On the Digital Age from Humanistic Psychology

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Abstract: Facing the digital age, mankind is facing new nodes in the social and psychological fields. The emergence of Internet addiction, depression associated with excessive use of equipment and the loss of real space conducive to increasing virtuality, coupled with the depletion of natural resources, have warned about health and lifestyle in society. Fast and direct life seems to place people in new spaces, and the impact of these spaces is still beyond the knowledge of social science. It is here that humanistic psychology, which officially appeared in 1961, can give us a more humanized face. Returning to human experience, emotion, personal values and sense of self-realization can lay a foundation for new thinking to reveal current problems. That is why the purpose of this work is to point out some problems in the digital age and then teach them the views provided by humanistic psychology in order to revitalize efforts to achieve a healthier life among individuals and in the environment.

Keywords: Psychology; Social media; Internet

1. Introduction

The last decades of the 20th century brought a technological revolution, which changed the way human beings think and live in the world. New digital tools have globalized communications, broken down barriers and connected a world that has never been so close, although it has been more closely linked than before through telephone and television. Now, in the 21st century, we see the impact of accelerated growth in the digital age on mankind. Young people are more aware of the impact of a faster and more direct culture that provides a lot of new content every day. Social pressure and online life have created a young man who is prone to illness, Internet addiction, pornography, depression and low self-esteem. Therefore, few teenagers prefer to quit social life and

immerse themselves in the fun provided by virtual life without considering the problems of others. In this case, people seem to have been transferred to the second term. Humanistic psychology can provide a refreshing and dynamic perspective for those who seek to solve current problems day after day, especially when the open society we desire as human beings seems to become a closed society every day. This brings the dangers that democracy must face and what democracy itself means for the well-being of everyone and individuals. This hedonism affects our own health and quality of life. Growing mental health problems have led to a surge in pharmacies and drug distribution centers, including supermarkets and streets. It does reflect a morbid society, a closed society[1,2].

Therefore, the purpose of this paper is to visualize some problems brought by the arrival of the digital world in an informed way, so that we can look at these problems from the unique perspective of humanistic psychology in the future.

To this end, we will first review the historical fragments of humanistic psychology and some basic concepts of this theory mainly supported by Carl Rogers[3,4] and its relationship with mental health and happiness. Then, we will briefly review the emergence of new technologies and the positive and negative aspects that follow. In the last part, we will use the distortions proposed by Orwell[5], Huxley[6] and Bradbury[7] to establish a metaphor between contemporary and novel types. In addition, the ideas of some thinkers of recent decades such as Sartori[8], Lipovetsky[9,10], Bilbeny[11], etc., will be mentioned to better glimpse the aforementioned problems, in order to land the look that humanist Psychology can bring in the new approaches to technology and the digital. In this sense, teaching practice must be guided by a common goal and based on the requirements of today's society, that is, team learning, integrate everyone from their diversity, and cultivate an understanding of the complexity of educational tasks. In this sense, the transformation of intellectual knowledge must take place, which means the transformation of paradigm[12].

2. Humanistic Psychology

At the end of the Second World War, the world was plunged into a profound humanitarian and economic crisis. The huge casualties between the United States and the Soviet powers and the threat of nuclear war lay on individuals. They wanted to know what direction they would go in such a fragile and short-lived world. As a result, movements soon emerged to try to reshape man, his meaning in the world and his value as a unique person. One of these movements was born in American psychology: humanistic psychology. This new psychology was placed between two prevailing forces at that time: behaviorism and psychoanalysis. The former rejects mechanism and the view of human being as a person without will under environmental stimulation. In addition, they disagree with psychoanalytic determinism of the individual because it makes people slaves at the mercy of past trauma and unconscious and hidden motives. In 1961, the American Association for Humanistic Psychology was established and the first national conference was held the following year. At that time, psychologists, researchers and thinkers gathered together, including Abraham Maslow, Carl Rogers, Karen Horny, Fritz Perls, Erich Fromm, etc. These authors draw lessons from the theories of Heidegger, Sartre, Husserl, Kierkegaard and Maurice Merleau-Ponty, and quote some of the most relevant theories to establish a new theory, a new concept of man that is far away from positivist objectivism and closer to the subjective dimension of personal experience and experience (*erlebnis*). In order to do this, Edmund Husserl's phenomenology laid the foundation and began to observe individuals from these phenomena, which are the way in which individuals occur in reality, with the focus on the living world (*lebenswelt*)[13,14]. This so-called third force of psychology puts forward a new view that human beings are full of subjective, personal and unique complexity and experience. In this case, will and freedom play a very important role in individual decisions. Therefore, the explanations of objectivism, reductionism and

determinism of other theories are excluded, mainly because this humanistic psychology believes that human beings exist as a whole, cannot be limited to his parts, and often interact with the surrounding world[13].

