a truly impressive picture of the use of the potential of language.

The most studied phenomenon is the manipulation of consciousness in the field of psychology. Manipulation is understood as a type of hidden psychological influence, the skillful implementation of which leads to the arousal of intentions in another person that do not coincide with his currently existing desires... There are also other definitions of manipulation. Manipulation is considered as a selfish and hidden control of a person, which brings the initiator a certain one-sided benefit [13].

Consciousness is the highest integrated form of the psyche, which is formed under the influence of socio-historical conditions in a person's labor activity and his communication with other people through language.

Self-consciousness is the awareness of oneself in relation to others and the world. Self-consciousness is focused on the analysis, awareness, holistic assessment by a person of his own knowledge, thoughts, interests, ideals; with the help of self-consciousness, a person realizes his attitude towards himself, carries out his own self-esteem as a thinking being capable of feeling.

Any individual person, an individual is a carrier of consciousness. And therefore his consciousness is unique, individual, personal. However, in the individuality of consciousness there is always some content, common to individual groups or to all people. It is formed spontaneously, because each person belongs to

a certain profession, class, nation, humanity as a whole, and expresses the presence in the individual consciousness of a person of needs, interests, attitudes, goals common to other people. Such a common, supra-individual, therefore, impersonal content of consciousness is called social or public consciousness.

Social consciousness, expressing the interests of a certain social group of people, has a specific historical character, that is, it changes over time. We can distinguish political consciousness, religious consciousness, scientific consciousness, that is, consciousness in the plane of the «social», «artificial».

Researchers draw attention to an interesting feature of linguistic manipulation in the field of politics: in this case, communicative contact is incomplete, flawed, and aimed at one-sided influence, rather than at a full-fledged dialogue [13, pp.156].

According to V. Ryker's interpretation, manipulation appears as such a structuring of the world in which the one who skillfully carries out this manipulation wins [14, pp.8].

The key characteristics of political communication discourse include evaluation, aggressiveness, effectiveness, emotionality, persuasiveness, and defending one's own position, which allows the use of a wide range of linguistic manipulative strategies and tactics. Among a number of manipulative means, stereotypes occupy a special place. Stereotypes distort reality (from outright lies to partial deformation), which allows artificially constructing a false picture of the world [13, pp.156].

The term «social phobia» was coined in the early 1960s. At the time, scientists believed the disorder was very rare. However, the National Institute of Mental Health reports that 12.1% of people in the United States experience anxiety at some point in their lives [15].

Social phobia is a common mental disorder characterized by a strong irrational fear of various types of social interactions (fear of eating out, inability to

do anything while being watched, fear of being controlled, fear of being manipulated).

Social phobia is often confused with introversion and sociopathy, but these three concepts refer to fundamentally different states and personality traits. Introversion is a person's tendency to focus on their inner world and recuperate in solitude. It is believed that an extrovert recharges energy when communicating with others, while an introvert, on the contrary, mostly wastes it. Sociopathy (dissocial personality disorder) is a type of psychopathy, characterized by, among other things, asocial behavior, impulsivity, limited ability to form attachments, and adherence to social norms only as long as it is beneficial.

In our case, any imposed social idea can be considered a manipulation of consciousness. The counterbalance to the «imposed manipulative influence» will be the idea of «nonviolent communication», which was proposed by scientists from Zaporizhia National University [11].

Neural network and artificial intelligence technologies will change the relationship between humans, information space, and control systems. Perhaps there will be delimitations of access levels, zones of regulated privacy in which people will be able to communicate freely, a digital «I» and a digital «we» will appear.

«...the fear of isolation compels individuals to acquiesce to prevalent opinions and ideas to avoid being marginalized. Individuals who resist joining the digital herd risk obsolescence and exclusion as society transitions into a digital realm, which is enacted by societal pressure and the necessity to stay connected and relevant. In this digitized society, living among robots and vast databases ostensibly capable of solving nearly all problems will introduce a pervasive state of fear, which is a fear of disconnection from one's peers. Thus, transforming human

existence into a solitary experience despite being surrounded by technological connectivity..» [17].

Digital transformations, which are gradually covering more and more industries, will increase the level of cyber threats. What phobias can arise in the digital era? First of all, it is the fear of human control by digital systems, cyber terrorism, surveillance by cameras, violation of personal boundaries, then it is the loss of a job due to artificial intelligence, then it is theft of personal data, then it is the access of electronic systems to finances, and therefore control and management of them.

The Center for Strategic and International Studies defines cyberterrorism as the use of computer network tools to disrupt the functioning of critical national infrastructure (including energy, transportation, and government facilities), or to coerce or intimidate a government or civilian population [7].

From the point of view of American professor W. Tafoya, cyberterrorism is the intimidation of society through the use of high technology to achieve political, religious or ideological goals, as well as actions that lead to the shutdown, disabling of critical infrastructure facilities or the destruction of information [16].

Researchers Pylypchuk V.G. and Dzyoban O.P. believe that cyberterrorism is a deliberate, politically motivated attack on objects of the information space, which creates a danger to the life and/or health of people or the occurrence of other serious consequences, if such actions were committed with the aim of violating state or public security, intimidating the population, provoking a military conflict or threatening to commit such actions [9].

