Person identity problem: imitation or authenticity (in the context of philosophical anthropology)

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Abstract

Today the problem of person is of current importance, but not simply the problem of person's realization or creativity, but the problem of person identity. Person identity problem is the key one for philosophical anthropology. Identity is a category of social and human Sciences, (philosophical anthropology, psychology, social philosophy, cultural anthropology, social psychology, etc.), applied to describe individuals and groups as rather steady, «identical to themselves» integrities. We should pay attention to the definition «identical to themselves» integrities. E. Erikson distinguishes between the concepts of «identity» and «identification». Identification is a psychological mechanism, and identity is the result of the process of likening. Post-modernist anthropology poses one more problem, and this is «crisis of identification». Identification as a process of constant location of oneself can be viewed on as the way of existence on one's breaking point, as self-manifestation, where the signifier completely coincides with the signified, a kind of writing of oneself (Jean-Luc Nancy). A person identifies oneself with what one is at the moment. A person needs to become authentic and correspond to their deep essence, the internal ideal.

We are obliged to give our creative answer to our Creator (N. Berdyaev). Only integral person can give their creative answer. It is very important to restore its true image, but not to be content with any simulacra. Simulacrum is the copy, i.e. lack of authenticity, compliance to some standard. Postmodernist Jean Baudrillard, defines simulacrum (from Latin «simelo», «pretend», «pretend to be») as a «copy» which doesn't have the original in reality. It is obvious that person's authenticity is firmly connected with values. It makes the problem of «revaluation of values» actual. All values are somehow centered around personality, they are related to its biological, social and spiritual nature. Individual's world, one's world outlook and disposition are based on values, on everything valuable for the person.

Moral values possess such properties as objectivity, transcendence, allness, unity, uniqueness, hierarchy, intentionality. All these qualities promote person's authenticity restoration, coming from the depths of one's inner world. The unity, or integrity means that all elements are in constitutional interrelation, and person's integral world can be only real. There is no place in integrity for imitation, falseness, masks, any simulacra. Thus, developing and forming the world of values, person gains authenticity that corresponds to a certain standard, eidetic similarity (Plato). In its development personality experiences catharsis, that is sublimation from all alluvial and false, illusory. Through authenticity we come to the world of values, and what's the most important – to person's integrity which contains all unity of variety.

Keywords: individual; identity; authenticity; imitation; simulacrum; creativity; qualities; values; integrity

Проблема ідентичності особистості: імітація чи справжність (в контексті філософської антропології)

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Сьогодні особливо актуальною є тема справжності людини. В даній статті досліджується проблема ідентичності людини в контексті філософської антропології. Людина намагається знайти підтвердження своєї самототожності, але натикається на безособові соціальні позиції. Ідентифікація підміняється процесом позиціонування. Установлені причини імітації, руйнування самототожності, які заважають людині бути цілісною. Оцінено вплив симулякрів на справжню природу людини. Охарактеризовані закономірності, що сприяють формуванню цілісної особистості. Обґрунтовано, що справжність людини досить тісно пов'язана з цінностями. Світ людини, її світорозуміння, світовідчуття формуються на основі цінностей. Моральні цінності володіють такими властивостями, як об'єктивність, трансцендентність, всезагальність, єдність, єдиність, ієрархічність, інтенціональність. Усі ці якості сприяють справжності людини. Розвиваючи і формуючи світ цінностей, людина віднаходить свою справжність, а найважливіше – цілісність особистості.

Ключові слова: особистість; ідентичність; справжність; імітація; симулякр; творчість; якості; цінності; цілісність

Проблема идентичности личности: имитация или подлинность (в контексте философской антропологии)

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Сегодня особенно актуальна тема подлинности человека. В данной статье исследуется проблема идентичности человека в контексте философской антропологии. Человек пытается обрести подтверждение своей самотождественности, но он наталкивается на безличные социальные позиции. Идентификация подменяется процессом позиционирования. Установлены причины имитации, разрушения самотождественности, которые мешают человеку быть целостным. Оценено влияние симулякров на подлинную природу человека. Охарактеризованы закономерности, способствующие формированию целостной личности. Обосновано, что подлинность человека очень связана с ценностями. Мир человека, его миропонимание, мироощущение формируется на основе ценностей. Моральные ценности обладают такими свойствами, как объективность, трансцендентность, всеобщность, единство, единственность, иерархичность, интенциональность. Все эти качества способствуют подлинности человека. Развивая и формируя мир ценностей, человек приобретает подлинность, а самое важное – целостность личности.