Humanistic psychology greatly helps people realize the problems and manifestations that traditional psychology did not consider until then. Therefore, the relationship between patients and therapists can be studied and improved. Focus on human aspects, such as goals, values and emotions. It improves the creativity and decision-making value of patients. He emphasized the important aspects of the patient, as well as his needs and wishes. Therefore, the concepts of personal achievement, harmony, human potential, will and empathy began to play a role. In addition, many treatments have emerged, such as customer-centered, Gestalt, bioenergy, focus, etc.[15] Carl Rogers, the creator of customer-centered therapy, realized that people travel through the world from past experiences, so they are interpreted and developed into the present reality. That's why he said self-discovery is the cause of the so-called mental illness. For Rogers, a person needs a high degree of consistency between his real self and his ideal self in order to face the situation in a positive way and realize himself as an individual[3].

In the past few decades, humanistic psychology has been criticized for its technical eclecticism, because more and more humanistic cutting therapy adopts and integrates other mainstream methods and technologies such as cognitive behavior or psychoanalysis, without any theoretical basis to justify the application of these technologies. In addition, he was accused of lacking a strong theoretical basis. It is often limited to teaching and repeating the techniques and methods that affect the treatment process, without real in-depth research. As a result, unscientific attitudes have emerged[15]. However, it is wrong to believe that humanistic psychology has not brought countless improvements to the whole field of psychology and therapy. Now, people realize that there are variables such as motivation, self-perception, and self-evaluation, sense of achievement, self-image and self-esteem, which are interrelated and interdependent. In addition, the emphasis on people's environment and experience has shifted psychology to more and more social perspectives and tried to integrate all these components that make people a whole[16]. We can observe more recent efforts in the work of McDonald and Wearing[17], who combine the perspectives of Maslow and Rogers together with the philosophical concepts of Heidegger, mainly the concept of Dasein, and the idea of the individual that constantly challenges the systems of power, and seeks to create new opportunities for Foucault action to highlight the importance of Foucault constant decisions of the individual in the world. Therefore, man is no longer just his experience, values and efforts, but the sum of historical, cultural, social, economic, political, spiritual and other variables. However, even in so many variables, individuals will never stop facing the world and surpassing themselves in this continuous process. Humanistic psychology, as already seen, placed the importance on the individual and on the subjective experiences he has with his environment. Therefore, the concepts of mental health and property have changed from material and objective problems to more subjective, social and psychological colors.

Therefore, we can say that mental health is a subjective dimension, and a person's life is based on his or her experiences, as well as his or her attention to these experiences and his or her hierarchy[18]. In order to approach these assessments, it must be noted that these assessments rely heavily on two dimensions: emotion and cognition. These two components are closely related, which refers to how individuals experience their family, social and work relationships. These relationships also constitute an external reference, so that they can compare and measure their satisfaction with life. In this sense, everyone has his own unique ideas about what he thinks is important or important. Therefore, everyone will judge their happy state in interpersonal relationships from the cognitive and emotional categories, as well as the quantity and quality of their positive emotions every day. In this way, one can create his own concept of mental health and further develop towards this concept. This concept of mental health is an important part of an individual's overall health. Without mental health, there is no health. This is important because if we understand that mental health and well-being usually depend not only on an

individual's lifestyle, but also on an individual's relationship with the environment, we need to look more critically at the social and cultural aspects of humanity[19-21]. It is this kind of human culture that has been changed by the arrival of a technological revolution in the past few decades, which has laid the foundation of the digital age.

3. Digital Era

Since the cold war and the technological revolution in the 1980s and 1990s, the world has entered a new era in which telecommunications plays an important role in daily life. The emergence of the Internet, mobile and electronic devices has brought a revolution to people's daily life, especially marked by new communication technologies such as e-mail, mobile phone and SMS. These changes in the world are best reflected in the generations born in the 1980s, because they have entered the reality of the Internet, which did not exist before them. This has led to a generation gap. Young people have been and are excellent at dealing with new technologies. It is easy to adapt to these virtual environments and use the tools provided by electronic devices. Constant exposure to these media has led to cultural and structural changes within society. Young people are increasingly using physical and digital space and even combining the two models in new ways, which has the potential to break geographical boundaries and share information and experience with people around the world. Therefore, the concept of "learning ecology" has emerged, that is, where young people in the 21st century live and study. They have little to do with the formal educational environment, let alone digital technology and social networks. In this sense, digital millennials, generation Z and others have emerged, with different characteristics compared with previous generations[22].