Any analysis of the impact of new technologies on human rights, as Jacopo Coccoli notes, is extremely complex and requires prior consideration of two aspects. The first is due to the evolutionary time gap that separates the achievement of technological progress and their legal registration. The adaptation of both national and international legal norms to scientific and technological innovations,

in particular to digital technologies, is too slow and ineffective. The second aspect reflects the trend of their development at the international level. Taking into account these aspects should determine the goals in the field of human rights protection: first, there is a need to reinterpret traditional human rights in the light of scientific and technological development; second, new human rights appear, which can be defined as «sui generis» – a generation of digital rights [2].

Such a category of rights as «digital rights» has not yet received general recognition either in law or in doctrine, including in view of domestic legal and law enforcement experience. Obviously, this is due to the fact that the problem of finding and determining the specifics of fundamental human rights (their content and implementation) in the digital environment arose relatively recently and, perhaps, the solution to this issue is a matter of the near future. Be that as it may, the task of today should be to understand the existing ideas about digital rights and who they belong to and what they represent, what benefits they are designed to protect, how they correlate with fundamental rights and freedoms (to what extent they are independent). In a general sense, digital rights should be understood as the expansion of universal human rights to the needs of a society based on information. In our opinion, digital rights can include a wide range of fundamental rights that are implemented in the digital environment and require research from the point of view of the properties of this environment. At the same time, basic digital rights are primarily derived from information rights, but are not reduced to them.

As for the concept of «digital human rights», there is no single approach to this definition, since the need for it arose relatively recently, therefore it does not have legislative support, and there is also not enough work at the scientific and theoretical level. In some sources we can find a definition of digital rights as human rights, which consist in the right of people to access, use, create and publish digital works, access and use computers and other electronic devices, as well as communication networks, in particular the Internet [3].

Today, such digital rights as: the right to access information; the right to access information platforms and technologies; the right to the protection of personal data (personal and biometric); the right to freedom of assembly and association online; the right to digital education and access to digital knowledge; rights related to the protection of genetic information; the right to participate in the circulation of property in the digital sphere; the right to be forgotten; the possibility of realizing personal, social, economic, political and cultural rights based on new technological platforms. That is, traditional and widespread human rights and freedoms are being transformed, filled with new aspects and content, and branching out into those that are specifically related to the process of digitalization. Discussions are ongoing regarding the right to access the Internet. Some scientists are of the opinion that the right to access the Internet should be distinguished as a separate category, referring it to the group of digital rights. Others believe that the existence of a right to access the Internet remains a controversial issue at the doctrinal level. Researchers note that access to the Internet cannot be considered a universal natural right that belongs to all people by virtue of their nature. Human nature does not provide for access to the Internet, people have lived without it for centuries without harm to their nature and, perhaps, will do without it in the future if new, more efficient technologies replace the Internet [18].

The change of society is associated with the development of the information society and the gradual transition to a knowledge society, the impact of digitalization on all social processes. The active use of digital technologies in various spheres of life has led to the question of the necessity and sufficiency of the rights and freedoms of man and citizen. As a result of technological transformations, the lifestyle of modern man and society as a whole has changed, which has led to a change in the system of values and a person's reorientation to psychological, social and moral goals.

Analysis of the experience of foreign countries allows us to distinguish two ways of domestic regulatory regulation of digital rights: first, this is the constitutionalization of digital rights, in which the text of the constitution is changed in order to regulate digital rights at the highest constitutional level, and, second, this is the digitalization of constitutional rights, in which the rights enshrined in the constitution acquire an updated interpretation or regulation based on decisions of bodies of constitutional jurisdiction, the practice of the European Court of Human Rights or in specialized legislation [1].

Conclusions.

If we assume that some degree of «manipulativeness» is inherent in almost any statement, then the idea of «nonviolent communication» can be considered the antithesis.

The changes that accompany the digital society, namely the use of digital technologies in various spheres of life, have led to the question of the necessity and sufficiency of human rights and freedoms. Today, such digital rights as: the right to access information; the right to access information platforms and technologies; the right to protection of personal data are already actively distinguished.

At the same time, a number of psychological and social phobias arise, namely -fear of human control by digital systems, cyber terrorism, surveillance cameras, violation of personal boundaries. The technologies and artificial intelligence themselves will change the relationship between humans, information space and control systems. Perhaps there will be delimitations of access levels, zones of regulated privacy in which people will be able to communicate freely, a digital «I» and a digital «we» will appear.

Nowadays, the attitude towards man is also changing; he is no longer the center around which humanistic theories were developed and projects for improving his existence were implemented. There is a tendency towards a decrease in the significance of man, a deterioration in indicators concerning his well-being,

observance of rights, and a fading of interest in him in terms of theoretical understanding of his nature.

The rapid development of digitalization can be considered as one of the philosophical foundations of this situation.

The automation of thought has occurred, the symbol of which has become the computer. Today, most decisions are made mechanically, relying only on statistics. Man is designed, like any mechanism, taking into account the latest epistemological discoveries, technological innovations, and social imagination. As a solution to this situation, it is proposed to expand the cultural and civilizational frontiers to humanitarian, spiritual components.

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