Ключевые слова: личность; идентичность; подлинность; имитация; симулякр; творчество; качества; ценности; целостность

Problem definition. In modern society, which is as we can boldly say «consumer society» (Jean Baudrillard), the sprouts of creation of the new constructive programs push through. The revolution of dignity which turned into war for dignity testifies to it. It is important not to stop in infinite fight, it is necessary to lead out current events to the constructive creating courses. Today the problem of person is of current importance, but not simply the problem of person realization or creativity, but the problem of person identity. Person identity problem is the key one for philosophical anthropology as compliance to some standard of person learning, creating, creative. The original world, the natural world, real spirituality or imitation of everything listed, and also of science, creativity, relations.

Purpose of the study. In the context of philosophical anthropology the person identity problem raises a question for us: what prevents man from being authentic? Exposure of this question is the purpose of our research.

It is possible to observe a set of examples of simulacra in modern society. What are the reasons of imitation, what makes their bases and what is their motivation? The answer is difficult and simple: lie – lie of all kinds, and we know who is called the father of lie. A difficult question is finding the ways of exits, rescuing of man, releasing from fetters of everything false and artificial. Why does man lie? His thoughts, feeling, acts how much do they correspond to each other? What makes man lie to himself, to others? Man pursues some aims, they may be selfish, because if the aims were real, true, there wouldn't be any place for lie. The word «bluff» is sometimes used in this case. In Russian, the word «bluff» can be deciphered as – there is falseness without love. There emerges a question of human being authenticity, the antipode of which is imitation. When man is moved by their self-interest, one is capable of any lie. Self-interest is manifestation of a consumer, an ordinary outlook person, whose «I» is not integral. Main property of man's authenticity is sincerity. True man trusts according to their full understanding, according to that intensity of inner light which one carries in oneself, and the inherent ability to understand, because one always trusted this way. A false man who endeavors only «to convince himself» that one trusts, of course will act differently [7, p. 137]. In Russian the etymology of the concept «sincere» includes the meaning spark, that is – light (iskrenniy – iskra). Man's judgment is their own integral light. Freedom of judgment! No iron chain, no external force could ever force human soul trust or not trust, do or not do [7, p. 136]. Anarchy is generated not by the urge towards open research, but delusion, insincerity, half-trust and mistrust. The person protesting against delusion is on the right way leading to the unification with all people professing the truth [7, p. 137].

Researches and publications analysis. Real unification is possible only among sincere people. Any great person is always sincere, and this is main condition of greatness. Here arises the problem of collegiality, unification of people, and it is the main property of the person who always strives for collegiality and internal integrity. All man's dignity is not in originality of one's novelty, but in sincerity: how much thoughts correspond to words and how much words correspond to actions. It is posssible to give an example: Martin Luther, the founder of Protestantism, used to expose all falseness of hypocritical priests who were shining not with beauty of sanctity, but with magnificent clothes. Very often our world condemns people who expose any lie, imitation, such people become «inconvenient», and sometimes they are

even rejected by society. It is possible to give a lot of such examples in all history of mankind and civilization development. Especially vital today is the theme of person authenticity, manifestation of one's true qualities and properties, clarification from everything alluvial and false, which don't allow to come into bloom to this flower – person, boundless and infinite person's value capable of showing true love, friendship, freedom, creativity. People can't live isolated; all of us are connected with one another for mutual good or even mutual chagrin, as live nerves of the same body. No man occupying the highest position in the society can be separated from the one, being in the lowest position. Thomas Carlyle suggests that we think about it. In this world there is only one divine thing the essence of everything that was and ever will be divine in this world: the respect rendered by people's hearts to Human Dignity [7, p. 388].

Socrates' well-known aphorism: «I know that I know nothing», can be applied to the person identity problem. There arises a question: «How deep do I know myself?» We don't know ourselves, but we come to while we live and gain experience. As Plato wrote: «Our cognition is recollecting the things our soul already knows». What promotes disclosure of our original person? Man's task on the Earth, predestination of any singular person is to be taught or to teach alternately, or rather to be a learner, a teacher and a researcher at the same time.

Man's main mission on the Earth is labor. Perhaps, it is labor that helps bring to conformity the external and the internal in person, helps become integral. Our ethos is inside ourselves, obstacles to it are also hidden within. Therefore authorities of all kinds, worship something or someone are our personality development stages, whereas original is inside, in the depths of our essence.

Erich Fromm considered that one of man's deep-laid needs, is urge towards likening, search of the object of worship. According to the American psychologist Erik Erikson, life cycle is one of the main coordinates of identity. American psychologist introduces a concept of «identity crisis». Each person follows own way of development, enduring own crises, and finds own ways out. Any stage becomes a crisis as the beginning growth and perception of everything new are connected with changes in energy of instincts.