For them, global communication is the cultivation of learning and the new possibility of building and living. Even so, their time has become urgent and intimate, and they almost need to witness world events at the moment of world events. Schedule, work, leisure time and daily life have new meanings: they overlap, are they rise and dilute each other. They overturned the linearity and cycle time of the simulation era.

At first, the Internet was a place to access a lot of content, which was made by the people behind the web page. Users are only consumers of this information, and compared with the current data ocean, this information is very little. However, with the progress of technology, I see a revolution in how to use the Internet. This is called Web 2.0, and its main feature is the positive role of consumers. Now, users can also create content and share it with others. This has undoubtedly brought millions of new ways to use the Internet, including social media and so-called wikis, which refer to online websites that can be modified by multiple people at the same time[23]. Scope, flexibility and accessibility make technologies such as the Internet, smart phones and tablets almost daily necessities. These technologies pave the way for countless previously unimaginable new applications and advantages, such as the use of information and communication technologies in education, connecting and communicating individuals through social networks, or eliminating ideological, racial and social barriers. In this kind of online communication, teenagers can and are exercising their freedom, often determining the type of content they are exposed to, the group they belong to or the circle they move. Then, continuous feedback from peers appeared. Young people shape and rethink their personalities[24]. This growth of network communication has formed a cross media culture, including a mixed information circulation mode. Our personal decisions in disseminating media texts (retweet a gazapo, rebroadcast a viral video on YouTube, share a story on Instagram) are reshaping the media landscape itself[22]. These spaces provide an opportunity for young people. In unknown circles, they must learn different interpersonal relationships, adapt to the new environment and change their behavior, so as to acquire new social, practical and cognitive skills and abilities. In addition, anonymity and easy

access to different platforms enable introverted adolescents to gain more personal experiences without being exposed to the fears that usually affect them[25].

Therefore, efforts are being made to bring education to the most comfortable place for young people: social networks. This interest stems from the nature of young people's interaction and adaptation to technology, and the skills they develop in these areas, such as improving working memory, rapid decision-making, distinguishing stimuli, information search and synthesis, And increasingly the ability to understand multiple tasks simultaneously (e.g. Music, school tasks, and social media)[26]. Social network is of great value to education because it helps to establish cooperative relations among users and promote the dissemination of information. Moreover, it is a family and safe space for young people, who can benefit the most from this kind of education. However, it should not be overlooked that the implementation of such actions will require the training of teachers in the use of information and communication technologies, different information processing and new forms of pedagogy, not to mention the widespread interference factors of social media and the Internet, which may occupy students' time, which may be reflected in their learning and other problems, such as Internet addiction. However, despite these problems, there is no doubt that the digital space is growing, and education and other areas of social life need to be developed in order to occupy a place in new technologies[27]. Specifically, social networks such as Facebook, Twitter, LinkedIn, Reddit and YouTube, as well as applications such as Tinder or Instagram, take up young people's time and energy, because it is here that they meet their peers from around the world and get job opportunities, cultural experiences, educational or entertainment content. On these websites, teenagers build relationships, build friendships, make and maintain partners, enrich their learning, and build an information world under their feet. No wonder many companies pay attention to this group, because it is these young people who can shift their attention from one event to another and from one brand to another by clicking, generating billions of dollars of flow every year[26,28]. However, while the use of technology and social networks offers all the positive possibilities, it is neither possible nor desirable to divert attention from the large number of problems that arise in these online interactions. Therefore, although young people participate in more and more networks, they are vulnerable to many harmful phenomena such as bullying, harassment and dressing up. As we have already mentioned, teenagers shape their identity and personality in these environments, but they are often not the most suitable people for teenagers. In the public wilderness of the Internet, young people lose the perspective and scale of sharing private information about their lives and the world. In addition, the content they are exposed to is not exactly what they want, but will certainly shape the reality of their movement[24,26]. Most importantly, social media exposes young people to these dangers, because people's contacts are often anonymous, private and beyond personal control. Therefore, interaction takes place in unknown areas, and teenagers can take the wrong steps at any time and share inappropriate or sensitive training. As a result, makeup, sexual harassment and harassment have become very real and shocking[28]. The problem is not just on the screen, because people have seen that young people are increasingly surfing the Internet or using technologies such as smartphones or video games, and another problem has emerged, such as isolation, loneliness and depression. Addiction to these devices and elements has emerged, which makes teenagers a lecherous person, away from the social elements of their lives[24]. By participating in interpersonal relationships through chat or social networks, people get immediate satisfaction, where they find more and better social support, which strengthens this kind of Internet addiction. In addition, anonymity allows them to create fictional characters that they can use to get sexual content from other users. The consequences of Internet addiction vary from person to person, but there is no doubt that people are generally affected, especially in the time they spend on the Internet. In addition, other effects were observed, such as low self-esteem, depression, attention deficit hyperactivity disorder, loss of social relationships, neglect of family relationships, insufficient development of social skills, and may even show shy or introverted behavior. The most serious problem with this

addiction is when it is used as a tool for other addictions, such as pornography, drugs, alcohol, and sex [29,30].

