EXISTENTIAL AND ANTHROPOLOGICAL CONSEQUENCES OF MEDIA PRESENCE.

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At the beginning of the 21st century, media presence ceased to be an external communication tool and became a structural dimension of human existence. People exist simultaneously in physical and digital spaces, and their identity is formed at the intersection of real-world experience and media representation. This situation gives rise not only to new forms of self-expression but also to serious existential challenges: loneliness in the face of constant connectivity, anxiety, clip-based thinking, and a shift in the very way we perceive reality.

Existential philosophy emphasized that authenticity is linked to inner experience. For Karl Jaspers, existence is revealed in personal responsibility and freedom, especially in "border situations" where one encounters finitude, fear, and choice. However, media presence creates a new form of existence-"constant representation". The modern subject experiences themselves as an object of observation, as a profile, as a digital image. As a result, the inner dimension of being recedes before the necessity of display. A person begins to exist insofar as they are visible.

This situation exacerbates the paradox of loneliness. Despite constant connectivity, individuals can experience a profound sense of isolation. In her book, Alone Together, Sherry Turkle demonstrates that digital communication often replaces deep dialogue with superficial messaging. This creates the phenomenon of "alone together": people are constantly connected but avoid genuine vulnerability and complex personal contact. Existentially, this means a weakening of the experience of

"encountering" another-the event that philosophers of dialogue considered the foundation of human fulfillment.

Anxiety is becoming another consequence of media exposure. The constant stream of notifications, the expectation of a reaction, and self-comparison with carefully edited images of others create a state of permanent tension. Gilles Deleuze's ideas on the "control society" are appropriate here: the subject is in a constant process of evaluation and self-assessment. Algorithms record activity, the audience reacts, and the individual becomes dependent on digital confirmation of their own significance. Anxiety in this context is not simply an emotional state, but a structural element of a new form of subjectivity.

The anthropological consequences also manifest themselves in changes in cognitive processes. Clip-based thinking-fragmented, focused on brief visual and textual stimuli-is shaped by the media environment. Marshall McLuhan argued that communication media are reshaping not only society but also human sensory perceptions. Digital media encourage speed, brevity, and switching. As a result, attention becomes scattered, and in-depth analysis gives way to instant reaction. This alters the very way of thinking: linear reasoning is supplanted by mosaic perception, and complex philosophical categories are less easily retained in the mind.

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This change affects the subject's sense of self. Sociologist Erving Goffman viewed social life as a stage where people perform roles. In the digital environment, this theatricality becomes total. A profile is a showcase, a post is a performance, a like is a sign of recognition. The individual begins to perceive themselves through the prism of an audience. There is a risk of losing a stable self, as identity becomes dependent on external feedback.

Judith Butler's ideas on performativity offer a deeper understanding of this process. If identity is formed through repeated acts of expression, the digital environment amplifies this mechanism. People increasingly experience themselves as projects that need to be maintained and renewed. Inactivity can be perceived as disappearing from social reality. Existential anxiety here is linked to the possibility of "dissolving" in the flood of information.

The political dimension of media presence is also inextricably linked to changing perceptions of reality. Jürgen Habermas viewed the public sphere as a space for rational debate. Digital platforms expand this sphere, but simultaneously fragment it. Algorithms create individualized information bubbles, reinforcing subjective versions of the world. Reality becomes multiple and segmented, making it difficult to achieve a common understanding.

Thus, media presence has a complex impact on humans. Existentially, it increases loneliness and anxiety, as it shifts the center of meaning to an external sphere of recognition. Anthropologically, it shapes clip-based thinking and alters cognitive structures, restructuring the perception of time, space, and reality. The world is increasingly experienced as a stream of images, and the individual as a manipulated image within this stream.

However, philosophical analysis should not be limited to criticism. Awareness of these processes opens the possibility of reflection. If media presence is inevitable, then the subject's task is not to reject it, but to develop distance and a critical attitude.

Authenticity in the digital age may not consist of escaping the media, but in the ability to distinguish between image and being, signal and meaning, communication and encounter.

Modern humanity faces a challenge: preserving inner depth in a world of superficial impulses, maintaining dialogue in a world of likes, and preserving reality in a world of simulations. Whether philosophy can offer new categories for understanding media presence will determine whether the digital age will become a time of alienation or a new stage in anthropological evolution.

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