E. Erikson uses the term «crisis» to emphasize not a threat of catastrophe, but a moment of changes, a critical period of the increased vulnerability. Erikson also introduced a concept of «identity» which he considers to be identification realization process. Identity is a category of social sciences and the arts, (philosophical anthropology, psychology, social philosophy, cultural anthropology, social psychology, etc.). It is applied to describe individuals and groups as rather steady, «identical in themselves» integrities. We should pay attention to the definition «identical in themselves» integrities.

Main material exposition. Identification (from Latin identificare – to identify, determine coincidence) is a protective psychological mechanism allowing to assimilate oneself to some other image. Identification is realized on the basis of emotional attachment to other person. It becomes apparent in any urge towards resembling the one who seems to be an ethos whom the person loves and worships. Unique properties and qualities of other person, his or her look, face expression, gait, manners, style of behavior and the way of life become the object of imitation.

E. Erikson distinguishes between the concepts of «identity» and «identification». From the point of view of linguistics, as well as psychology, identity and identification have a common root. Identification is a psychological mechanism, and identity is the result of the process of likening.

But nobody is able to discover the internal kernel of self personality. It seems that there is nothing simpler than that. We are overcome by various passions, we are weaved from collisions.

The post-modernist anthropology arises one more problem, and this is «crisis of identification». Nowadays individual doesn't have those conditions which would provide a possibility for adequate and complete perception of oneself. Person self-sameness has collapsed. The concept «identification crisis» was offered by J. Uard. It belongs, first of all, to a singular man it describes as well condition of modern culture. What determines this process? Individual's openness towards others appears to be a trap. But it is through the others that identity mechanism makes itself a reality. However the individual who tries to organize communication, will be disappointed. Where he expected to find certain human relations appears to be emptiness. The subject is absent, but there are only social roles: social replaces individual. Where man expected to find confirmation of own self-sameness, they encounter impersonal social positions. Identification is substituted for positioning process. Impersonal is duplicated and is even cloned as Jean Baudrillard noticed. Where the individual counted on the meeting with the subject, only a social status is found. Man appears to acts under a certain pseudonym, and this fact guarantees receiving after death recognition. Opposition of the individual and society gives rise not to a deep search for identity, but to «a collage of identifications» (Lern). In socium it is possible to find only a sign, an empty name, «zero», instead of personality. From now on the subject is split on I and the Other. As P.S.Gurevich defines

in his article devoted to the topic of person identity: «The line I – the Other – Another – Stranger, is being built». In this case man has to part with the process of deep comprehension oneself through the Other. It is from now on one is busy doing other work. It is not as well necessary to correlate with the Other, as to indicate a distance which will express intimacy or detachment of those around. It is not mutual persons' enrichment that is born, but a mechanical comparison of different social points in the discourse of social systems. The meeting with the Other now presumes the opportunity to fill the Other or to allow the Other to fill me. Before it was told about identification of concrete contents. But what is possible to identify today? Blank space? But is it worth continuing identificational discourse in the situation of subject and object, social and individual, internal and external disintegration? The actual process of identification does not presume a reduplication of something found before, or its reflection nor even splitting into image and resemblance. Identification as a process of constant location of oneself can be viewed on as the way of existence on one's breaking point, a kind of writing out where significant completely coincides with signified, writing of oneself (Jean-Luc Nancy), own handwriting. Man identifies oneself with what one is at the moment. We speak about standard, the original image, man's essence. Many traps of identification expect man on the way to authenticity. Man needs to become authentic and correspond to their deep essence, the internal ideal.

We are obliged to give our creative answer to our Creator (N. Berdyaev). Integral person can give their creative answer. It is important to define in consciousness whether my existence for me is life - from, life - with, life - for. Our Creator created us similar to himself. Become as Gods, that is correspond to the standard according to which God has created man. It is possible to perfect oneself constantly and without limits. Our fundamental anthropological image that makes existence «from», «with» or «for» is the truth of our human essence. It is very important to restore its true image, but not to be content with any simulacra.

Simulacrum is the copy, i.e., lack of authenticity, compliance to some standard. Postmodernist Jean Baudrillard, defines simulacrum (from Latin «simelo», «pretend», «pretend to be») as a «copy» which doesn't have the original in reality. Simulacrum in science, having affected mass consciousness, created masses that stopped historical process. Masses is a «black hole» absorbing all meanings, information, communication, etc., and turning persons into faceless faces. They became inert, immobile but apathetic, they absorb all energy and information, dissolve at the same time all

social and antisocial. Jean Baudrillard considers any consumer society to be simulacra, which essence is consumption by signs [2]. There are conformable words, and it is possible to make a synonymic line of these concepts: simulacrum, copy, simulation, imitation, mask, matrix.