Another phenomenon allowed by platforms such as Facebook and WhatsApp is to control and monitor loved ones, especially couples. Men and women control and manage their partners by constantly monitoring their behavior on the Internet. In the case of WhatsApp, paying attention to each other's last contact, the time they receive information and their reaction time may eventually lead to friction and conflict between husband and wife, and normalize compulsion and jealousy. This type of marital problem is further exacerbated when one or another member of a couple makes or threatens to publish photos or information within their shared privacy in the event of a broken or estranged relationship. These acts of violence are designed to make the couple obey each other's wishes[31]. Internet pornography is another factor that directly affects couples. The easy access and quantity of these contents have led to more and more people using them. However, it is this ease, the immediacy and repetition of rewards that lead to people's addiction to dopamine, which is obtained through these exercises. This caused the couple to suffer by failing to provide the same practices they saw and liked online. Therefore, many men aged 30 to 40 prefer to stay at home, watch porn and masturbate, so as to enjoy sex, rather than participate in the acquisition and maintenance of a partner[32]. We see that loneliness, isolation and distance from partners or home networks are a recurring phenomenon, peaking in the so-called hikikomori. Hikikomori is a phenomenon originated in Japan, but it quickly spread to Asia and even some European countries, such as Spain. The name hikikomori refers to young people who are completely divorced from social life. They voluntarily stay at home and have no interaction other than the interaction obtained from technology. Initially, hikikomori was considered to be the product of cultural problems, because Japanese young people often face great pressure and pressure from their parents, school or work. These expectations imposed by the environment have become increasingly difficult to achieve due to economic changes and the cultural conflict between Japanese cultural values and Western competitiveness. This has led many young people to opt out of social life and prefer to "hide" at home. However, the emergence of hikikomori in other cultures such as Spain or the United States has triggered a debate to find out why this phenomenon occurs, and one of the key factors is undoubtedly related to technology. Although the Internet and devices are not the cause of this serious isolation, they do make it easier, because it is in these areas that teenagers feel safe and can control the content they consume[33].

But the same technology, platform and equipment itself may be dangerous SOS and alarm signals. Since the establishment of Facebook, the feature of this social network is that it is negative personal and public information that people voluntarily place there. However, it is not always clear where this information will flow and who can access it. Every click, every link, what everyone shares on Facebook are stored, and all this information is used for unclear purposes. Sometimes, this information is used by companies to meet their employees, or by marketing agencies for more specific advertising purposes. Better employees can bring higher income. The government also came to power, because with this information, they know more about voters and find new ways to influence voters. All shared things, all information published on these social networks and the Internet, will be permanently recorded on servers we don't know. Emotional states, diseases, thoughts, events, experiences, travel, tastes, sexual preferences, intelligence, political preferences, etc. Are grouped, analyzed and used to understand how people move in the real world and the digital world. However, this information is used for the benefit of the company. Multinational companies adjust their marketing strategies to have a greater impact on users. Their goal is to sell specific products and develop content to millions of people.

Although users agree to share their information and even the terms and conditions proposed by the application, many situations are invisible. All our use of mobile phones will be recorded, how we type, and even what we think is private unsent files. Facebook even uses face recognition in photos stored on its server to create people's physical features. Even if people delete these photos or delete their accounts, this information will not

disappear and will be retained for use by the company[34,35].

4. Ectopic?

In the famous novel 1984[5], the author shows us a distortion in which human beings are completely controlled by the people who rule the world. This control exists in all areas of people's lives: relationships, work, beliefs and daily life. Universal power is maintained and exercised through technologies that cover and monitor everything. Although Orwell did not realize the progress of technology in 50 years, he did provide a vision, which is not difficult to get close to reality now. More importantly, people's privacy has been violated due to social networks such as Facebook and Twitter. While these platforms are not used to directly exercise power, they do work to influence the population. However, without the digitization of social life, how do we look at our current life? What impact do these new lifestyles have on human culture? Authors such as Lipovetsky[10] tell us that these digital spaces allow content, computer world and connections to spread among users as easily as accessing them. This is counterproductive because it forces people to move quickly and almost immediately between one point and another. Transience, relaxation and detachment permeate daily life, reducing the contact points between people. Work is mistaken for leisure time and loses efficiency and efficiency due to the neglect of social networks. Han[36] criticized that the speed and timeliness ran counter to expectations. For him, meditative reflection enables him to better understand the world, so that he can think about the world in other ways, approach the world in a more positive way, open the door for us and find solutions to the problems we see day after day. However, due to excessive stimulation and almost necessary action, people are forgetting the ability to stop and focus on world phenomena. The pursuit of non-material space has its corresponding side: the addiction to mobile devices will lead to withdrawal syndrome when users are deprived of their right to use them. Lipovetsky[10] highlighted the reasons behind Digitization: millions of dollars of resources, millions of tons of waste, environmental loss and excessive energy abuse. The more advanced and sophisticated the technology is, the more resources will be needed to continue. The capitalist system must meet the needs of continuous spinning. All these have produced unprecedented natural resource development, and the impact on the environment is undeniable. How can we prevent billions of dollars of production from being transferred to a deteriorating planet?

The United Nations (UN) urgently calls on countries to increase and improve measures to stop climate change because the world is not moving towards the environmental impact targets of 2030 and 2050. The deteriorating air quality has caused millions of premature deaths due to air pollution. Fresh water is increasingly polluted by human waste. In addition, the use of fresh water for human and agricultural development has been greatly reduced over the years. Marine garbage is reaching a critical point, 75% of which is plastic and micro plastic. As Lipovetsky[9] said, light life has its heavy counterpart. The cost of maintaining the technological age is enormous for the earth[37].

5. Information as a Synonym for Knowledge

The novel *Bradbury 451*[7] presents a different distortion. In this case, the world is under the rule of a government that puts citizens in ignorance. To this end, the so-called "firefighters" collect and burn books to prevent the spread of ideas beyond the control of the regime. During a period of time in the novel, the protagonist, a firefighter, gets a sermon from his boss. It tells you how to easily control people from the information, facts and news provided to them to the public. Therefore, the more information about people, the more people who know will believe, and the less they want to understand or learn more important things. As mentioned above, content

creation has been in the hands of users since the advent of Web 2.0. While this freedom has helped create countless new, safe and acceptable spaces for thousands of people, it is counterproductive in itself. Without clear control, no rules and regulations, no identification or training content, people can share and create any event. You can comment on topics you have never been in direct contact with. An example of this is that of flat earthers, who "learned" that the earth is flat through videos on YouTube. These videos have not been censored and may have huge consequences. Most seriously, YouTube's algorithm for recommending videos itself has plunged users into a vortex of such content, which is placed on substitutes for scientific speeches. Then you can see a surge of videos about astronomy, feminism, social issues and even medicine. This conspiracy information provides people with a sense of security to deal with a world beyond their control: it provides convenience in exchange for trust in institutions[38]. Other consequences are the emergence of vaccine campaigns in Italy and the United States, mainly. These people oppose vaccination because they are believed to cause autism and other diseases, and the "scientific" information they share has not been confirmed, studied or verified. Instead, studies confirming the effectiveness and importance of the vaccine were rejected by these people. The profession of researchers and the practicability of science are deprived. Scientific products are now viewed with contempt, accusing them of serving further, dark, perverse powers that seek to harm mankind. The evidence? YouTube videos, forum comments, blog posts, websites, fake news, fake news, Facebook groups, etc. In Italy, the problem of vaccination groups is so serious that the government has to implement new and stricter regulations for unvaccinated children. A decree was recently issued to prohibit children under the age of 6 from entering schools without vaccination. In the United States, measles outbreaks have been detected and have not occurred for at least 20 years. In December 2018, more than 180 people in New York were infected with the disease[39,40]. Here, we can save the ideas that Giovanni Sartori[8] mentioned in his *Homo Videns*. He told us about a special phenomenon of television: investigating and interviewing people and discussing problems they didn't know. These interviews were conducted during the day and in public places. They want to know what people think of something. For Satori, there is a very serious danger: let the people he knows believe it. The visionary man saw his shadow in the passers-by asked, and then he believed he knew. This phenomenon has evolved and entered the digital age. It gives us a feeling that there is no vertical space for users to deal with. We see celebrities talking about political, social or economic issues out of ignorance, and behind them, their followers believe and repeat the information they post on platforms such as Twitter or YouTube. Millions of people know what the celebrity will say, and his words can and will be judged by everyone. However, in fact, the information is in the range of one click, which does not guarantee that it is understood, let alone learned. We cannot even be completely sure that it is true. Sartori[8] also expressed a phenomenon that TV is full of constant, novel but redundant and empty information. More importantly, to do this, TV spared no effort to stir up trouble and turn a superficial and unimportant moment into a TV moment. Satori refers to TV culture. Now it's not difficult to see a metaphor with smart phones. These devices have ready-made cameras that can record a moment and an event, which can become a "virus" by sharing on social media. Therefore, this is that television itself has become a public sphere. Now, people want to be viral celebrities, so they don't hesitate to participate in potentially fatal situations. Lipovetsky[9] talked about this fascinating film creation. People use new technologies to shoot and capture everything they can get. Sometimes they mediate artistic ideas, but most of the time, their purpose is entertainment and narcissism. We are surrounded by an image full of screens, advertisements, movies, video games, online content, studios, news and other forms. These images are constantly changing, replacing each other, changing with the development of the audience, and adjusted to reach more and more people. Sartori[8] condemned the danger of image, because it brings us into a less advanced mental state through the proliferation of perceptual language, first of all simpler, simpler and superficial language. Images themselves cannot contain abstract languages. If they contain these languages, they will not be as powerful or profound as