It was still Plato who wrote about eidetic similarity. Man builds their inner world according to this standard or stays in illusion. M. Buber considered: «All real life is a meeting». In dialogical vision we become persons and then «I – you», all inner world enters relations entirely. K. Jaspers proved that methods used for researching «human» don't give any integral image of man as it is at our disposal. Instead we have a number of other images not peculiar to individual.

According to the concept of existential psychoanalysis, in situations of emergency (accident, war, crisis, conflict) identity collapses. Those endured this experience have to overcome their identity with the victim or «to experience symbolical revival». Such philosophical anthropologists as B. Bettelheim, R. Lifton, V. Frankl, studied behavior of people in concentration camps and of nuclear bombing victims in Japan. They showed that at all varieties of forms, survival aims achievement of three purposes: (1) feeling of organic connectedness with other people and with the world in general; (2) achievement of «I» integrity and finding the sense of existence; (3) gaining feeling of mobility in space (by removing internal catalepsy or stasis) and movement in time (through overcoming «an indelible image» fixing arising at the moment of an accident).

Thus, what concepts is it possible to rest upon, while investigating the subject of person authenticity? Perhaps, these are the concepts of man's life supreme values. Any person can develop oneself only in freedom. Human freedom is a freedom in coexistence of freedoms; only such freedom is true which is in consent with original reality in which man stays.

It may be concluded that there is no obvious need to look for external components to correct person's freedom. Otherwise freedom and responsibility, freedom and truth will be eternal antipodes which they aren't. After all authenticity of man is in their validity. Person's essence comprises in itself appeal to the whole and to other personality. We speak about compliance of external and internal – that is about responsibility. Thus, responsibility means life as the answer, as the reaction to what we really are, to a certain standard which was created by our Creator. This true essence of man, in which freedom and general benefit are inseparably connected, main idea which is perhaps expressed by Bible in Ten Commandments which, by the way, in many respects coincides with great moral traditions of

other religions. Freedom if it doesn't lead to self-deception and self-damage, has to be focused on the truth, on what we actually are, and has to communicate with our existence [8, page 27-28, 34-35]. Man in their life grows together with a set of masks, when one conducts unauthentic, untrue life. In different situations people «pull out» a suitable mask and communicate through it. Very often we feel emptiness, spiritual bankruptcy which is a consequence of our lack of identity, true communication. It is necessary and important to recollect real, true self, one's deep real essence.

I think that man's authenticity is firmly connected with values. This fact makes the problem of «values revaluation» important. The concept of value has been used both in spoken and in scientific languages since antiquity, but it became a philosophical category only in the second half of the 19-th century thanks to Rudolf Hermann Lotze's works, and at the turn of the 19-20-th centuries there appears axiology, as already a separate scientific, philosophical discipline. There exists Max Scheler's theory that proclaims values to be neither essences or relations, but special qualities, and thus they are qualities not of a thing, but of blessing. According to Scheler we can illustrate examples of values with the help of such words as «noble, good, angry» etc. Axiological qualities compound a kind of a realm which is characterized by special objectivity. All values, this or that way concentrate around personality, they are connected with its biological, social and spiritual nature. There exists an indissoluble internal link between personality, certain inner world, certain situation and this or that value which realizes itself only in this concrete unity, for this concrete type of personality, because value is always intentional. Why do we speak about values?

World, outlook, attitude of man are formed on the basis of values, of everything valuable for the person. This subject is connected with axiology and ethics as the concept of value is also a moral category and ethics' subject of study. Many thinkers consider that values are learned with the help of intuition, and man's authenticity proceeds from within their essence on the basis of values. Moral values possess such properties as objectivity, transcendence, allness, unity, uniqueness, hierarchy, intentionality. All these qualities promote man's authenticity restoration, coming from the depths of one's inner world. The unity, or integrity means that all elements are in constitutional interrelation, and man's integral world can be only real. There is no place in integrity for imitation, falseness, masks, any simulacra. Universality is moral values' the most important property, all real, any form and type of being is intentionally connected with them [1].

Conclusions. Thus, developing and forming the world of values, man gains authenticity that corresponds to a certain standard, eidetic similarity (Plato). In its development personality experiences catharsis, that is sublimation from all alluvial and false, illusory. The personality exists, there is no need for it to seem. Main fundamental values of good, that is of the blessing, are developed into a system of more private values among which it is possible to distinguish basic values for this or that sphere of life, as well as systemic. Main values are displayed through private objective values of good and evil. And the world of good is the authentic world without any imitations. We come through authenticity to the world of values, and what's the most important – to person's integrity which contains all unity of variety.

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