languages can achieve. Today, this picture is more valuable than a serious analysis of what is happening in the world. Democracy has become a small branch of the media[41] and advertising[42].

6. Future Happiness

The last dystopia we will draw on is *Brave New World*, DeAldous Huxley[6]. This novel shows us a drug-controlled population called SOMA. This medicine is a synonym and substitute for happiness, from which society will benefit so that people can be isolated and accommodated according to the convenience of those in power. Life in Huxley's novels is man-made. It is produced by cultivating human technology and their genetic manipulation, so that they can perfectly integrate into the gear of work and society. In fact, SOMA drugs help keep people in places designated at birth happy and wealthy. In the past few decades, technology has advanced so fast that people have little time to study its impact on mankind. Global communications, mobile devices and a world increasingly immersed in the digital world are very attractive to us. But is the artificial world the solution to all problems? According to the systematic information in this article, the simplest answer is that it is not. On the contrary, the digital age is accompanied by many different phenomena. These are not always positive. They put at risk many areas of people's daily life that were previously taken for granted. It has seen hikikomori, Internet addiction, giving up science lectures, and so on, but not everything is negative. There is no doubt that the technological revolution has solved many previously seemingly unsolvable problems and provided countless new possibilities for living and experiencing the world. So, how do we look at the future? Bilbeny[11] mentions that these accelerated changes in the way of life have brought a revolution to ethics and morals that was impossible to avoid.. The transformation to the digital world has opened the vision of hundreds of thousands or even millions of people. However, we are facing an anonymous avatar, and we don't know who is behind it. Digital communication dehumanizes behavior and is easy to violate previous unshakable rules and norms. This is not to say that mankind is returning to a more savage state, but it opens the question of how we get along now. This is why Bilbeny[11]insists on returning to a simpler and more humane ethics, an ethics that takes into account the scope of all actions still taken on the Internet. Understand that the other is a human being with feelings and experiences of his own, that behaviors are not done in a vacuum or go to a broken bag. Here, humanistic psychology can point out a calmer and even happier life for our future. It will also rediscover human potential and take it as the banner of technological progress and social research. In this world, the implementation of new communication methods and new lifestyles always brings people's unique personality. They live together every day and express themselves through the experience they have gained in their life.

Humanistic psychology tries to re-examine man, his abilities, his emotions and feelings from the beginning. Now, life is full of artificial parallelism. There is no doubt that humanistic education is the basis for us to face these new challenges. Through self-awareness, better management of emotions and compassion for others and existence, new channels of communication can be generated and flow to healthier places[26]. For Carl Rogers, the ideal life is one that is always in motion, always under construction and in the direction of constant well-being. On this road, individuals are experiencing and absorbing information, and then using this information to better adapt to the situation in daily life. However, this road is driven and guided by one's value to one's own life. Rogers said that this person is always inclined to self-actualization. To do so, it needs the right environment and tools to realize this potential. Only in this way can one achieve consistency between the ideal self and the real self and become a person[3,43].

7. Promising Prospects

Michel Maffesoli[44], the society against fathers is a society. Follow Mitscherlich, German psychoanalyst and author of *Auf dem Weg zur vaterlosen Gesellschaft. Ideen zur Sozialpsychologie*, 1963-fatherless, a society of brothers (p. 35-36). Lines forward, in the same work *Le réen chantement du monde*, French thinkers advocated the replacement of the Categorical Kantian imperative by Ortega's atmospheric command, that is, redefining the basic concepts of our society, such as responsibility, right, freedom or justice. In this new thinking, we appreciate the courage of a thinker. On the one hand, he is nervous about his own world; however, on the other hand, we hope that in an environment more conducive to the development of the subject, because we believe that in a favorable world, or in any case, it is not as difficult as we usually think. In this regard, mutual education between adults and young people (parents and children) is the best understanding in order to make appropriate logical and emotional adjustments to achieve the integration between two distant worlds and two opposing realities. It is in accordance with this expectation that, to some extent, according to Maffesoli, in a certain way and said loosely, he replaces the relationship between parents and children with twinning bonds or, at least, with a common learning, when we notice the presence of one of the foundations of humanist psychology, that is, integration—not the repression or expulsion of what escapes intellect of the subject—of the different polarities that tense, but, in turn, conform to the being. In this sense, the subject is a positive and tense existence, which is bound to be open to the world, accept change, and constantly eager to integrate into the changes that participate in its pragmatic world. The first is the emotional and spiritual world, if we want to distinguish the latter two terms when we think it necessary. This tense existence, if necessary, may be driven out of your reality, but why not? On the contrary, integrate into it and even create together with it. This is what Dabrowski[45] said. He is a Polish psychologist, friend and interlocutor of Maslow. He is closely related to humanism and existential psychology in many aspects. In his thoughts on positive disintegration and growth—his great contribution to Psychology, Dabrowski mentioned the necessity of not rejecting—or even understanding that they are related—the state of fragmentation of consciousness, because from these States, the subject, according to the needs of its emotional reconstruction, by meeting its basic needs. If we want to align your thoughts with Maslow's, you may be able to re-integrate the emotional structure of yourself. The crisis has emerged in the context of the phasing out of hierarchies and divisions and is therefore growing. Let's take a look at what Dabrowski said in this regard: "positive maladjustment enables it to reorganize at a higher level by relaxing the lower level of psychological homeostasis"[45]. If we mention the growth model proposed by Dabrowski, that is, the re-integration of the discovered poles, is to connect it with Maffesoli's thought, rather than Lipovetsky or Finkielkraut—to quote two names that are particularly critical of postmodernism—more optimistic and more pessimistic than Michel Onfray—accepting what we can unambiguously define as postmodern hedonism—part of recognizing a socially divided country in which the Internet plays a central role, although instead of understanding this from negativity, it finds a starter in which to rebuild today's society. It is based on this belief that we talked about the need for a brotherly society and an atmosphere, where we warned that the Internet, in addition to the dangers it cherishes, goes beyond the obvious possibility that following Goethe, the broom of technology may slip out of our hands—if we have ever caught it—it provides an opportunity, which will be discussed later, to adopt a new personal and super personal relationship model, a new network organization model. As a species, we must learn how to manage ourselves. No one can deny that, based on its transparency and spectral characteristics, the network is a border territory, a kingdom of control and freedom, a kingdom of Pan humanism in which we feel monitored and ourselves in danger of monitoring, isolation and global interconnection. However, we understand that from this essential difference to its existence, the subject must move forward and find it with the help of this tool, new

possibilities of consciousness, spirit, intelligence and emotional perception. In other words, form and participate in a new existential phenomenology. Therefore, in the face of a state of mistrust, we are forced not to fall into claustrophobia. We will say that the cosmic—or at least existing—takes our society and our people away from the problem of a little-known object that begins to appear before our eyes. The danger of the New Baroque color[46] is obvious because relationships seem to replace deep-seated possibilities, although, as we pointed out, as Maffesoli[47] and Bauman[48] doubtfully observed, possibilities still point to a popular state of reticular integration. However, under this structure, under our emotions, and even under our thoughts, the subject often more and more realizes that he is an organic entity, because he begins to realize some possibilities of self-organization, a new complexity, which is common to all nature. This common bond made him reintegrate into the surrounding environment, which is exactly the same as that for centuries, under the guidance of the harmful idolatry of rationality, he has been decoupling his intuitive existence from his speculative existence. On the Internet, the theme warned that the possibility of further organic integration into nature has not been explored. Maybe, at this last point, we went too far, maybe we didn't. At present, we don't know.

These requirements meet the needs of contemporary subjects and arise from a network, overall and self-organization. According to this organization, the relationship between individuals and themselves, as well as between individuals and society and ecological environment is expressed. The same decentralization or breaking the pelvic floor structure of a hierarchy is also understood as necessary, because we have observed in the past few decades that the abuse of non-reticular stratification may lead to large-scale neurosis, which is impaired by the inability to reconcile different polarities. What our society requires—first of all, an organic and non-speculative existence is, in the final analysis, a balance between the various survival and growth factors cherished by the subject and its media. This includes the Internet. It is precisely because of decentralization, fragmentation, superficiality and other states that the network is formed when the subject is likely to participate in the process of actively disintegrating and reorganizing its social structure, which has been discussed on a large scale, that is, to produce or integrate a subject and feel its reality again in nature, although on the basis of another natural level. At least since the Renaissance, what we understand in the west is no longer an existence in front of nature or in front of nature. In order to combine these considerations with the possibilities offered by the Internet, we will once again turn to Maffesoli's sensitivity and his respect for the reality we know, so that starting with his idea of mysterious materialism connected to the Internet[47], we can suddenly settle in a world where everything is central—nothing is central, more accurately and the subject is also involved in another less selfish, more relevant and more wandering order of consciousness, Most importantly, it is guided by a nomadism understood as the pursuit of infinity[49]. We can say that in this decentralization, a historical center is replaced by a metaphysical center. We won't go into this problem in depth. We just want to get the following considerations from the philosopher, because he described it simply and deeply: "all eyes, from the farthest place from the earth, observe who you are and what you are doing, and their consciousness will increase. It is these distant eyes that make everyone who they are"[47]. To some extent, we are from an observed subject, a subject controlled by a blind hand, a subject who jointly participates in the creation of a strong sense of mystery, where we appreciate the concepts of Christian and Jewish mysticism, of kabbalah—God uses creation, first and foremost our eyes, to see oneself. Today, we must understand that our eyes are also the eyes on the Internet. This idea is metaphorical. It is forced. Of course, it is also parabolic, because it returns to a reference point, from which we oppose hope and fear, and from which we oppose the idea of the eye to the latent eye. On this last point, we would like to point out that from our current situation, we have reason to guess a disguised—or less disguised—free and disguised control, but it is also necessary to rebuild our social and organizational structure, so that we can return to a state that needs to re recognize ourselves on the basis of network and community, and return to the fraternal Maffesoli from the concept

of a society. Based on this idea, we would like to conclude this title with the following quotation from the French writer himself, in which he expounds his optimistic attitude towards a society we jointly create, from which we can deceive our primitive and emotional self with our current ideals and reality: "I point out that postmodernism can be characterized by retro ism. This is the biggest impact on the sensitivity of social observers to progress. Linear and assured progress takes place 'in your own footsteps'"[47]. In these words, we do not find innocence or realize the risks we will encounter at every step, but calmly realize a cyclical essence, an organic nature, which contains the existing things. The fear of the collapse of a frozen world gives way to distrust of a scattered, nomadic and mobile world. Paradoxically, from this world, human beings can find themselves from the integration and roots of every field of existence they participate in, and nothing is better than the image of a floating existence depicted by Sloterdijk[50]. Even forever, in the amniotic fluid, this space is not only the womb of the mother, but also the womb of the whole ecosystem, a space that connects the deepest part of our existence with the infinite whole of the universe.

8. Conclusion

The digital age has arrived. It is impossible to stop the technological progress that takes place every day. It is unthinkable to block the flow of daily shared messages and content. Millions of users to maintain the vitality of the digital ecosystem is an important part of the 21st century. Not only that, the government and economy have been digitized. Unplug the plug that holds everything in place, and you will see the collapse of modern society. However, although we can't stop technology, we can think of new ways to use it. Humanistic Psychology provides us with a vision. In this vision, people are regarded as a capable person and a person facing the continuous development of the world. In order to succeed, you need to know yourself and your lover, so that you can adjust according to your needs.

In the past 60 years, humanistic psychology has also changed. Now, it seems to be developing towards more and more social fields. Perhaps, this more humanized expression is what we need every day. Go back to life experience instead of artificial experience and build a bridge between digital and nature in order to create a sustainable and healthier new lifestyle for users and the world we live in.

As mentioned earlier, this article does not attempt to solve the current problems, but points out some phenomena that are happening at present and compares them with the views of humanistic psychology. Study and understand the possible reasons behind these phenomena and propose solutions, because humanistic psychology is beyond the scope of this work, but there is no doubt that the door is open. The view provided by humanistic psychology is a relatively new view, which is constantly changing. It will undoubtedly pave the way for new solutions to lead it to some of the problems perplexing mankind at present.

Conflict of Interest

The authors declared no conflict of interest.

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